

DICTIONARY
OF
LATIN AND GREEK QUOTATIONS,
PROVERBS, MAXIMS, AND MOTTOES

GEORGE BELL & SONS

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A DICTIONARY
OF
LATIN AND GREEK

QUOTATIONS, PROVERBS, MAXIMS
AND MOTTOES,

CLASSICAL AND MEDIÆVAL.

INCLUDING LAW TERMS AND PHRASES.

EDITED BY
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P R E F A C E.

A DICTIONARY of Latin Quotations more copious, correct, and complete than any hitherto published had long been a cherished idea of the publisher, and awaited only time and circumstance for its development. Finding in the present editor a gentleman well qualified both by reading and industry to carry out his views, he placed the materials in his hands, and these with large additions, the fruit of further researches, are now laid before the reader.

The present collection differs from its predecessors in being limited exclusively to Latin and Greek quotations, the publisher intending, at a later period, to give French, Italian, Spanish, and German, in a separate volume. This arrangement has enabled him to nearly quadruple the number of Latin quotations given heretofore, and to extend the number of Greek from about twenty to upwards of five hundred ; amounting in all to an aggregate of more than eight thousand.

The translations are throughout either new or carefully revised, and as literal as is consistent with neatness and point. It would have been easy to make many of them more epigrammatic, but it was thought better to leave this to the reader's own taste.

Authorities are adjoined wherever it has been found possible to discover them, and in a vast many instances they appear for the first time in a Dictionary of Quotations.

Many of the nonsensical commentaries have been dispensed with, as in almost every instance, where the translation is correct, the quotation is more intelligible without them. Our only fear is that we have adopted too many.

One new, and it is hoped valuable, feature in the present volume, is the marking of the metrical quantities, which has been done in all cases where their absence might lead to mispronunciation. A quotation, however appropriate, would entirely lose its effect with those who are best able to appreciate its force, if blemished by false delivery. It has been thought unnecessary to mark the final *e*, because, as the classical reader will know, it is never silent.

The publisher claims little merit for himself in what concerns this volume, save the plan and a diligent reading of the proofs; but he thinks it right to avow the assistance of his eldest son, William Simpkin Bohn,

who has been a useful coadjutor throughout, particularly in the Greek portion. The printer, too, richly deserves his meed of praise for watchfulness and scholarship.

It remains only to speak of previous collections of the same character. The first and principal is Macdonnel's, originally published in 1796, and repeatedly reprinted, with gradual improvements, up to a ninth edition in 1826. This is the work of a scholar, and praiseworthy as a first attempt, but much too imperfect to satisfy the wants of the present day. The next was Moore's, which, though as recent as 1831, is little more than an amplification of Macdonnel's, avoiding as much as possible, for copyright considerations, the very words of his translations, but seldom improving them.

The Dictionary of Quotations which passes under the name of Blagdon (we say this advisedly, as the work was posthumous) differs so entirely from the plan of the present, as scarcely to be cited as a precursor. It is arranged under English 'common-places,' which are illustrated by lengthy quotations from a few of the Greek and Latin poets, each accompanied by metrical versions selected chiefly from Pope, Dryden, Francis, and Creech. It is a small volume of limited contents, but executed up to its pretensions.

After thus much had been written, and on the very eve of publication, we are unexpectedly greeted with a small "Manual of Quotations," by Mr. Michelsen, 308

pages, published at 6s. The basis of this work is Macdonnel's, which is incorporated almost verbatim from an early edition, the editor adding some little from other sources. It can in no way interfere with the present volume, and we rather hail it as showing that there must have been an evident want of what we have undertaken to supply.

H. G. B.

*York Street, Covent Garden,
April 18, 1856.*

DICTIONARY

OF

LATIN QUOTATIONS, PROVERBS, AND PHRASES.

- A bove majōri discit arāre minor.* Prov.—“The young ox learns to plough from the older.” See *Ne sus*, &c.
- A cāpīte ad calcem.*—“From head to heel.” From top to toe.
- A fonte puro pura deflūit aqua.* Prov.—“From a clear spring clear water flows.” A man is generally estimated by the company he keeps, as his habits are probably similar to those of his companions.
- A fortiori.*—“From stronger reasoning.” With much greater probability. If a pound of gunpowder can blow up a house, *a fortiori* a hundredweight must be able to do it.
- A fronte præcipitium, a tergo lupus.*—“A precipice before, a wolf behind.” Said of a person between the horns of a dilemma.
- A lātēre.*—“From the side.” A legate *a latere* is a pope’s envoy, so called because sent from his *side*, from among his counsellors.
- A mensā et toro.*—“From table and bed,” or, as we say, “from bed and board.” A sentence of separation of man and wife, issuing from the ecclesiastical courts, on account of acts of adultery which have been substantiated against either party. It is not of so decisive a nature as the divorce *A vinculo matrimonii*; which see.
- A posteriori.* See *A priori*.
- A priori; a posteriori.*—“From the former; from the lat-

ter." "Phrases used in logical argument, to denote a reference to its different modes. The schoolmen distinguished them into the *propter quod*, wherein an effect is proved from the next cause, as, when it is proved that the moon is eclipsed, because the earth is then between the sun and the moon. The second is, the *quia*, wherein the cause is proved from a remote effect; as, that plants do not breathe, because they are not animals; or, that there is a God, from the works of the creation. The former argument is called demonstration *a priori*; the latter, demonstration *a posteriori*."

A re decēdunt.—"They wander from the point."

A tēnēris unguiculis. CIC.—"From your tender little nails." From your very earliest boyhood. See *Sed præsta*, &c., and *Amores de*, &c.

A verbis legis non est recedendum. COKE.—"There must be no departure from the words of the law." The judge must not give to a statute a forced interpretation contrary to the reasonable meaning of the words.

A vinculo matrimōnii.—"From the bonds of matrimony." See *A mensā*, &c.

Ab actu ad posse valet illatio.—"From what has happened we may infer what will happen."

Ab alio spectes alteri quod feceris. SYR.—"As you do to another, expect another to do to you."

Ab amicis honesta petāmus. CIC.—"We must ask what is proper from our friends."

Ab honesto virum bonum nihil deterret. SEN.—"Nothing deters a good man from the performance of his duties."

Ab inconvenienti.—"From the inconvenience." The *Argumentum ab inconvenienti*, is an argument to show that a proposition will be unlikely to meet the expected end, and will therefore be inexpedient.

Ab initio.—"From the beginning."

Ab ovo usque ad mala. HOU.—"From the egg to the apples." From the commencement to the end; eggs being the first, and apples the last, dish served at the Roman entertainments.

Ab Urbe conditā, more usually denoted in the Latin writers by the initials A. U. C., signifies, "from the building of the city" of Rome, B. C. 753.

Abēunt studia in mores. OVID.—“Pursuits become habits.”

Use is second nature.

Abi in pace.—“Depart in peace.”

Abiit nēmīne salutāto.—“He went away without bidding any one farewell.”

Abite nummi, ego vos mergam, ne mergar a vōbis.—“Away with you, money, I will sink you, that I may not be sunk by you.”

Abitūrus illuc quo priores abiērunt,

Quid mente cæcā miserum torques spiritum?

Tibi dico, avāre—

PHÆD.

—“As you must go to that place to which others have gone before, why in the blindness of your mind do you torment your wretched existence? To you I address myself, miser.”

Abnormis sapiens. HOR.—“Wise without instruction.” Naturally gifted with a sound understanding.

Abracadabra.—A cabalistic word, the name of a deity formerly worshipped by the Syrians. The letters of his name, written on paper, in the form of an inverted triangle, were recommended as an antidote against various diseases.

Absens hæres non erit. Prov.—“He who is at a distance will not be the heir.” “Out of sight out of mind.”

Absentem lædit cum ebrio qui litigat. SYR.—“He who disputes with a drunken man, offends one who is absent.”

The senses of a drunken man may be considered as absent.

—*Absentem qui rodit amicum,*

Qui non defendit alio culpante; solutos

Qui captat risus hominum, famamque dicācis;

Fingere qui non visa potest, commissa tacere

Qui nequit, hic niger est, hunc tu, Romāne, caveto. HOR.

—“He who backbites an absent friend, who does not defend him when another censures him, who affects to raise loud laughs in company and the reputation of a funny fellow, who can feign things he never saw, who cannot keep secrets, he is a dangerous man; against him, Roman, be on your guard.”

Absque argento omnia vana.—“Without money all is in vain.”

Absque hoc, &c. Law term.—“Without this,” &c. The technical words of exception used in pleading a traverse.

Absque sudore et labore nullum opus perfectum est.—"Without sweat and toil no work is made perfect." Without exertion and diligence success is rarely attained.

Absque tali causâ. *Law Term.*—"Without such cause."

Abstinêto a fabis.—"Abstain from beans." An admonition of Pythagoras. Equivalent to saying, "Have nothing to do with elections." The Athenians, at the election of their public magistrates, balloted with beans. It is also worthy of remark that the Pythagoreans had a superstitious belief that the souls of the dead were harboured in the centre of the bean.

Absurdum est ut alios regat, qui seipsum regere nescit. *Law Maxim.*—"It is absurd that he should govern others, who knows not how to govern himself." Quoted by Rabelais, B. i. c. 52.

Abundans cautela non nocet. *COKE.*—"Excess of precaution can do no harm."

Abundat dulcibus vitis. *QUINT.*—"He abounds with alluring faults." Said in allusion to an author the very faults of whose style are fascinating.

Ac veluti magno in populo cum sæpe coorta est Seditio; sævitque animis ignobile vulgus, Jamque faces et saxa volant, furor arma ministrat. *VIRG.*—"And as when a sedition has arisen amongst a mighty multitude, as often happens, and the minds of the ignoble vulgar are excited; now stones, now firebrands fly; fury supplies arms."

Accedas ad curiam. *Law Term.*—"You may come to the court." A writ issued out of Chancery when a man had received false judgment in a hundred court or court baron, was so called.

Accede ad ignem hunc, jam calesces plus satis. *TER.*—"Approach this fire, and you will soon be too warm." Said in allusion to the seductive beauty of the courtesan Thais.

Accensâ domo proximi, tua quoque periclitatur. *Prov.*—"When the house of your neighbour is in flames, your own is in danger." See *Proximus ardet*, &c.

—*Acceptissima semper*

Munera sunt, auctor quæ pretiosa facit. *OVID.*

"Those gifts are always the most acceptable which our love for the donor makes precious."

Accidit in puncto, et toto contingit in anno.—"It happens in an instant, and occurs throughout the whole year." Said in reference to those occurrences which are ruled by the uniform laws of nature.

Accidit in puncto, quod non contingit in anno.—"That may happen in a moment, which does not occur in a whole year."

Accipe nunc, victus tenuis quid quantâque secum

Afferat. In primis valeas bene—— HOR.

—"Now learn what and how great benefits a temperate diet will bring along with it. In the first place, you will enjoy good health."

——*Accipe, si vis,*

Accipiam tabûlas; detur nobis locus, hora,

Custôdes: vidëamus uter plus scribere possit. HOR.

—"Take, if you like, your tablets, I will take mine: let there be a place, a time, and persons appointed to see fair play; let us see who can write the most."

Accipe, sume, cape, sunt verba placentia papæ.—"Take, have, and keep, are pleasant words from a pope." A mediæval saying. It may also be translated, "to a pope."

Accipere quam facere præstat injuriam. CIC.—"It is better to receive than to do an injury."

Accipio revocâmen—— OVID.—"I accept the recall."

Acclînis falsis anîmus meliôra recusat. HOR.—"The mind intent upon false appearances refuses to admit better things."

Accusare nemo se debet nisi coram Deo. Law Maxim.——

"No man is bound to accuse himself except before God."

It is a maxim of our law, that no man can be forced to become his own accuser.

Acer et vehemens bonus orator. CIC.—"A good orator is pointed and forcible."

Acerrima proximorum odia. TACIT.—"The hatred of those most nearly connected is the bitterest of all."

Acerrimus ex omnibus nostris sensibus est sensus videndi. CIC.

—"The keenest of all our senses is the sense of sight."

Acribus initis, incurioso fine. TACIT.—"Zealous at the commencement, careless towards the conclusion." Said of those who commence an undertaking with more zeal than perseverance or discretion.

Acriōra orexim excitant embammata. COLUM.—“Savoury seasonings stimulate the appetite.”

Acta exteriora indicant interiora secrēta. COKE.—“The outward conduct indicates the secrets of the heart.”

Actio personālis moritur cum personā. Law Maxim.—“A personal action dies with the person.”

Actum est de republicā.—“It is all over with the republic.”
The constitution is overthrown.

Actum ne agas. CIC.—“What has been done do not over again.”

Actus Dei nēmīni facit injuriam. Law Maxim.—“The act of God does wrong to no man.” The word *injury* is here used in its primary sense. God, who is the author of justice, cannot do that which is unjust.

Actus legis nulli facit injuriam. Law Maxim.—“The act of the law does wrong to no man.”

Actus me invito factus, non est meus actus. Law Maxim.—“An act done by me against my will, is not my act.”

According to the principles of law, acts done under duress are void.

Actus non facit reum, nisi mens sit rea. Law Maxim.—“The act does not make the crime, unless the intention is criminal.” The law requires that evil intention, or malice prepense, should be reasonably proved against the person accused, before he can be pronounced guilty.

Acum in metā fœni quærere.—“To seek a needle in a bundle of hay.” A mediæval saying.

Ad calamitatem quilibet rumor valet. SYR.—“Every rumour is believed when directed against the unfortunate.” To the same purpose as the English proverb, “Give a dog a bad name and hang him.”

Ad Calendas Græcas.—“At the Greek Calends.” As the Greeks, in their division of the months, had no calends, (which were used by the Romans only,) this phrase was used in reference to a thing that could never take place.
“To-morrow come never,” as we say.

Ad captandum vulgus.—“To catch the mob.” Said of a specious argument “for the nonce.”

Ad connectendas amicitias, tenacissimum vinculum est morum similitudo. PLINY the Younger.—“For cementing friendship, resemblance of manners is the strongest tie.”

Ad consilium ne accesseris, antequam voceris. PROV.—“Go not to the council-chamber before you are summoned.”
“Speak when you are spoken to, and come when you are called.”

Ad eundem.—“To the same (rank or class).” Graduates of one university, when admitted to the same degree in another, but not incorporated as members, are said to be admitted *ad eundem*.

Ad interim.—“For,” or “during the meanwhile.” A temporary substitute is appointed to act *ad interim*.

Ad libitum.—“At pleasure.” In music this term is used to show that the passage may be played at the discretion of the performer.

Ad mala quisque animum referrat sua—— OVID.—“Let each person recall to mind his own mishaps.”

Ad mensuram aquam bibit.—“He drinks water by measure.”

Ad minora me demittere non recusabo. QUINT.—“I will not refuse to descend to the most minute details.” I will sift the matter to the bottom.

——*Ad mores natura recurrit*

Damnatos, fixa et mutari nescia—— JUV.

—“Human nature ever reverts to its depraved courses, fixed and immutable.”

Ad nomen vultus sustulit illa suos. OVID.—“On hearing her name she raised her eyes.”

Ad nullum consurgit opus, cum corpore languet. GALL.—“The mind cannot grapple with any task when the body is languid.”

Ad omnem libidinem projectus homo.—“A man disposed to every species of dissipation.”

Ad perditam securim manubrium adjicere.—“To throw the helve after the lost hatchet.” To give way to despair.

Ad perniciem solet agi sinceritas. PHÆD.—“Sincerity is frequently impelled to its own destruction.”

Ad paenitendum propèrat, cito qui judicat. SYR.—“He hastens to repentance, who judges hastily.”

Ad populum phalèras, ego te intus et in cutè novi. PERS.—“Display thy trappings to the vulgar, I know thee inside and out.”

Ad præsens ova cras pullis sunt meliōra.—“Eggs to-day are better than chickens to-morrow.” A mediæval pro-

verb, in defective verse, similar to ours —“A bird in the hand,” &c.

Ad quæstionem juris respondant judices, ad quæstionem facti respondant juratores. *Law Maxim.*—“It is the duty of the judge to decide as to the point of law, of the jurors to decide as to the matter of fact.”

Ad quod damnum. *Law Term.*—“To what damage.” A writ issued to inquire into the damage that may be sustained before the grant of certain liberties.

Ad referendum.—“To be referred,” or, “to await further consideration.”

Ad respondendum quæstioni.—“To answer the question.” Students at the university of Cambridge, who are about to be examined for their degree in Arts, or in other words, admitted *ad respondendum quæstioni*, are thence called *questionists*.

Ad suum quemque æquum est quæstum esse callidum. *PLAUT.*—“It is only right that every one should be alive to his own advantage.”

Ad tristem partem strenua suspicio. *SYR.*—“The minds of men who have been unfortunate are prone to suspicion.” Much to the same purpose as our proverb, “A burnt child dreads the fire.”

Ad turpia virum bonum nulla spes invitât. *SEN.*—“No expectation can allure a good man to the commission of evil.”

Ad unum corpus humanum supplicia plura quam membra. *ST. CYPRIAN.*—“One human body is liable to more pains than the members of which it is composed.”

Ad utrumque parâtus.—“Prepared for either alternative.”

Ad valorem.—“According to the value.” Duties are imposed on certain articles of merchandise, *ad valorem*, or according to their value.

Ad vivum.—“To the life.”

Adæquârunt judices.—“The judges were equally divided.”

Adde parum parvo, magnus acervus erit.—“Add a little to a little, and there will be a great heap.” An adaptation from Ovid.

Adde, quod injustum rigido jus dicitur ense,

Dantur et in medio vulnera sæpe foro. *OVID.*

—“Besides, iniquitous retaliation is dealt with the cruel

sword, and wounds are often inflicted in the midst of the court of justice."

—*Adeo in tenēris consuescere multum est.* VIRG.—"Of such importance is it to be well trained in youth."

"Train up a child in the way he should go," says Solomon, *Prov.* xxii. 6.

—*Adeōne hominem immutari*

Ex amore, ut non cognoscas eundem esse? TER.

—"Is it possible that a man can be so changed by love, that you could not recognise him to be the same?"

Adeste, si quid mihi restat agendum.—"If aught remains to be done by me, despatch." The words of the emperor Severus, just before his death, according to Lord Bacon; but they are not to be found in Dio Cassius or Spartianus.

Adhibenda est in jocando moderatio. CIC.—"Moderation should be used in joking." A joke should never be carried too far.

Adhibenda est munditia, non odiosa, neque exquisita nimis, tantum quæ fugiat agrestem ac inhumanam negligentiam. CIC.—"We should exhibit a certain degree of neatness, not too exquisite or affected, and equally remote from rustic and unbecoming carelessness."

—*Adhuc sub iudice lis est.* HOR.—"The point is still in dispute before the judge." The controversy is yet undecided.

Aditus est ipsi ad omnes facilis et pervius. CIC.—"He has free and ready access to every one."

—*Adjūro numquam eam me desertūrum,*

Non si capiendos mihi sciam esse inimicos omnes homines; Hanc mihi expetivi, contingit; convēniunt mores; valeant Qui inter nos discidium volunt; hanc, nisi mors, mi adimet nemo. TER.

—"I swear that I will never desert her, even though I were sure that I should make all men my enemies. Her have I desired above all things, her have I obtained. Our humours agree; farewell to those who would set us at variance. Nothing but death shall deprive me of her."

Adolescentem verecundum esse decet. PLAUT.—"A young man ought to be modest."

Adornare verbis benefacta. PLINY the Younger.—"To enhance the value of a favour by kind expressions." The best of actions is liable to be undervalued, if done with a bad grace.

Adscriptus glebæ.—"Belonging to the soil." Attached to the soil, like the *serfs* and *neifs* in England so late as the reign of Edward VI., and the greater part of the peasantry of the Russian empire at the present day.

—*Adsit*

Regūla, peccatis quæ pœnas irröget æquas. HOR.

—"Let a law be made which shall inflict punishment commensurate with the crime."

—*Adulandi gens prudentissima laudat*

Sermōnem indocti, faciē deformis, amici. JUV.

—"The crafty race of flatterers praise the conversation of an unlearned, the features of an ugly friend." See the Fable of the Fox and the Crow, in ÆSOP.

Adversus solem ne loquitor. PROV.—"Speak not against the sun." Do not argue against that which is as clear as the sun at mid-day.

Æacus in pœnas ingeniōsus erit. OVID.—"Æacus shall refine in devising tortures for you."

Ædificāre in tuo proprio solo non licet quod alteri noceat. LAW MAXIM.—"You may not build on your own land that which may injure another." See the same principle in *Sic utere*, &c.

—*Ægrescitque medendo.* VIRG.—"He destroys his health by his very anxiety to preserve it."

—*Ægri somnia vana.* HOR.—"The delusive dreams of the sick man."

Ægritudīnem laudāre, unam rem maxime detestabilem, quorum est tandem philosophōrum? CIC.—"What kind of philosophy is it, pray, to extol melancholy, a thing the most detestable of all?"

Ægrōtat dæmon, monachus tunc esse volēbat;

Dæmon convāluit, dæmon ut ante fuit.

"The devil was sick, the devil a monk would be;

The devil got well, the devil a monk was he."

Lines composed in the middle ages.

Ægrōtatiōnes animi, qualis est avaritia, ex eo quod magni æstimētur ea res, ex qua unūmus ægrōtat, oriuntur. CIC.—

"Diseases of the mind, such as avarice, spring from too high a value set upon the things by which the mind becomes corrupted."

Ægrōto dum anima est, spes est. CIC.—"So long as the

sick man has life, there is hope." A common saying with us, "While there is life there is hope."

Emulatio æmulationem parit.—"Emulation begets emulation." A spirit of emulation excites others to similar exertions.

Emulus studiōrum et labōrum. CIC.—"The rival of his pursuits and of his labours."

—*Æquā lege necessitas*

Sortitur insignes et imos. HOR.

—"Fate, by an impartial law, is allotted both to the conspicuous and the obscure."

Æquam memento rebus in arduis

Servāre mentem, non secus in bonis

Ab insolenti temperātam

Lætitiā—HOR.

—"In arduous circumstances remember to preserve equanimity, and equally in prosperous moments restrain excessive joy."

—*Æqua tellus*

Paupēri recluditur,

Regumque puēris. HOR.

—"The impartial earth is opened alike for the pauper and the children of kings."

Æquitas enim lucet ipsa per se. CIC.—"Equity shines by her own light."

Æquitas est correctio legis generaliter latæ quā parte deficit. PLOWDEN.—"Equity is the correction of the law laid down in general terms, in those parts in which it is deficient." It modifies the rigour of the law, and takes into consideration the *circumstances* of the case.

Æquo animo parātōque moriar. CIC.—"May I meet death with a mind prepared and calm."

—*Æquum est*

Peccatīs veniam poscentem reddere rursus. HOR.

—"It is fair that he who expects forgiveness should, in his turn, extend it to others." We are also taught by a higher sanction, that, as we forgive them that trespass against us, so may we hope to be forgiven.

Æra nitent usu; vestis bona quærit haberi;

Canescunt turpi tecta relictā situ.

OVID.

—"Brass grows bright by use; good clothes require to be

worn; uninhabited buildings grow white with nasty mould."

Ærugo animi, rubigo ingenii. SEN.—"The rust of the mind is the blight of genius." Said of idleness.

Ærumnabilis experientia me docuit.—"Sorrowful experience has taught me."

Æs debitorem leve, gravius inimicum facit. LABER.—"A trifling debt makes a man your debtor; a more weighty one, your enemy."

Æs erat in pretio; chalybæia massa latēbat;

Heu! quam perpetuo debuit illa tegi. OVID.

—"Copper became valuable; the iron ore still lay hid. Alas! would that it had ever remained concealed."

Æsopo ingentem statuam posuere Attici,

Servumque collocarunt æternā in basi,

Patere honoris scirent ut cuncti viam. PHÆDR.

—"The Athenians erected a lofty statue to Æsop, and placed him, though a slave, upon an everlasting pedestal, that all might know that the way to fame is open to every one."

Æstinatio delicti præteriti ex post facto non crescit. LAW MAXIM.—"The delinquency attaching to a crime that has been committed, is not increased by anything that has happened since."

—*Æstuat ingens*

Imo in corde pudor, mixtoque insānia luctu,

Et Furiis agitatus amor, et conscia virtus. VIRG.

—"Deep in his heart boils overwhelming shame, and frantic rage, with intermingled grief, and love racked with furious despair, and conscious worth."

Ætas parentum, pejor avis, tulit

Nos nequiores, mox daturos

Progeniem vitiosiores. HOR.

—"The days of our parents, more dissolute than those of our forefathers, produced us more wicked than they; we, who are destined to produce a more vicious progeny still."—Horace is here a *laudator temporis acti*, a praiser of the "good old times."

Ætatem non tegunt tempora.—"Our temples do not conceal our age." The wrinkled forehead betrays the hand of time.

Ætatem Priami Nestorisque

*Longam qui putat esse, Martiāne,
Multum decipitur falliturque,
Non est vivere sed vita.* MAR.

—"He, Martianus, is much mistaken and deceived, who thinks that the life of Priam and of Nestor was long: not existence, but health, is life."

Ætatis cujusque notandi sunt tibi mores. HOR.—"You must carefully observe the manners of every age." By inattention to this rule, even Shakspeare has committed anachronisms.

Æternum inter se discordant. TER.—"They are everlastingly at variance with each other."

Æthiopem dealbāre. PROV.—"To wash a blackamoor white."

—*Ævo rarissima nostro*

Simplicitas— OVID.

—"Simplicity, a thing most rare in our age." Ovid, like Seneca, sometimes praises a simplicity and self-denial, which he himself failed to practise.

Affectum dantis pensat censura Tonantis.—"The judgment of the Thunderer weighs the intention of the giver." A mediæval line.

Aflavit Deus et dissipantur.—"God has sent forth his breath, and they are dispersed." In the reign of Queen Elizabeth, a medal with the above inscription was struck, to record the destruction of the Spanish Armada.

—*Age, libertate Decembri,*

Quando ita majores voluerunt, utere— HOR.

—"Come, since our forefathers would have it so, use the freedom of December." Said in allusion to the Saturnalia, during which the slaves at Rome were allowed a greater latitude than usual.

Age quod agis.—"Attend to what you are about"—or, as the clock at the Inner Temple formerly had it, "Be-gone about your business."

Agere considerate pluris est quam cogitare prudenter. CIC.

—"It is better to act considerately than to think wisely." Very similar in meaning to the maxim, *Paulum sepultæ, &c.*, which see.

Agnosco vêtëris vestigia flammæ. VIRG.—"I recognise

the remains of my former attachment." A somewhat similar expression to that of Gray,

"E'en in our ashes live their wonted fires."

Agnus Dei.—"The Lamb of God." A cake of wax stamped with the figure supporting the banner of the cross. It is supposed by the Romish Church to have miraculous powers for preserving the faithful. A part of the mass for the dead is also so called, from the circumstance of its beginning with these words.

*Agriçola incurvo terram dimōvit arātro ;
Hinc anni labor ; hinc patriam parvosque nepōtes
Sustinet : hinc armenta boum, meritosque juvencos.*

VIRG.

—"The husbandman cleaves the earth with his crooked plough: hence the labours of the year: hence he supports his country and his little offspring: hence his herds of kine and the steers which have earned his sustenance."

Agri non omnes frugiferi sunt. CIO.—"All fields are not fruitful." So too all men are not equally susceptible of improvement.

—*Ah miser !*

*Quantā labōras in Charybdi,
Digne puer meliōre flammā !* HOR.

—"Into what an abyss hast thou fallen, unhappy youth! deserving of a more happy flame!" A parallel case to that of Samson and Delilah.

*Ah ! nimium faciles, qui tristia crimina cedis
Flumined tolli posse putētis aquā.* OVID.

—"Ah! too credulous mortals, who imagine that the guilt of bloodshed can be removed by the waters of the stream."

Albæ gallinæ filius. PROV.—"The son of a white hen." Said of a person extremely fortunate. An eagle is said to have dropped a white hen, with a sprig of laurel, into the lap of Livia, the wife of the Emperor Augustus.

Album calcūlum addere.—"To give a white stone." In voting, among the ancients, approval was signified by putting into the urn a white stone; disapproval, or censure, by a black one.

Alea judiciorum.—"Chance judiciary." "The uncertainty of judgments;" which too often, as it were, depend on

the throw of a die. "The glorious uncertainty of the law."

Aleātor, quanto in arte est mēlior, tanto est nequior. SYR.—
"The gambler, the more skilful he is in his art, the more wicked is he."

Alexander victor tot regum atque populorum iræ succubuit.
SEN.—"Alexander, the conqueror of so many kings and nations, was himself subdued by anger."

Aliam quercum excūte.—"Go, shake some other oak." Said by a person who has already shown his liberality to an applicant.

Alia res sceptrum, alia plectrum.—"A sceptre is one thing, a fiddlestick another."

Alias.—"Otherwise." Applied to persons who assume two or more names; as A, *alias* B. It also means a second writ, issued after a first writ has been issued to no purpose.

Alibi.—"Elsewhere." *Law Term.* When a person accused of an offence endeavours to prove that he was absent from the place at the time when the crime was committed, he is said to set up an *alibi*.

—*Aliēna negotia centum*

Per caput, et circa sālunt latus—— HOR.

—"A hundred affairs of other people come into my head, and beset me on every side."

—*Aliēna negotia curo,*

Excussus propriis.—— HOR.

—"I attend to the business of other men, regardless of my own." This quotation may be aptly applied to such busy-bodies as Æsop met, when carrying his lantern at mid-day. See *Phædrus*, B. iii. F. 19.

Aliēna nobis, nostra plus aliis placent. SYR.—"That which belongs to others pleases us most, while that which belongs to us is most valued by others." Few men are content with their station: so true it is that—

"Men would be angels, angels would be gods;

Aspiring to be gods, if angels fell,

Aspiring to be angels, men rebel." POPE's *Essay on Man*

—*Aliena opprobria sæpe*

Abstërrent vitiis—— HOR.

—"The disgrace of others often deters us from crime."

Aliēd optimum insanid frui.—"It is best to profit by the madness of others." A proverb quoted by the Elder Pliny. See *Optimum est aliēd*, &c.

Aliēna vitia in oculis habemus—a tergo nostra sunt. SEN.—"We have the vices of others always before our eyes—our own behind our backs." See *Ut nemo in sese*, &c.

Aliēd vivere quadrā. JUV.—"To eat off another man's trencher." To live at another's expense.

Aliēni appētens, sui profusus. SALL.—"Covetous of another's, lavish of his own." Catiline is here described by the historian.

Alieni temporis flores.—"Blossoms of a time gone by." Flowers that bloomed in other days.

—*Aliēno in loco*

Haud stābile regnum est. SEN.

—"Over a distant realm sovereignty is insecure."

Alienos agros irrigas tuis sitientibus. Prov.—"You are watering your neighbours' fields, while your own are parched with drought." Said to an interfering busy-body.

Alii sementem faciunt, alii metent. Prov.—"The one sows, the other will reap."

Alio patriam quærunt sub sole jacentem. VIRG.—"They seek a country situate beneath another sun."

Aliōrum mēdicus, ipse ulcēribus scates.—"The physician of others, you are full of ulcers yourself."

Aliquando gratius est quod facili quam quod plenā manu datur.—"Sometimes that is more acceptable which is given with a kindly, than that which is received from a full hand." Presents are acceptable according to the spirit in which they are given.

Aliquem fortunæ filium reverentissimè colere ac venerari. AUST.—"To treat with the greatest reverence and respect a man who is the darling of fortune." To

—follow that false plan,

That money only makes the man."

Aliquis non debet esse judex in propriā causā. COKE.—"No man ought to be judge in his own cause."

Alis volat propriis.—"He flies with his own wings." He is able to take care of himself. Motto of the Earl of Thanet.

Alter cātūhī longe olent, āliter sues. PLAUT.—“Puppies have one smell, pigs quite another.” All animals have an instinct by which they recognise their young.

Alitur vitium, vivitque tegendo. VIRG.—“Vice is nourished and lives by concealment.”

Alium silere quod vīleas, primus sile. SEN.—“That you may impose silence upon another, first be silent yourself.”

Alma mater.—“A kind,” or “benign, mother.” A term originally used in reference to the earth, but employed by students to designate the university in which they were educated. It is said to have been first applied to Cambridge.

—*Alta sedent civilis vulnēra dextræ.* LUCAN.—“The wounds inflicted by civil war are deeply seated.”

Altērā manu fert lāpidem, altērā panem ostentat. PLAUT.—“In one hand he carries a stone, while in the other he shows bread.” So our proverb, “He carries fire in one hand, and water in the other.”

Altērā manu scabunt, altērā fēriunt. PROV.—“They scratch you with one hand, and strike you with the other.” Said of treacherous and deceitful persons.

Alter idem. CIC.—“Another self.” See *Verus amicus*.

Alter ipse amicus. PROV.—“A friend is a second self.” The thought occurs more than once in the works of Aristotle.

Altērīus non sit qui suus esse potest.—“Let no man be the servant of another, who can be his own master.”

—*Alterīus sic*

Altēra poscit opem, res et conjūrat amicē. HOR.

—“Thus does one thing require the co-operation of another, and they join in mutual aid.”

Alter remus aquas, alter mihi radat arēnas. PROP.—“Let one of my oars skim the water, the other touch the sands.” By acting thus, we shall not find ourselves out of our depth.

Alter rixatur de lanā sæpe caprinā,

Propugnat nugis armātus.— HOR.

—“Another raises a dispute about a lock of goat’s wool, and has recourse to arms for trifles.” Potentates, as well as wolves, have often acted upon this principle, when they have deemed it to their interest to “pick a quarrel.”

Altissīma quæque flumīna mīnimo sono labuntur. CURT.—

“The deepest rivers flow with the least noise.” OF

similar application to our proverb, "Empty vessels make the greatest sound."

A. M. for *Artium Magister*.—"Master of Arts." The highest University degree in Arts. See also *Anno Mundi*, *Ante meridiem*.

Ama tanquam osūrus. Odēris tanquam amatūrus. Prov.—"Love as though you might hate. Hate as though you might love." Be prepared in either case for a change of circumstances; and neither make your friend acquainted with your failings and weak points, nor make it impossible that your enemy can ever become reconciled to you. Cicero, with considerable reason, dissents from the first part of this adage. See *Amicum ita*, &c.

Amantium iræ amoris integratio est. TER.—"The quarrels of lovers are the renewal of love." So our old proverb, "Old pottage is sooner heated than new made."

Amāre et sapere vix deo conceditur. LABER.—"It is hardly granted to a god to be in love and to act wisely."

Amāre juvēni fructus est, crimen seni. SYR.—"It is proper for a young man to be in love, a crime for an old one."

Ambigūas in vulgum spargere voces. Adapted from Virgil.—"To spread ambiguous reports among the populace."

Ambiguum pactum contra venditorem interpretandum est. LAW Maxim.—"A doubtful agreement is to be interpreted against the vendor."

Amici probantur rebus adversis. CIC.—"Friends are proved by adversity."

Amici vitium ni feras, prodis tuum. SYR.—"Unless you can put up with the faults of your friend, you betray your own;" you show that either the ties of friendship are easily relaxed, or that you are put out of temper by trifles.

Amicitia semper prodest, amor et nocet. LABER.—"Friendship is always productive of advantage, and love of injury." This *dictum* seems to be stated in rather too general terms.

Amicorum, magis quàm tuam ipsius laudem, prædica.—Enlarge upon the praises of your friends rather than on your own."

Amicos res opimæ pariunt, adversæ probant. SYR.—"Prosperity begets friends, adversity proves them."

Amicum ita habēas posse ut fieri hunc inimicum scias. LABER.

—"Live with your friend as if you knew that he might become your enemy." This maxim, though inculcating caution, a considerable virtue, is better adapted to the political world than to the sphere of private friendship. See *Ama tanquam*, &c.

—*Amicum*

Mancipium dōmīno et frugi. HOR.

—"A servant faithful to his master, and true."

Amicum perdere est dēmnōrum maximum. SYR.—"To lose a friend is the greatest of losses."

Amicus certus in re incertā cernitur. ENNIUS.—"An undoubted friend shows himself in doubtful circumstances." Very similar to our proverb, "A friend in need is a friend indeed."

Amicus curiæ. Law Term.—"A friend of the court." A member of the bar who makes a suggestion on any point of practice as to which the judge is in doubt is so called.

Amicus magis necessarius quam ignis aut aqua.—"A friend is more needful than fire or water."

Amicus Plato, amicus Socrates, sed magis amica veritas. CIO.
—"Plato is my friend, Socrates is my friend, but truth is a friend I prize above both."

Amicus usque ad aras.—"A friend to the very altar."

Amisum quod nescitur non amittitur. SYR.—"The loss that is not known is no loss." Similar to our saying, "What the eye don't see the heart don't grieve." So also Gray's line, "Where ignorance is bliss 'tis folly to be wise."

Amittit meritū propriū qui aliēnum appetit. PHÆD.—"He who covets that which belongs to another, deservedly loses his own." Covetous men not unfrequently fall into the pit which they have dug for others.

—*Amor omnibus idem.* VIRG.—"Love is in all the same."

Amor et melle et felle est fecundissimus. PLAUT.—"Love is most fruitful both in honey and in gall."

Amor tussisque non celantur.—"Love and a cough cannot be concealed." A proverbial saying.

Amore nihil mollius, nihil violentius.—"Nothing is more tender, nothing more violent than love."

—*Amōres*

De tenēro meditātur ungui. HOR.

—“She plans amours from her tenderest years.”

—*Amōto quærāmus sēria ludo.* HOR.—“Joking apart, let us give our attention to serious matters.”

—*Amphōra cæpit*

Institui; currente rotā cur urceus exit? HOR.

—“A fine jar is intended to be made; why, when the wheel goes round, does it come out a humble pitcher?”

A figure taken from the potter’s wheel. It has the same application as the Fable of the Mountain in Labour.

Ampliat ætātis spatium sibi vir bonus; hoc est

Vivere bis vitā posse priore frui.

MAR.

—“The good man extends the period of his life; it is to live twice, to enjoy with satisfaction the retrospect of our past life.”

An boni quid usquam est, quod quisquam uti possit

Sine malo omni; aut, ne labōrem capias, cum illo uti velles.

PLAUT.

—“Is there any good whatever that we can enjoy wholly without evil, or where you must not endure labour when you would enjoy it?”

An dives sit omnes quærunt, nemo an bonus.—“All inquire whether a man is rich, no one whether he is good.” A translation from EURIPIDES.

—*An erit qui velle recuset*

Os populi meruisse, et cedro digna locutus

Linquere?—

PERS.

—“Will there be any one to disown a wish to deserve the people’s praise, and to leave words worthy to be preserved in cedar?” Presses for books were made of cedar, and the paper was steeped in oil of cedar, that wood being esteemed for its antiseptic qualities.

An nescis longas rēgibus esse manus? OVID.—“Knowest thou not that kings have long arms?” that they can reach you at a distance even?

An potest quidquam esse absurdius, quam quo minus viæ restat, eo plus viatici quærere? CIO.—“Can there be anything more absurd, than to be making all the greater provision, in proportion as the less of your journey remains to be performed?” A reproof of covetousness in old age.

An quisquam est alius liber, nisi ducere vitam

Oui licet, ut voluit?—

PERS.

—“Is any man free, but he who is at liberty to spend his life in whatever manner he may please?”

Anceps remedium est melius quam nullum.—“A doubtful remedy is better than none.”

Anguillam caudā tenes. *Prov.*—“You hold an eel by the tail.” You have got to deal with a slippery fellow, and if you do not hold him fast, he will slip through your fingers.

Anīma est amīca amanti. *PLAUT.*—“His mistress is the very life of a lover.”

Anīma magis est ubi amat quam ubi anīmat. *AUST.*—“The soul is more where it loves than where it lives.”

—*Anīmasque in vulnere ponunt.* *VIRG.*—“And they leave their lives in the wound.”

Anīmi cultus quasi quidam humanitātis cibus. *CIC.*—“Cultivation is to the mind what food is to the body.”

Anīmo aegrotanti medicus est oratio. *Prov.*—“Words are as a physician to an afflicted spirit.” See *Sunt verba*, &c.

—*Anīmoque supersunt*

Jam prope post animam. *SIDON. APOLL.*

—“They display spirit even though they have all but breathed forth their spirit.” There is a play upon the resemblance of the words *animus*, “courage,” and *anima*, “soul.”

—*Animōrum*

Impulsu, et cæcā magnāque cupidīne ducti. *JUV.*

—“Led on by the impulse of our minds, by blind and headstrong passions.”

Animūla, vagūla, blandūla!—

Hospes, comesque corpōris—

—“Dear, fluttering, fleeting soul of mine, thou guest and companion of the body.” The beginning of the address of the emperor Adrian to his soul, composed in his last moments, and preserved by the historian Spartianus, as expressive of his uncertainty as to a future existence. The idea of Pope’s “Dying Christian’s Address to his Soul,” was suggested by these lines, which are replete with exquisite beauty.

—*Animum nunc huc celērem, nunc dividit illuc.* *VIRG.*—

“Now this way, now that, he turns his wavering mind.”

Animum pictūrā pascit ināni. *VIRG.*—“He feeds his mind

with an empty picture." He amuses himself with unsubstantial anticipations. See the stories of the Barmecide's Feast, and of Alnaschar and his brittle ware, in the *Arabian Nights*.

—*Animus regē, qui nisi paret*

Impērat.—

HOR.

—"Control your temper, for if it does not obey you, it will govern you."

Animus æquus optimum est ærumnæ condimentum. PLAUT.—
"A patient mind is the best remedy for affliction."

Animus est in patinis. TER.—"My thoughts are among the saucepans." I am thinking of something to eat.

Animus furandi. Law Term.—"The intention of stealing." It is the *animus*, and not the act, that constitutes an offence.

Animus homini, quicquid sibi impērat, obtinet.—"Whatever it resolves on the human mind can effect."

Animus hominis semper appetit agere aliquid. CIC.—"The mind of man is always longing to do something."

Animus meminit præteritorum, præsentia cernit, futura prævidet. CIC.—"The mind remembers past events, scans the present, foresees the future."

—*Animus quod perdidit optat,*

Atque in præteritâ se totus imāgine versat. PETRON.

—"The mind still longs for what it has lost, and is wholly intent upon the past." The contemplation of lost opportunities has a kind of fascination, which at the same moment both invites and repels.

—*Animus si te non deficit æquus.* HOR.—"If your equanimity does not fail you."

Anno Domini.—"In the year of our Lord;" for brevity, A. D.

Anno Mundi.—"In the year of the world;" for brevity, A. M.

Anno Urbis conditæ.—"In the year from the building of the city." See *Ab urbe*, &c.

Annosam arborem transplantare.—"To transplant an aged tree." Said of a person late in life quitting an employment in which he has been long engaged, for a new one.

Annosa vulpes haud capitur laqueo. PROV.—"An old fox is not to be caught with a springe." "Old birds are not to be caught with chaff."

Annus mirabilis.—"The year of wonders."

Ante barbam doces senes. *Prov.*—"Before you have got a beard you are for teaching the aged."

Ante diem clauso compōnet Vesper Olympo. *VIRG.*—"The evening star will first shut the gates of heaven upon the day."

Ante mare, et tellus, et quod tegit omnia cælum, *

Unus erat toto natūræ vultus in orbe,

Quem dixere Chaos; rudis indigestaque moles. *OVID.*

—"At first the sea, the earth, and the heaven which covers all things, were the only face of nature through the whole universe, which men have named Chaos; a rude and undigested mass."

Ante meridiem.—"Before noon," or "mid-day," generally denoted by the initials *A. M.*

Ante oculos errant domus, urbs, et forma locorum;

Succeduntque suis singula facta locis. *OVID.*

—"Before my eyes flit my home, the city, and each well-known spot: and then follows, in order, each thing, as it happens, in its appropriate place."

Ante senectutem curavi, ut bene viverem; in senectute, ut bene moriar. *SEN.*—"Before old age, I made it my care to live well; in old age, to die well." St. Jerome ranked Seneca among the writers of Christianity.

Ante tubam trepidat.—"He trembles before the trumpet sounds."

Ante victoriam canere triumphum.—"To celebrate the triumph before victory." Similar in meaning to our expression, "To count our chickens before they are hatched."

Ante victoriam ne canas triumphum.—"Don't sing your triumph before you have conquered." So we say, "Don't halloo before you are out of the wood."

Ante videmus fulgurationem quam sonum audiāmus. *SEN.*—"We see the lightning before we hear the thunder."

Antehac putabam te habere cornua. *Prov.*—"Till now I thought you had horns." Said to a blusterer, who, at the last moment, is found defective in courage.

Antequam incipias consulo, et ubi consulueris facto opus est. *CIC.*—"Before you begin, consider, and when you have considered, act."

Antiquā homo virtute ac fide. *TER.*—"A man of the virtue and fidelity of the olden time."

Antiquitas sæculi juvenus mundi.—"Ancient time was the youth of the world." An aphorism of Lord Bacon, for which, according to Hallam and Whewell, he is indebted to Giordano Bruno.

Anus simia sero quidem. *Prov.*—"The old ape is taken at last." *Of the same meaning as our saying, "The old fox is caught at last."

—*Apèrit præcordia Liber.* *HOR.*—"Bacchus opens the heart."

Apertè mala cum est mulier, tum demum est bona. *SYR.*—"When a woman is openly bad, then she is good." This paradoxical expression implies that less injury results to the world from open dissoluteness, than from the hypocrisy of those who conceal profligacy under the guise of sanctity and virtue.

—*Aperto vivère voto.* *PERS.*—"To live with every wish revealed." The motto of the Earl of Aylesford.

Apio opus est. *Prov.*—"There is need of parsley." Said when a sick person was past all hope of recovery. The Grecians sowed the graves of the dead with this herb.

Apparātus belli.—"The matériel of war."

Appārent rari nantes in gurgite vasto. *VIRG.*—"A few are seen here and there, swimming in the boundless ocean." Virgil here describes the shipwrecked sailors of the Trojan fleet.

Appetitus rationi parcat. *CIC.*—"Let your passions be obedient to reason." Employed as the motto of Earl Fitzwilliam.

Aquam perdo.—"I lose my time." Time was measured by the ancients by means of water running in the clepsydra, as in more modern days by sand. A certain portion of time was allotted to each orator to plead his cause; whence the present expression, which literally means, "I am losing the water."

Aquam plorat cum lavat fundere. *PLAUT.*—"He weeps at throwing away the water in which he was washed." Said of a miser.

Aquila non capit muscas. *Prov.*—"The eagle does not stoop to catch flies."

Aquilæ senecta. *Prov.*—"The old age of an eagle." Applied to aged toppers—as the eagle was supposed, in its latter years, to live by suction only.

Aquillam volāre docēs. *Prov.*—"You are for teaching an eagle how to fly." "You are teaching your grandam," &c.

Aquōsus languor.—"The watery weakness." The dropsy.

Araneūrum telas texere.—"To weave a spider's web." Meaning, to support an argument by fine-spun sophistry, or to engage in a frivolous pursuit.

Arbiter bibendi.—"The arbitrator of drinking." The master of the feast among the ancients gave directions when to fill the cups. See the *Stichus* of *Plautus*, A. iv. sc. 4.

Arbiter elegantiarum.—"The arbitrator of politeness." Commonly used in reference to the person whose duty it is to decide on any matter of taste or form; a master of the ceremonies.

—*Arbiter hic sumtus de lite jocōsd.* *OVID.*—"He was chosen umpire in this sportive contest." Said of *Tiresias*, who was chosen umpire in the contest between *Jupiter* and *Juno*.

Arbore dejectā qui vult ligna colligit. *Prov.*—"When the tree is thrown down, every one who pleases gathers the wood." The meanest may, and often do, triumph over fallen majesty. See the fable of "The aged *Lion* and the *Ass*," in *Phædrus*, B. i. F. 21.

Arbores magnæ diu crescunt, unā horā extirpantur. *CURT.*—"Great trees are long in growing, but are rooted up in a single hour."

Arbores serit diligens agricōla, quarum aspiciet nunquam ipse baccam. *CIC.*—"The industrious husbandman plants trees, of which he himself will never see a berry." In imitation of him, we must not confine ourselves to good works, the fruit of which is to be immediately gathered.

—*Arcādes ambo*

Et cantāre pares, et respondere parāti. *VIRG.*

—"Both *Arcadians*, equally skilled in the song and ready for the response."

Arcāna impērii.—"The mysteries of governing." State secrets.

Arcānum demens detegit ebrietas.—"Frantic drunkenness reveals every secret."

Arcānum neque tu scrutāberis ullius unquam,

Commissumque tegetes et vino tortus et irā. *HOR.*

—"Enquire not into the secrets of others, and conceal

what is intrusted to you, even though racked by wine and anger."

Artum annulum ne gestato. *Prov.*—"Do not wear too tight a ring." Do not by imprudence waste your property.

Arcum intensio frangit, animum remissio. *SYR.*—"Straining injures the bow, relaxation the mind." This maxim is in words not unlike that taught in the Fable of "Æsop at Play," except that he warns us against giving, not too much, but too little, relaxation to the mind. See *Phædrus*, B. iv. F. 14.

Ardëat ipsa licet, tormentis gaudet amanti. *JUV.*—"Although she herself may burn, she delights in the torments of her lover."

Ardentia verba.—"Words that glow." Expressions full of warmth and ardour.

—*Ardua cervix*

*Argutumque caput, brevis alvüs, obæsaque terga,
Luxuriatque toris animosum pectus*— *VIRG.*

—"Lofty is his neck, and his head slender, his belly short, his back plump, while his proud chest swells luxuriant, with brawny muscles." A fine description of what a horse should be.

Ardua molimur; sed nulla nisi ardua virtus. *OVID.*—"I attempt an arduous task; but there is no merit but what is to be secured by arduous means."

Arëna sine calce. *Prov.*—"Sand without lime." If sand is used too plentifully, the mortar will not adhere. This saying was used by the emperor Caligula with reference to the desultory works of the philosopher Seneca.

Arënæ mandas sēmina. *Prov.*—"You are sowing your grain in the sand." You are labouring at an impossibility.

Arëscit gramen veniente autumno.—"The grass withers as autumn comes on." Applicable to the sear and yellow leaf of old age.

Argentum accëpi, dote impërium vendidi. *PLAUT.*—"I received money with her, and for the dowry have sold my authority."

Argillâ quidvis imitâberis udd. *HOR.*—"With moist clay you may imitate anything you please." Early impressions are most indelibly fixed.

Argumentum ad hōminem.—"An argument direct to the man." An argument which admits of a personal application.

Argumentum ad ignorantiam.—"An argument to ignorance." An argument founded on the ignorance of your adversary.

Argumentum ad iudiciū.—"An argument by appeal to the judgment."

Argumentum ad verecundiam.—"An argument to decency."

Argumentum baculinum.—"The argument of the stick." Club law.

—*Argūtos inter strepit anser olōres.* VIRG.—"He gabbles like a goose among the tuneful swans."

Arma cereālīa.—"The arms of Ceres." Implements of husbandry, of which Ceres was the goddess.

—*Arma tenenti*

Omnia dat, qui iusta negat.— LUCAN.

—"He who refuses what is just, grants everything to his opponent when armed." Consciousness of rectitude inspires us with that confidence which so greatly conduces to success.

Ars est celāre artem.—"The great object of art is to conceal art." The perfection of art is attained when no traces of the artist are to be seen.

Ars est sine arte, cujus principium est mentiri, medium laborāre, et finis mendicāre.—"The art is devoid of art, whose beginning is falsehood, its middle labour, and its end beggary." The character of the delusive science of alchemy.

Ars longa, vita brevis.—"Art is long, life is short." A translation of the first of Hippocrates' Aphorisms.

—*Ars mihi non tanti est.* OVID.—"The art is not worth so great a penalty to me."

Ars varia vulpis, ast una echino maxīma. PROV.—The fox has many tricks; the hedgehog only one, and that greater than all." The hedgehog effectually defends himself by rolling himself up in a ball. See *Multa novit*, &c.

Artem quævis alit terra.—"Every country nurtures some art."

Artis magistra necessitas. PLINY the Younger.—"Necessity is the mistress of the arts."

Asinum sub fræno currere docere. PROV.—"To teach an

ass to obey the rein." A task which was considered by the ancients to be "labour in vain." See *At si cognātos*, &c.

Asinus asino, et sus sui pulcher.—"An ass to ass is a beauty, a swine to a swine." Somewhat similar to our saying, "Every Jack has his Jill." A fortunate feature in the harmonious system of nature.

Asinus inter simias. *Prov.*—"An ass among apes." Said of a fool among ill-natured persons who make a butt of him.

Asinus in unguento. *Prov.*—"An ass among perfumes." Said of a person "out of his element."

Asperæ facetiæ, ubi nimis ex vero traxere, acrem sui memoriâ relinquunt. *TACIT.*—"Cutting jokes, especially when based too much upon truth, leave a bitter remembrance." The truth of this is experienced by those who prefer to have their joke, and lose their friend.

Asperitas agrestis et inconcinna gravisque. *HOR.*—"A clownish roughness, churlish and ill at ease."

Asperius nihil est humili cum surgit altum. *CLAUD.*—"Nothing is more unendurable than a low-bred man, when he attains an elevated station." We have a proverb to the same effect, "Set a beggar on horseback, and he will ride to the devil."

Aspice curvatos pomorum pondere ramos. *OVID.*—"Behold the branches bending beneath the weight of apples."

—*Assiduo labuntur tempora motu*—

*Non secus ac flumen. Neque enim consistere flumen,
Nec levis hora potest*—

—"Time glides on with a constant progress, no otherwise than as a flowing stream. For neither can the stream nor the fleeting hour stop in its course."

Assumpsit. *Law Term.*—"He engaged to pay." An action of *assumpsit* lies on the promise to pay, which the law implies on the part of every man who buys of another.

—*Ast alii sex*

Et plures, uno conclamant ore— *JUV.*

—"Six others, ay more, with one voice assent."

Astra regunt homines, sed regit astra Deus.—"The stars govern man, but God governs the stars." The belief of the astrologers.

Astūtior coccyge. *Prov.*—"More crafty than the cuckoo," who lays her eggs in the nest of another bird.

*At dæmon hōmīni quum struit aliquid malum,
Pervertit illi primitus mentem suam.*

EURIPIDES, as quoted by Athenagoras.

—"But the dæmon, when he devises any mischief against a man, first perverts his mind." See *Quem Deus*, &c., and *Quem Jupiter*, &c.

At hæc etiam servis semper libēra fuērunt, timērent, gaudērent, dolērent, suo potius quam altērius arbitrio. *CIC.*—"Slaves, even, have always been at liberty to fear, to rejoice, to grieve, at their own pleasure, and not at the will of another."—The body may be "cribb'd, cabin'd, and confin'd," but the mind cannot be chained.

At jam non domus accipiet te læta; neque uxor

Optima, nec dulces occurrent oscula nati

Præripere, et tacitâ pectus dulcēdine tangent. *LUCR.*

—"No longer shall thy joyous home receive thee, nor yet thy best of wives, nor shall thy sweet children run to be the first to snatch thy kisses, and thrill thy breast with silent delight." See the similar lines in Gray's *Elegy*.

At pulchrum est digito monstrārī et dici, Hic est. *PERS.*—

"It is a gratifying thing to be pointed at with the finger, and to have it said, That is he." Of course this applies to a man who has become famous, not notorious.

At reditus jam quisque suos amat, et sibi quid sit

Utile, sollicitis suppūtat articulis—

OVID.

—"Now-a-days every one loves his own interests, and reckons, on his anxious fingers, what may turn out useful for himself."

—*At scio, quo vos soleātis pacto perplexarier;*

Pactum non pactum est; non pactum pactum est, quod vobis lubet.

PLAUT.

—"But I understand the fashion in which you are wont to equivocate; an agreement is no agreement, no agreement is an agreement, just as it pleases you."

At si cognātos, nullo natūra labōre

Quos tibi dat, retinēre velis, servāreque amicos,

Infelix op̄ram perdas, ut si quis asellum

In campo docēat parentem currere frænis. *HOR.*

—"If you think to retain and preserve as friends the rela-

tives whom nature gives you, without taking any pains, wretched man! you lose your pains just as much as if a person were to train an ass to be obedient to the rein, and run along the plain." See *Asinum sub*, &c.

At vindicta bonum vitâ jucundius ipsâ,—

Nempe hoc indocti.— JUV.

—"But revenge is a blessing more sweet than life itself. Yes, fools think so."

Atque deos atque astra vocat crudelia mater. VIRG.—"Both gods and stars his mother charges with cruelty." A description of the grief of Daphnis on hearing of the death of her son.

Atque utinam his potius nugis tota illa dedisset

Tempora sævitæ— JUV.

—"And would that he had devoted to such trifles as these all those days of cruelty." Said of Domitian.

Atqui vultus erat multa et præclara minantis. HOR.—"But you had the look of one that threatened many and excellent things."

Atria regum hominibus plena sunt, amicis vacua. SEN.—"The halls of kings are full of men, empty of friends." Kings have many followers, but few real friends.

—*Audacem fecerat ipse timor.* OVID.—"Fear itself had made her bold."

Auctor pretiosa facit. OVID.—"The giver enhances the value of the gift." See *Acceptissima*, &c.

Audaces fortuna juvat timidosque repellit.—"Fortune favours the bold, and repels the timid."

Audax ad omnia fœmina, quæ vel amat vel odit.—"A woman, when inflamed by love or by hatred, will dare everything."

—*Audax omnia perpëti*

Gens humana ruit per vëtutum et nefas. HOR.

—"Bold to perpetrate every species of crime, mankind rushes into everything that is wicked and forbidden." These words may be appropriately applied to vice and refined dissoluteness, but they were used by Horace as a censure upon what we should now call "the march of progress."

Aude aliquid brevibus Gyäris et carcère dignum

Si vis esse aliquis. Probitas laudatur et alget. JUV.

—"Dare to commit some act worthy of the little Gyara or the gaol, if you wish to be somebody. Virtue is praised and shivers with cold." The Romans used the island of Gyara in the Ægean Sea as a place of transportation for criminals.

Audendo magnus tegitur timor. LUCAN.—"Great fear is concealed under a show of courage."

Audendum est, ut illustrata veritas patëat multique a perjurio liberentur. LACTANT.—"We must make the attempt to set forth the truth, that it may be seen, and so be rescued from the mischiefs of perjury."

—*Audentem Forsque Venusque juvant.* OVID.—"Fortune and Venus befriend the bold."

Audentes fortuna juvat. VIRG.—"Fortune favours the brave."

Audi alteram partem. Prov.—"Hear the other side." Listen to what each party has to allege, before you give your decision.

—*Audi,*

Nulla unquam de morte hominis cunctatio longa est. JUV.

—"Listen! when a man's life is at stake no delay can be too long."

Audi, vide, tace, si vis vivere in pace.—"Listen, look on, and hold your tongue, if you would live in peace." A Leonine line of the middle ages.

Audiet pugnas, vitio parentum,

Rara juvenus— HOR.

—"Our youth, thinned by the vices of their fathers, shall hear of these battles."

Audire, atque togam jubeo componere quisquis

Ambitione malâ, aut argenti pallet amore,

Quisquis luxuriâ— HOR.

—"Whoever is pale through foul ambition, or the love of money, or luxurious living, him I bid sit still and listen."

Audire est operæ pretium. HOR.—"It is worth your while to listen."

Auditâ querelâ. Law Phrase.—"The complaint of the defendant having been heard." The name of a writ by which a defendant appealed against a judgment given against him.

—*Auditque vocatus Apollo.* VIRG.—"And Apollo hears when invoked."

—*Aufērimur cultu.* OVID.—“We are captivated by dress.”
Auguriis patrum et priscā formīdīne sacrum. TACIT.—“(A grove) hallowed by the auguries of our forefathers, and by ancient awe.” Like a fly in clouded amber, this hexameter lies concealed in the prose of the historian. It is probably a quotation from some Latin poet, but has been overlooked as such.

Augurium ratio est, et conjectūra futūri :

Hāc divināvi, notitiamque tuli. OVID.

—“Reason is my augury, and my estimate of the future; from it have I made my prediction and derived my knowledge.”

Aula regis.—“The court of the king.” A court which, in the middle ages, accompanied the king wherever he went, and in which originated the present Court of King’s Bench.

Aura populāris.—“The breeze of popularity.” A man who has the populace upon his side, is for the moment wafted on by the *aura popularis*. See *Virtus repulsæ*, &c.

Aurea ne credas quæcunque nitescere cernis.—“Think not that everything that shines is gold.” “All is not gold that glitters.” Trust not to outside appearances.

Aurea nunc vere sunt sæcula, plurimus auro

Venit honos : auro conciliatur amor. OVID.

—“Truly this is the golden age : the chief honours accrue through gold ; with gold love is purchased.”

*Aurea prima sata est ætas, quæ vindice nullo,
 Sponte suā, sine lege, fidem rectumque colēbat.*

Pæna metusque abērant— OVID.

—“The golden age was first founded, which without any avenger, of its own accord, and without laws, practised faith and rectitude. Punishment, and the fear of it, did not yet exist.”

Auream quisquis mediocritatem

Diligit, tutus caret obsolēti

Sordibus tecti, caret invidendā

Sobrius aulā.

HOR.

—“Whoever loves the golden mean, avoids in safety the squalor of an old house, while, in the enjoyment of moderation, he escapes the cares of splendour.”

Aureo piscāri hamo. PROV.—“To fish with a golden hook.”

To spare no sum however large in obtaining the object of our pursuit. A saying much used by Augustus Cæsar.

Auri sacra fumes—— VIRG.—“The cursed greed of gold.”

See *Quid non mortalia*, &c.

Auribus tēnēo lupum. TER.—“I hold a wolf by the ears.”

If I leave go he will destroy me, yet I shall not be able long to retain him. Somewhat similar to our English phrase of “catching a Tartar.” An Irish soldier, under Prince Eugene, called out to his comrade, in a battle against the Turks, that he had caught a Tartar. “Bring him along then,” said the other. “He won’t come,” was the reply. “Then come yourself.” “But he won’t let me,” was the answer.

Auro contra cedo modestum amatōrem. PLAUT.—“Find me a reasonable lover against his weight in gold.”

Auro loquente nihil pollet quavis rätio. PROV.—“When gold speaks, no reason is of the slightest avail.”

Auro pulsa fides, auro venūlia jura,

Aurum lex sēquitur, mox sine lege pudor. PROP.

—“By gold good faith is banished, the laws are put up to sale for gold, the law follows gold, and before long will modesty lose the protection of the laws.”

Aurum e stercōre.—“Gold from a dunghill;” said of a thing which lies concealed where least expected.

Aurum in fortūnā invēnitur, naturā ingēnium bonum. PLAUT.

—“Gold is met with by luck, a good disposition is found by nature.”

Aurum omnes, victā jam pietōte, volunt. PROP.—“All men now long for gold, piety being overcome;” in other words, “Money now only makes the man.”

Aurum per mēdios ire satellites

Et perrumpere amat saxa, potentius

Ictu fulmīno——

HOR.

—“Gold delights to make its way through the midst of guards, and to break through stone walls, more powerful than the thunderbolt.” The poet alludes to the story of Jupiter and Danae.

Aut amat, aut odit mulier; nil est tertium. SYR.—“A woman either loves or hates; there is no third part.”

Aut bibat, aut abeat.—“Let each one drink or begone.” The man who passes the bottle without helping himself may

possibly take advantage of the unguarded expressions of those who are drinking more freely.

Aut Cæsar aut nullus.—"Either Cæsar or nobody." I will attain supreme eminence, or perish in the attempt. A saying of Julius Cæsar.

Aut hoc quod produxi testium satis est, aut nihil satis.—"Either this testimony which I have brought is sufficient, or nothing will suffice."

Aut insānit homo, aut versus facit. HOR.—"Either the man is mad, or is making verses."

Aut non tentāris, aut perfice. OVID.—"Either try not, or persevere."

"Fain would I climb, but that I fear to fall," were the words written by Sir W. Raleigh on a pane of glass:

"If thy heart fails thee, why then climb at all?" was Queen Elizabeth's rejoinder.

Aut p̄tus, aut urges ruitūrum Sisyphæ, saxum. OVID.—"You, Sisyphus, either pursue or push forward the stone that is destined to fall back again."

Aut potentior te, aut imbecillior læsit: si imbecillior parce illi; si potentior tibi. SEN.—"He who injured thee was either stronger or weaker: if weaker, spare him; if stronger, spare thyself."

*Aut prodesse volunt aut delectāre poētæ,
Aut simul et jucunda et idōnea dicere vitæ.* HOR.

—"It is the wish of poets either to instruct or to amuse; at the same time to inculcate what is agreeable and what is conducive to living well."

Aut regem aut fatuum nasci oportuit Prov.—"A man ought to be born a king or a fool." Idiots were in former times, and still are, in the East, held in the highest respect. The fools, or jesters, of kings and nobles, both in ancient times and the middle ages, were allowed the utmost licence; and it was a common saying, that "Fools are fortunate."

—*Aut virtus nomen ināne est,*

Aut decus et pretium rectè petit experiens vir. HOR.

"Either virtue is an empty name, or the wise man rightly seeks it as his glory and reward."

Autumnus—Libitinæ questus acerbæ. HOR.—"Autumn—the

harvest of the direful Libitina." Autumn was in ancient times, as now, accounted a sickly season, and Libitina was the patron goddess of the *pollinctores*, or undertakers.

Auxilia humilia firma consensus facit. LABER.—“Concord gives strength to humble aids.” Union imparts strength.

Avārus, nisi cum moritur, nil rectè facit.—“A miser, until he dies, does nothing right.” His heir, at all events, is apt to think, that his dying was the best action of his life.

*Avia Piëridum peragro loca, nullius antè
Trita solo, juvat intēgros accedēre fonteis
Atque haurire.*—

LUCRET.

—“I wander through the retired retreats of the Muses, untrodden before by another foot; I delight to approach their untouched fountain, and to drink thereof.”

Avida est periculi Virtus, et quo tendat non quid passura sit cogitat. SEN.—“Virtue courts danger, and considers what it may accomplish, not what it may suffer.”

Avidis natura parum est. SEN.—“The bounty of nature is too little for the greedy man.”

—*Avitus apto*

Cum lare fundus. HOR.

—“A farm inherited from my ancestors, with a suitable dwelling.” Horace here describes his Sabine farm.

B.

*Balnea, vina, Venus corrumpunt corpōra nostra;
Sed vitam faciunt balnea, vina, Venus.*

Epitaph in Gruter's Monumenta.

—“Baths, wine, and Venus cause our bodies to decay: but baths, wine, and Venus make up the sum of life.”

“Wine, women, warmth, against our lives combine,
But what were life without warmth, women, wine?”

Barbæ tenus sapiētes. PROV.—“Philosophers as far as beard.” Ironically said of persons who, by assuming grave manners, wish to pass themselves off for men of learning.

Bastardus nullius est filius, aut filius pōpuli. LAW MAXIM.—
“A bastard is the son of no man, in other words, the son of the public.” A bastard, not being born in wedlock, his

father is not recognised as such by the law ; but, as an individual, the public laws protect his life and property.

Beāti immaculāti in viā.—"Blessed are the undefiled in the way." The commencing words of the 119th Psalm.

Beāti monōcūli in regiōne cæcōrum.—"Happy are the one-eyed in the country of the blind." All things ought to be judged of *comparatively*; and, whatever may be the extent of our misfortunes, there will still be found something for consolation.

Beātissimus is est, qui est aptus ex sese, quique in se uno sua ponit omnia. CIC.—"He is the most happy who is self-prepared, and who centres all his resources in himself."

*Beātus ille qui procul negōtiis,
Ut prisca gens mortālium,
Paterna rura bobus exercet suis.
Solutus omni fœnore.* HOR.

—"Happy the man who, remote from business, after the manner of the ancient race of mortals, cultivates his paternal lands with his own oxen, disengaged from all usury."

Beātus qui est, non intelligo quid requirat ut sit beātor CIC.—"I do not see why he who is already happy, needs seek to be happier."

Bella! horrida bella! VIRG.—"War! horrid war!"

Bella matribus detestata. HOR.—"War, so detested by mothers."

Bella—nullos habitura triumphos. LUCAN.—"Wars which will leave no cause for triumph." Most truly said of civil war.

Bella suscipienda sunt ob eam causam, ut sine injuriā in pace vivatur. CIC.—"Wars are to be undertaken in order that we may live in peace without suffering wrong."

Bellè narras.—"You tell a very pretty story." Said ironically.

Bellua multōrum capītum.—"The many-headed monster." The mob.

Bellum ita suscipiatur, ut nihil aliud nisi pax quæsitā videatur. CIC.—"War should be so engaged in, that nothing but peace should appear to be aimed at."

Bellum nec timendum nec provocandum. PLINY the Younger.—

“War ought neither to be dreaded, nor provoked.”

Bene dormit, qui non sentit quam male dormiat. SYRUS.—

“He sleeps well who does not perceive how badly he has slept.”

—*Benè est cui Deus obtulit*

Parcâ quod satis est manu. HOR.

—“Happy for him, to whom God has given enough with a sparing hand.”

Bene ferre magnam

Disce fortunam. HOR.

—“Learn to support your good fortune with moderation.”

Bene merenti bene profuerit, male merenti par erit. PLAUT.

—“To the well-deserving God will show favour, to the ill-deserving will he give like for like.”

Benè nummatus decòrat Suadela Venusque. HOR.—“Love and compliance * favour the wealthy suitor.”

Bene si amico ficeris, ne pigeat fecisse,

Ut potius pudeat si non feceris. PLAUT.

—“If you have conferred a favour upon your friend, repent not of having done so; rather feel that you would have been ashamed had you not done so.”

Benefacta malè locata, malefacta arbitror. CIC.—“Favours injudiciously conferred I consider injuries.” Nothing is more injurious to the common good, than indiscriminate charity, or profuse indulgence.

Beneficia dare qui nescit injustè petit. SYR.—“He who knows not how to bestow a benefit, is unreasonable if he expects one.”

Beneficia plura recipit qui scit reddere. SYR.—“He receives most favours, who knows how to make a proper return.”

Beneficia usque eo læta sunt dum videntur exsolvi posse; ubi multum antevenire, pro gratiâ odium redditur. TACIT.—

“Benefits are only acceptable so long as we think we may requite them; but when they exceed the possibility of so doing, hatred is returned instead of gratitude.” This maxim, it is to be hoped, is not of general acceptance, but applies to the exception, and not the rule. If universally acted on, the world would soon be a dreary wilderness.

See *Æs debitorem*, &c.

* *Suadela*, or *Suada*, the goddess of persuasion.

BEN—BIB.

beneficium accipere libertatem vendere est. LABER.—“To accept an obligation is to barter your liberty.”

beneficium dignis ubi des, omnes obliges. SYR.—“Where you confer a benefit, worthy of it, the obligation is extended to all.”

beneficium invito non datur. PROV.—“A benefit conferred on a churl is no benefit.” The phrase may also mean that a benefit conferred with an ill grace is no benefit.

beneficium meminisse debet is, in quem collocata sunt; non commemorare qui contulit. CIC.—“He ought to remember benefits on whom they are conferred; he who confers them ought not to mention them.”

beneficium non in eo quod fit aut datur constitit, sed in ipso facientis aut dantis animo: animus est enim qui beneficiis dat pretium. SEN.—“A benefit consists not in that which is done or given, but in the spirit in which it is done or given; for it is the spirit which gives all the value to the benefit.”

beneficium sæpe dare, docere est reddere. SYR.—“Often to confer a benefit is to teach how to make a return.” In giving to others, we teach them to be charitable.

beneficus est qui non sui, sed alterius causâ benignè facit. CIC.—“He is beneficent who acts kindly, not for his own sake, but to serve another.” Disinterestedness is the soul of benevolence.

Benignior sententia in verbis generalibus seu dubiis est præferenda. COKE.—“In cases where general or doubtful words are employed, the more merciful construction is to be preferred.”

Benignitas quæ constat ex opère et industriâ honestior est, et latius patet, et prodesse potest pluribus. CIC.—“That bounty, the essence of which is works and industry, is more honourable and more extended in its results, and has the power of benefiting more largely.” The distinction between active charity and the mere bestowal of money.

Benignus etiam dandi causam cogitat. PROV.—“Even the benignant man takes into consideration the grounds of his liberality.” Indiscriminate bounty is as baneful as avarice. See *Benefacta male*, &c.

Bibere papaliter.—“To drink like a pope.” A mediæval expression.

Bis dat qui citò dat. *ALCIATUS*.—"He gives twice who gives in time." The value of a service depends very much upon the grace and promptness with which it is done. See *Inopi beneficium*, &c., *Gratia ab*, &c.

Bis est gratum quod opus est, si ultro offēras. *SYR*.—"That is doubly acceptable, which is spontaneously offered when we stand in need." "A friend in need is a friend indeed."

Bis interīmitur qui suis armis perit. *SYR*.—"He dies twice who perishes by his own arms." Misfortunes are doubly bitter when caused by ourselves.

Bis peccāre in bello non licet. *Prov*.—"It is not permitted to err twice in war." Errors in war are often irremediable, and leave no opportunity for a repetition.

Bis pueri senes. *Prov*.—"Old men are twice children." Said in reference to the years of dotage. "Once a man, twice a child."

Bis vincit qui se vincit in victoriā. *SYR*.—"He conquers twice, who, when a conqueror, conquers himself."

Blandæ mendacia linguæ—"The lies of a flattering tongue."

Bæōtum in crasso jurāres aëre natum. *HOR*.—"You would swear he was born in the dense atmosphere of Bæotia." The inhabitants of Bæotia, in Greece, were said to be remarkable for extraordinary stupidity. Their country, however, produced Pindar and Epaminondas.

Bombālio, clangor, stridor, taratantāra, murmur.—Words descriptive of a hubbub, or *charivari*.—"Oh what a row, what a rumpus, and a rioting!" as the song says.

Bona bonis contingunt.—"Blessings befall the good."

Bonā fide.—"In good faith."

Bona malis paria non sunt, etiam pari numēro; nec lætitia ulla mīnimo mœrōre pensanda. *PLINY the Elder*.—"The blessings of life do not equal its ills, although even in number; nor can any pleasure compensate for even the slightest pain." The sentiment of a melancholy mind, which looks on the dark side of things.

Bona nēmīni hora est, ut non alicui sit mala. *SYR*.—"There is no hour good for one man but that it is bad for another." "One man's loss is another man's gain."

Bona notabilia. *Law Term*.—"Known goods." Goods beyond the value of five pounds left by a person deceased, in any other diocese than that in which he died.

Bonæ leges malis ex mōribus procreantur. MACROB.—“Good laws grow out of evil acts.”

Bonārum rerum consuetūdo pessīma est. SYR.—“The constant enjoyment of good things is most hurtful.” Habitual indulgence in luxuries is prejudicial; by constant repetition the taste becomes cloyed, and all sense of enjoyment lost.

Boni nullo emolumento impelluntur in fraudem, imprōbi sæpe parvo. CIC.—“Good men are never induced to commit fraud by any gain whatsoever; the bad often by a very little.”

Boni pastōris est tondēre pecus non deglubēre. SUTTON.—“It is the duty of a good shepherd to shear his sheep, not to flay them.” A saying of Tiberius Cæsar, in reference to excessive taxation.

Boni vīnātōris est plures feras cāpīre non omnes.—“It is the business of a good sportsman to take much game, not all.” From Notes to HORACE, by NANNIUS.

Boni viri omnes æquitatem ipsam amant. CIC.—“All good men love justice for its own sake.”

Bonis avibus.—“With good omens.”

Bonis inter bonos quasi necessaria est benevolentia. CIC.—“Between good men there is a necessary interchange, as it were, of good feeling.”

Bonis nocet quisquis pepercit malis. SYR.—“He injures the good, who spares the wicked.” Misplaced sympathy is an injury committed against society.

Bonis quod bñēfit haud perit. PLAUT.—“A kindness done to the good is never lost.” Good deeds are never ill-bestowed.

Bono ingēnio me esse ornātam, quam auro multo mavōlo. PLAUT.—“I had much rather that I was adorned with a good disposition than with gold.”

Bonum ego quam beātum me esse nimio dici mavōlo. PLAUT.—“I would much rather be called good than fortunate.”

Bonum est fugienda aspiciēre in aliēno malo. SYR.—“It is well to see what to avoid in the misfortunes of others.”

Bonum est, pauxillum amāre sane, insāne non bonum est. PLAUT.—“It is good to love in a moderate degree; to love to distraction is not good.”

Bonum magis carendo quam fruendo sentitur. PROV.—“A

good is more valued when we are in want of it, than when we enjoy it." The value of good health is only truly estimated by the sick man.

—*Bonum summum quo tendimus omnes.* LUCRET.—"That ultimate good at which we all aim."

Bonus animus in malâ re dimidium est mali. PLAUT.—"Good courage in a bad case is half of the evil got over."

Bonus arâtor agricultiône se oblectat, cultu sæpe defatigâtur, culturâ ditiescit. CIC.—"A good husbandman takes delight in agriculture; he is often wearied with his labours, but by culture he gets rich."

—*Bonus atque fidus*

Judex honestum prætulit utili. HOR.

—"A good and faithful judge prefers the honest to the expedient."

Bonus dux bonum reddit militem. PROV.—"A good general makes good soldiers."

Bonus judex secundum æquum et bonum judicat, et æquitatem strictæ legi præfert. COKE.—"A good judge gives judgment according to what is equitable and right, and prefers an equitable construction to the strict letter of the law."

Bos aliénus subinde prospectat foras. PROV.—"The strange ox repeatedly looks to the door." Significant of that love of home which pervades the animated creation.

Bos fortius fatigâtus figit pedem. PROV.—"The wearied ox treads the surest."

Bos in linguâ.—"An ox on his tongue." Said of a man who had been bribed, as the Athenians had money stamped with the figure of an ox.

Breve tempus ætâtis satis est longum ad bene honestèque vivendum. CIC.—"A short life is long enough for us to live well and honestly."

Brevi manu.—"With a short hand." Off-hand, in a summary manner.

—*Brevis esse labôro,*

Obscûrus fio.— HOR.

—"While I endeavour to be brief, I become obscure." Said of authors who, aiming at conciseness, give their readers credit for knowing too much. The exclamation of Thomas Warton, on accidentally snuffing out a candle.

Brevis ipsa vita est, sed malis sit longior. SYR.—“Life itself is short, but it may last longer than your misfortunes.” Somewhat similar to our proverb, “It is a long lane that has no turning.”

Brevis voluptas mox doloris est parens.—“Short-lived pleasure is the parent of speedy sorrow.”

Brutum fulmen.—“A harmless thunderbolt.” Big words; the groans of the mountains when they were delivered of the mouse.

C.

Cacoëthes.—“A bad habit.” This is a Greek word Latinized, which has been adopted in other languages.

Cacoëthes carpendi.—“An itch for finding fault,” or “carping at.”

Cacoëthes scribendi.—“An itch for scribbling.”

Cadit quæstio. A phrase in *Logic*.—“There is an end of the question.” The matter requires no further investigation. See *Casus quæstionis*.

Cæca invidia est, nec quidquam aliud scit quam detractare virtutes. LIVY.—“Envy is blind, and knows not how to do aught but detract from the virtues of others.”

Cæci sunt oculi, cum animus res alias agit. SYR.—“The eyes are blind, when the mind is intent upon something else.”

Cæcus non judicat de colore.—“A blind man is no judge of colours.”

Cæsarem portas, et fortunas ejus.—“Thou carriest Cæsar and his fortune.” Said by Cæsar to the pilot in the tempest.

Cætëra desunt.—“The rest is wanting.”

Cætëra quis nescit? OVID.—“The rest who knows not?”

Calamitas querula est et superba felicitas. CURT.—“Adversity is complaining, and prosperity proud.”

Calamitosus est animus futuri anxius. SEN.—“The mind that is anxious about future events, is miserable.”

—*Campos ubi Troja fuit.* LUCAN.—“The fields where Troy once stood.”

Callidos eos appello, quorum tanquam manus opere sic animus usu concalluit. CIC.—“I call those experienced, whose minds become strengthened just as the hands are hardened by labour.”

Calumniāre fortiter, aliquid adhærēbit.—"Slander stoutly; some of it will stick."

Calumniāri si quis autem voluerit,

Quod arbōres loquantur, non tantum feræ;

Fictis jocārī nos memīnerit fabūlis. PHÆD.

—"But if any one shall think fit to cavil, because not only wild beasts, but even trees speak, let him remember that we are disporting in the language of fable."

"'Tis clear that birds were always able

To hold discourse, at least in fable." COWPER.

Camēlus desidērans cornua etiam aures perdidit. Prov.—

"The camel begging for horns lost its ears as well." We should be thankful for the faculties with which Providence has endowed us, and not wish for those which are inconsistent with our condition.

Camēlus saltat. Prov.—"The camel is dancing." Said of a person doing something quite repugnant to his ordinary habits.

Candīda me capiet, capiet me flava puella. OVID.—"The blonde will charm me, the brunette will charm me too."

Candīda pax homīnes, trux decet ira feras. OVID.—"Fair peace becomes human beings, savage fury wild beasts."

Candīda, perpetuo rēsīde, concordia, lecto,

Jamque pari semper sit Venus æqua iugo:

Diligat illa senem quondam; sed et ipsa marito,

Tunc quoque cum fuerit, non videatur anus. MAR.

—"Fair concord, ever attend their bed, and may Venus ever prove auspicious to the well-matched pair; may she at a future day love her old man; and may she, even when she is so, not appear to her husband to be aged."

Candīdus in nautā turpis color: æquōris undā

Debet et a rādīs sidēris esse niger. OVID.

—"A fair complexion is unbecoming in a sailor; he ought to be swarthy, from the spray of the sea and the rays of the sun."

Candor dat viribus alas.—"Candour imparts wings to strength."

Canes socium in culīnā nullum amant. Prov.—"Dogs love no companion in the kitchen." See *Figulus*, &c., and *Uia domus*, &c.

Canes timidi vehementius latrant quam mordent. Q. CURT

"With cowardly dogs, the bark is worse than the bite."

Canina facundia.—"Dog eloquence." Mentioned by Quintilian as that kind of eloquence which distinguished itself in snarling at others. See *Littera canina*.

Canis festinans cæcos parit cætilos. *Prov.*—"The bitch, in making too much haste, brings forth her whelps blind."

Said of persons who are in too great a hurry to put the finishing stroke to what they have undertaken.

Cantabit vacuus coram latrone viator. *JUV.*—"The traveller with empty pockets, will sing in presence of the robber."

He who has nothing to lose is in no fear of being robbed.

Cantantes licet usque (minus via lædet) ævum. *VIRG.*—"Let us sing as we travel on, the journey will be all the less tedious."

Cantat, et ad nautas ebria verba jactit. *OVID.*—"He sings aloud and cracks his drunken jokes upon the sailors."

Cantat vinctus quoque compede fossor,
Indocili numero cum grave molliit opus.

Cantat et innitens limosæ pronus arënæ,
Adverso tardam qui trahit amne ratem. *OVID.*

—"The miner, chained with the fetter, sings as he lightens his heavy labours with his untaught numbers; and the man sings, who strives as he bends forward on the oozy sand, while he drags the slow barge against the tide."

Cantate Domino.—"O sing unto the Lord (a new song)."
Beginning of the 98th Psalm.

Cantilenam eandem canis. *TER.*—"You are singing the same tune." Like our expression, "You are always harping on one string."

Capias. *Law Term.*—"You may take" the body of the defendant, under either a

Capias ad respondendum. *Law Term.*—"You may take him to make answer." A writ issued to take the defendant and make him answer to the complaint,—or a

Capias ad satisfaciendum. *Law Term.*—"You may take him to satisfy." "A writ of execution on a judgment obtained, commanding the officer to imprison the defendant until satisfaction is made for the debt recovered against him."

Captantes capti sumus.—"We catchers are caught." "The biter is bitten."

Capistrum maritalē. JUV.—“The noose matrimonial.”

Capita aut navem?—“Head or ship?” Or as we say, “Head or tail.” “Cross or pile?” The copper coins of Rome had on one side the double head of Janus, on the other the figure of a ship.

Capitis nives. HOR.—“The snows of the head.” White hair.

Captum te nidore suæ putat ille culinæ. JUV.—“He thinks he has caught you with the fumes of his kitchen.” He thinks that you will submit to anything for a good dinner.

Caput artis est, decere quod facias. PROV.—“It is the perfection of good management, to let all that you do be becoming.” Every one should endeavour to act in a manner becoming to his age and position.

Caput mortuum.—“The dead head.” A term used in chemistry, meaning the residuum of a substance that has been acted on by heat. By punsters the term has been applied to a blockhead.

Caput mundi.—“The head of the world.” The designation of ancient Rome in the days of her splendour. It is still applied, by Roman Catholics, to modern Rome, as the see of the head of their religion.

Cara fuit, conjux, primæ mihi cura juventæ

Cognita; nunc ubi sit quæritis? Urna tegit. OVID.

—“I once had a dear wife, known as the choice of my early youth. Do you ask where she is now? The urn covers her.” Lines full of pathos.

Carbone notare.—“To mark with charcoal.” To place a black line against the name of a person was to signify disapproval.

—*Caret insidiis hominum, quia mitis, hirundo.* OVID.—“The swallow is exempt from the snares of men, because it is gentle.”

Caret periculo, qui etiam cum est tutus cavet. SYR.—“He is secure against danger who, even when in safety, is on his guard.” This caution must however be used, without being over anxious about the future. See “*Calamitosus est*,” &c.

Cari sunt parentes, cari liberi, propinqui, familiares; sed omnes omnium caritates patria una complexa est. CIC.—“Dear are our parents, dear our children, our relatives,

our friends; but our country in itself embraces all of these affections."

Caritate benevolentiaque sublata, omnis est e vita sublata jucunditas. CIC.—"Charity and benevolence removed, all the delights of life are withdrawn."

Carmen triumphale.—"A song of triumph."

Carmina nil prosunt; nocuerunt carmina quondam. OVID.—"Verses are of no use; verses once did me harm."

*Carmine fit vivax virtus; expersque sepulcri,
Notitiam seræ posteritatis habet.* OVID.

—"By verse is virtue made immortal; and, secure from death, it thereby obtains the notice of late posterity."

Carni vale.—"Adieu to flesh." Hence the Carnival of the Romish Church, the beginning of Lent.

Carpe diem quàm minime credula postero. HOR.—"Seize upon to-day, trusting as little as possible in the morrow."

The poet says this in conformity with the Epicurean maxim, "Eat, drink, and be merry, for to-morrow we die;" but it may admit of a more extended and more useful application, and teach us not to put off till to-morrow what may be done to-day.

Caseus est nequam quia concōquit omnia secum. Med. Aphor.—"Cheese is injurious, because it digests all things with itself." The saying is at the present day, that cheese digests all things but itself.

Caseus est sanus quem dat avāra manus. Aphorism of the School of Health at Salerno.—"Cheese, when given with a sparing hand, is wholesome."

Cassis tutissima virtus.—"Virtue is the safest helmet." Motto of the Marquis of Cholmondeley.

Casta ad virum matrōna parendo imp̄rat. SYR.—"A virtuous wife, by obeying her husband, gains the command over him."

Castor gaudet equis, ovo prognatus eodem

—*Pugnis.*— HOR.

—"Castor delights in horses, he that was born from the same egg, in boxing." All men have their own peculiar tastes.

Causa belli—"A cause for war."

Causa in eventu est. OVID.—"The result is doubtful."

Causa omissus. Law Term.—"A case omitted." A case for which provision was not made in the statute under con-

sideration, either from neglect, or from the fact of its antecedent improbability.

Casus questionis.—"Loss of question." In Logic, this means the failure to maintain a position. This is most probably what is alluded to in a passage of Shakspeare, which has so puzzled his commentators,

"As I subscribe not these nor any other,
But in the loss of question."

Measure for Measure, A. ii. s. 4.

Casus quem sæpe transit, aliquando invenit. SYR.—"He whom misfortune has often passed by, is by it at last assailed." Good fortune, however long continued, is no pledge of future security. "The pitcher that goes oft to the well gets broken at last."

Casus ubique valet; semper tibi pendeat hamus.

Quo minime credas gurgite, piscis erit. OVID.

—"Chance is powerful everywhere; let your hook be always hanging ready. In waters where you least think it, there will be a fish."

Cato mirari se aiēbat, quod non rideret aruspex aruspīcem cum vidēret. CIC.—"Cato used to say that he was surprised that one soothsayer could keep his countenance when he saw another." In allusion to the barefaced manner in which they imposed upon the credulity of the multitude.

Cātulæ domīnas imitantes. *Prov.*—"Puppies imitating their mistresses." Said of servants affecting the state and grandeur of their masters, and acting "high life below stairs."

Catus amat pisces, sed non vult tingere plantas.—"Puss loves fish, but is loth to wet her feet." It wisely "lets 'I dare not' wait upon 'I would.' " A mediæval adage.

Caudæ pilos equino paulatim oportet evellere. *Prov.*—"You must pluck out the hairs of a horse's tail one by one." Many things can be effected by patience and perseverance, which are proof against the efforts of violence and precipitation.

Causa latet, vis est notissima. OVID.—"The cause lies hid, the power is most evident." The evil is unseen, but its mischievous effects cannot be overlooked.

—*Causam hanc justam esse in animum inducĭte,*

Ut alicqua pars labōris minuatur mihi. TER.

—"For my sake come to the conclusion that this request is fair, that so some portion of my labour may be abridged."

Cautus enim mĭtuit foveam lupus, accipiterque

Suspectos lĭqueos, et opertum mĭlus hamum. HOR.

—"For the cautious wolf dreads the pit, the hawk the suspected snare, and the fish the concealed hook."

Cave a signātis.—"Beware of those who are branded." Avoid bad company.

Cave ne quid stultē, ne quid temĕrē, dicas aut facias contra potentes. CIC.—"Beware that you neither say nor do anything rashly against the powerful."

Cave sis te superāre servum sĭris faciendo bene. PLAUT.—"Take care that you do not let your servant excel you in doing well."

Cave tibi a cane muto et aquā silenti. PROV.—"Have a care of a silent dog and a still water."

Caveat emptor; qui ignorāre non debuit quod jus aliĕnum emit. LAW MAXIM.—"Let the buyer be on his guard: for he ought not to plead ignorance that he is buying the right of another." He is bound to take all reasonable precautions in such a case, and will be supposed to have seen all patent defects.

Cavendum est ne assentatōribus patefaciāmus aures. CIC.—"We must be careful not to give ear to flatterers."

Cavendum est ne major pœna, quam culpa, sit; et ne iisdem de causis alii plectantur, alii ne appellentur quidem. CIC.—"Care must be taken that the penalty does not exceed the fault, and that some are not punished for the same offences for which others are not so much as called upon to answer."

Cedant arma togæ, concēdat laurea linguæ. CIC.—"Let the sword give place to the gown, the laurel yield to the tongue." Let violence give place to law and justice, the sword of the conqueror to the eloquence of the orator.

Cedant carminibus reges, regumque triumphī. OVID.—"Let kings, and the triumphs of kings, yield to verse."

—*Cedat uti convĭva satur*—HOR.—"Like a well-filled guest, let him depart (from life)." See *Cur non*, &c.

Cede Deo. VIRG.—“Yield to God.” Submit to the decrees of Providence.

Cede repugnanti; cedendo victor abibis. OVID.—“Give way to your opponent; by yielding you will come off victorious.” A prudent concession will often secure for us greater advantages than an obstinate assertion of our rights.

Cēdite Romāni scriptōres, cēdite Graii. PROP.—“Yield, ye Roman writers; give way, ye Greeks:” ironically applied to a conceited scribbler, such for instance as Zoilus, the sour critic of Homer.

Cedunt grammatici, vincuntur rhetōres. JUV.—“The grammarians give way, the rhetoricians are vanquished.”

—*Celsæ graviōre casu*

Decidunt turres. HOR.

—“Lofty towers fall down with the greatest crash.” The greater the elevation, the heavier the fall.

Centum doctūm homīnum consilia sola hæc devincit dea Fortūna. PLAUT.—“This goddess, Fortune, unaided, prevails over the plans of a hundred learned men.”

—*Centum solātia curæ*

Et rus, et cōmītes, et via longa dabunt. OVID.

—“The country, and companions, and the length of the journey, will afford a thousand solaces for your cares.”

Cepi corpus. LAW TERM.—“I have taken the body.” The return made by the sheriff upon a *capias*, or other similar process.

Cŕērem pro frugībus, Libērum pro vino, Neptūnum pro mari, Curiam pro senātu, Campum pro comitiis, togam pro pace, arma ac tela pro bello appellāre solent. CIC.—“They are in the habit of using the word ‘Ceres’ for fruits, ‘Bacchus’ for wine, ‘Neptune’ for the sea, ‘Curia’ for the senate, ‘Campus’ (Martius) for civic elections, ‘Toga’ for peace, and ‘arms’ and ‘weapons’ for war.” Examples of the figure Metonymy.

Cŕēus in vitum flecti, monitōribus asper. HOR.—“(Youth), pliable as wax to the bent of vice, rough to its reprovers.”

Cernis, ut ignāvum corrumpant ōtia corpus;

Ut cūpīant vitum, nī moveantur, aquæ. OVID.

—“You see how ease enervates the slothful body; how water contracts a taint if it remains unmoved.”

Cernite sim qualis ; qui modo qualis eram. OVID.—“Behold what I am ; and what I was but a little while ago !”

Cernuntur in agendo virtutes. CIC.—“The virtues of a man are seen in his actions.”

Certa amittimus, dum incerta petimus. PLAUT.—“We lose what is certain, while we are seeking what is uncertain.”

Certa sunt paucis. PROV.—“There is certainty in few words.” This, however, may admit of some doubt.

Certe ego fecissem, nec sum sapientior illo. OVID.—“At all events I should have done so, and I am no wiser than he.”

Certe ignoratio futurorum malorum utilior est quam scientia. CIC.—“Assuredly the ignorance of future evils is preferable to the knowledge of them.” To much the same effect as our proverb, “What the eye don’t see the heart don’t grieve.” “Where ignorance is bliss,” &c.

Certiorari. Law Term.—“To be made more certain.” A writ from the Court of Chancery, or Queen’s Bench, commanding the judges of the inferior courts to certify or to return the records of a cause pending before them.

Certis rebus certa signa præcurrunt. CIC.—“Certain signs precede certain events.” This reminds us of Campbell’s line, “Coming events cast their shadow before.”

Certum est quod certum reddi potest. COKE.—“That is certain which is capable of being made certain.”

—*Certum voto pete finem.* HOR.—“To your wishes fix a certain end.”

Cervi, luporum præda rapacium,

Sectimur ultro, quos opimus

Fallere et effugere est triumphus. HOR.

—“We, like stags, the prey of rapacious wolves, follow of our own accord those, whom to deceive and escape would be a signal triumph.”

Cessante causâ, cessat et effectus. COKE.—“The cause removed, the effect ceases also.”

Chius dominum emit. PROV.—“The Chian buys himself a master.” This adage was used in reference to those who bring calamities on themselves. When Chios was conquered by Mithridates, he delivered the inhabitants into the hands of the slaves, whom they themselves had imported.

Christe eleison.—“Christ have mercy upon us.” Latinized

Greek, used in the service of the Romish Church. See *Kyrie eleison*.

Chronica si penses, cum pugnant Oxonienses,

Post paucos menses, volat ira per Anglinenses.

—"If you examine the chronicles, when the Oxford men fall out, within a few months the strife will fly throughout all England." A monkish Leonine proverb in reference to the numerous strifes and dissensions which arose at Oxford during the middle ages.

Circuitus verbōrum.—"A round-about expression." A rambling story.

Citius quam asparāgi coquuntur. *Prov.*—"Quicker than you could cook asparagus." A proverb frequently used by the emperor Augustus, when he wanted anything to be done instantly.

Citius venit pericūlum cum contemnitur. *SYR.*—"When danger is despised, it overtakes us all the sooner." An enemy despised is the most dangerous enemy of all.

Cito maturum cito putridum.—"Soon ripe, soon rotten." A proverb in dispraise of precocity. See *Odi puerulos*, &c.

Cito scribendo non fit ut bene scribatur, benè scribendo fit ut cito. *QUINTIL.*—"In writing readily, it does not follow that you write well, but in writing well, you must be able to write readily." See *Sat cito*, &c.

Citra pulvèrem.—"Without dust," i. e. "without labour." The ancient wrestlers, after anointing themselves, sprinkled their bodies with fine dust, to stop the pores and prevent exhaustion by too great perspiration.

Cives magistrātibus pāreant, magistrātus lēgibus.—"Let the citizens obey the magistrates, the magistrates the laws."

Civitas ea autem in libertate est posita, quæ suis stat viribus, non ex alieno arbitrio pendet. *LIVY.*—"That nation is in the enjoyment of liberty which stands by its own strength, and does not depend on the will of another."

Clamāto, Meus est hic ager, ille tuus. *OID.*—"Cry aloud, 'This is my land, that is yours.'"

—*Clarum et venerābile nomen*

Genibus, et multum nostræ quod prōdērat urbi. *LUCAN.*

—"A name illustrious and revered by nations, and one that has advantaged our city much." Said of Cato of Utica.

Claudicantis conversatiōe utens, ipse quoque claudicare discit

Prov.—"Associate with the lame and you will learn to limp." To the same effect as the line quoted by St. Paul from the Greek, "Evil communications corrupt good manners." We have a very similar proverb, "Tell me your company, and I will tell you what you are."

Claudite jam rivos, sat prata bibērunt. *VIRG.*—"Now close your streams, the meadows have imbibed enough." Alluding to irrigation of the fields, but figuratively meaning, "Cease the song," or "conversation," as the case may be.

Clausum fregit. *Law Term.*—"He broke into my enclosure." An action of trespass committed on lands or tenements.

Clavam extorquere Hercūli. *Prov.*—"To wrest his club from Hercules." To attempt to do a thing which is far beyond our capacity.

Clēricus, vel addiscens.—"Either a clerk, or learning to be one." A mediæval expression, used with reference to a man who wishes to appear very knowing.

Clodius accūsāt mēchos. *Prov.*—"Clodius accuses the adulterers." Clodius himself was one of the greatest profligates of his age. Hence these words became a proverb, like our saying, "The devil rebukes sin."

Cælo tēgitur qui non habet urnam.—"He is covered by the heavens who has no urn."

Cælum ipsum petimus stultitiā. *HOR.*—"We aim at heaven even in our folly." Said in allusion to the Fable of the Giants attempting to seize heaven, and the restless spirit of man.

Cælum non animum mutant qui trans mare currunt. *HOR.*—"Those who cross the sea, change their clime but not their character."

Cœpisti mēlius quam desinis; ultīma primis

Cedunt: dissimiles hic vir, et ille puer. *· OVID.*

—"With more honour didst thou begin, than thou dost close; the last scene falls short of the first: how unlike the present man and the child of that day!"

Cœtus dulces, valēte!—*CATUL.*—"Happy meetings, fare ye well!"

Cogenda mens est ut incipiat. *SEN.*—"The mind must be excited to make a beginning." The great difficulty in

most things is how to make a beginning, hence the saying,
"A thing begun, is half done."

Cogi qui potest nescit mori. SEN.—"He who can be compelled knows not how to die." A man who, upon compulsion, will do that which is dishonourable, is afraid to meet death, the other alternative.

Cogitatio, mus pusillus quam sit sapiens bestia, Aetatem qui uni cubili nunquam committit suam. PLAUT.
—"Consider the little mouse, what a sagacious animal it is, for it never intrusts its life to one hole only."

Cognatio movet invidiam. PROV.—"Relationship gives rise to envy." We are more apt to envy the good fortune of our relatives than that of strangers.

Cognovit actionem. LAW TERM.—"He has confessed the action." The case is so called where a defendant confesses the plaintiff's cause against him to be true, and suffers judgment to be entered against him without trial.

Collectumque fremens volvit sub naribus ignem. VIRG.—"And snorting, rolls the volumes of fire beneath his nostrils."

Colubram in sinu fovere.—"To cherish a serpent in one's bosom." To admit into your confidence a false friend, or as we call him, "a snake in the grass."

Comes jucundus in via pro vehiculo est. SYR.—"A pleasant companion, upon a journey, is as good as a carriage." Because he will shorten the journey by beguiling the time.

Comis et humanus erga alios. CIO.—"One courteous and humane towards others."

Comis in uxorem. HOR.—"A man attentive to his wife."

Comitas inter gentes.—"Comity between nations." Courtesy in their intercourse, and consideration for the interests and feelings of each other. It is this *comity* that renders sacred between belligerents the flag of truce.

Commödum ex injuriâ suâ nemo habere debet. LAW MAXIM.—"No man ought to derive advantage from his own wrong."

—*Commotâ fervet plebescula bile.* PERS.—"Its anger moved, the rabble is excited."

Commune bonum.—"A common good."

Commune periculum concordiam parit.—"A common danger produces unanimity."

Commune naufragium omnibus est consolatio.—"A general

shipwreck is a consolation to all." A general calamity, when all row in the same boat, is borne with more firmness of mind, by each individual, than a similar misfortune would have been, had it happened to himself alone.

Commune vitium in magnis liberisque civitatibus ut invidia comes gloriæ sit. CORN. NEP.—"It is a common vice in great and free states, for envy to be the attendant upon glory,"—especially in Athens, where Aristides became hated, because he had deserved to be called "the Just."

Communia propriè dicere. Adapted from HORACE, *De Arte Poet.*—"To express common-place things with propriety."

Communiùs annis.—"One year with another."

Communis utilitas societatis maximum vinculum est. LIVY.—"The common good is the great chain which binds men together in society."

Communiter negligitur, quod communiter possidetur.—"That is neglected by all, which is possessed by all." "Every man's business is nobody's business."

—*Compônitur orbis*

Régis ad exemplum; nec sic inflectere sensus

Humânos edicta valent, quam vita regentis. CLAUD.

—"The manners of the world are formed after the example of the king; nor can edicts influence the human understanding, so much as the life of the ruler."

Compösitum miraculi causâ. TACIT.—"A story trumped up for the sake of exciting wonder." Much like what we call a "cock and bull story."

Compos mentis. Law Lat.—"In the enjoyment of his understanding."

Conciliat animos comitas affabilitasque sermonis. CIC.—"Courtesy and affability of address conciliate the feelings."

Concordia discors. LUCAN and OVID.—"A discordant concord." Expressive of a harmonious union of things of different natures.

Concordiâ res parvæ crescunt, discordiâ maximæ dilabuntur. SALL.—"With concord, from small beginnings things increase; with discord, the greatest advantages are frittered away." The former part of this quotation is the motto of the corporation of the Merchant Tailors.

Condo et compôno quæ mox depromere possim. HOR.—"I

store and lay by things which I may be enabled one day to draw upon." In my hours of study I gain knowledge, which is to be useful to me in after-life.

Confirmat usum qui tollit abusum. Law Maxim.—"He confirms the use of a thing, who takes away the abuse."

Confiteor, si quid prodest delicta fatēri. OVID.—"I confess my errors, if it is of any use to acknowledge them."

Conjugium vocat, hoc prætexit nōmine culpam. VIRG.—"She calls it wedlock, by this name she glosses over her fault."

The unfortunate Dido is not the only one who on such an occasion has laid the same "flattering unction to her soul."

Conscia mens recti famæ mendācia risit;

Sed nos in vitium crēdula turba sumus. OVID.

—"Her mind, conscious of integrity, laughed to scorn the falsehoods of report; but we are, all of us, a set too ready to believe ill."

Conscientia mille testes. Prov.—"The conscience is as good as a thousand witnesses."

Conscientia rectæ voluntātis maxīma consolatio est rerum incommodarum. CIC.—"A consciousness of good intentions is a very great consolation in misfortunes."

Consensus facit legem. Law Maxim.—"Consent makes the law." Two parties having made an agreement with their eyes open, and without fraud, the law will insist on its being carried out.

Consentientes et agentes pari pœnā plectentur. COKE.—"Those who consent to the act, and those who commit it, should be visited with equal punishment." See *Qui facit*, &c.

Consentire non videtur qui errat. Law Maxim.—"He who is under a mistake is not considered to consent." No one, in law, is deemed to consent to that of which he had not a previous knowledge. But every man is supposed to know the law, and "*ignorantia legis non excusat.*" See *Nil volutum*, &c.

Consilia firmitiora sunt de divinis locis. PLAUT.—"Advice is given with higher sanction from holy places."

Consilia qui dant prava cautis hominibus,

Et perdunt opēram et dēridentur turpiter. PHÆD.

—"Those who give bad advice to discreet persons, both lose their pains and, to their disgrace, are laughed to scorn."

Consilium Pompeii plane Themistoclēum est; putat enim, qui mari potitur, eum rerum potiri. CIC.—“The plan of Pompey is clearly that of Themistocles; for he thinks that he who gains the command of the sea, must obtain the supreme power.”

—*Conspicit arcem,*

Ingruīs, opibusque, et festā pace virentem. OVID.

—“She looks upon the citadel, flourishing in arts, in wealth, and joyous peace.”

Constans et lenis, ut res exoptulet, esto. CATO.—“Be firm or mild, as circumstances may require.”

—*Constitērant hinc Thisbe, Pyramus illinc,*

Inque vicem fuerat captātus anhelitus oris. OVID.

—“They took their stations, Thisbe on the one side, and Pyramus on the other, and the breath of their mouths was mutually caught by turns.”

Constructio legis non facit injuriam. COKE.—“The construction of the law does no injury.”

Consuefacere aliquem suā sponte rectē facere quam aliēno metu.

TER.—“To teach a person to act correctly of his own accord, rather than through fear of another.”

Consuetūdine animus rursus te huc inducet. PLAUT.—“Through habit your inclination will be leading you to do it again.”

Consuetūdinem benignitātis, largitiōni munērum antepōno.

Hæc est gravium hominum atque magnōrum; illa quasi assentatōrum populi, multitudinis levitatem voluptate quasi titillantium. CIC.—“I prefer much the habit of courtesy, to the bestowing of contributions. The one is in the power of men of eminence and high character; the other belongs to the flatterers of the populace, who in a manner tickle and delight the multitude thereby.”

Consuetudo est altera natura. CIC.—“Use is second nature.”

Consuetudo est altera lex. COKE.—“Usage is a second law.”

Consuetudo est optimus interpretes legum. COKE.—“Custom is the best interpreter of the laws.”

Consuetudo pro lege servatur. Law Max.—“Custom is held as law.” Usage from time immemorial is the basis of our common law.

Consule de gemmis, de tinctā mūrīce lanā,

Consule de facie corpōribusque diem. OVID.

—"Consult the daylight about gems, about wool dyed in purple; consult it about the face and the figure as well."

Consummātum est.—"It is finished."

Contemni est gravius stultitiæ quam percūti.—"To a foolish man, it is more bitter to be treated with contempt, than to receive a blow."

Contemni se impatienter ferunt principes, quippe qui coli consueverunt. TACIT.—"Princes, because they have been accustomed to receive homage, can ill brook being treated with contempt."

Contemnuntur ii qui nec sibi, nec altèri prosunt, ut dicitur; in quibus nullus labor, nulla industria, nulla cura est. CIC.

—"They are to be despised, who neither profit themselves nor others, as the saying is; in whom there is no exertion, no industry, no thought."

Contemporanea expositio est fortissima in lege. Law Max.—

"A contemporary exposition prevails in law." A precedent drawn from the established practice of the time, when the law was promulgated, being made in accordance with the then prevailing notions and usages, ought to have the most force.

Contigimus portum, quo mihi cursus erat. OVID.—"I have reached the harbour, to which I steered my course."

Contīnuò culpam ferro compesce, priusquam

Dira per incautum serpent contāgia vulgus. VIRG.

—"Instantly repress the mischief with the knife, before the dire contagion has infected the unthinking multitude."

Even among civilized nations, we see life sacrificed for the common good.

Contra bonos mores.—"Contrary to good manners," or morals.

Contra malum mortis, non est medicāmen in hortis. Med.

Aphor.—"Against the evil of death there is no remedy in gardens." A Leonine line.

Contra stimulum calcas. TER.—"You kick against the spur."

So in *Acts ix. 5*, "It is hard for thee to kick against the pricks?" The meaning is, that you only injure yourself by resistance.

Contra verbōsos noli contendere verbis;

Sermo datur cunctis, animi sapientia paucis. CATO.

—"Strive not with words against the contentious; speech is given to all, wisdom to few."

Contumeliam si dices, audies. PLAUT.—“If you utter affronting speeches, you will have to hear them.”

Convēniens vitæ mors fuit ista suæ. OVID.—“That was a death conformable to his life.”

Conventio privatōrum non potest publico juri derogāre. COKE.
—“An agreement between private persons cannot derogate from the rights of the public.”

Convivæ certè tui dicant, Bibāmus, moriendum est. SEN.—
“Your guests are for saying, no doubt, ‘Let us drink, for die we must.’” See 1 Cor. xv. 32.

—*Convivatōris, uti ducis, ingñium res*
Adversæ nudāre solent, celāre secundæ. HOR.

—“Untoward circumstances usually bring out the talents of a host, as they do those of a general; while everything goes on well, they lie concealed.”

Cor ne edito. PROV.—“Eat not your heart.” A figurative expression, meaning, “Do not consume your life with cares.”

Coram domīno rege.—“Before our lord the king.”

Coram nobis. LAW LAT.—“Before us.” Before the court.
Before persons invested with due authority.

Coram non judice.—“Before a person who is not a judge.”
Before a tribunal which has no jurisdiction.

Cornix scorpionem rēpuit. PROV.—“The crow seized a scorpion,” and was stung to death. Mischief recoils on its author. See *Neque enim*, &c

Corōnat virtus cultōres suos.—“Virtue crowns her votaries.”

Corpōra lentè augescunt, citò extinguuntur. TACIT.—“All bodies are slow in growth, rapid in decay.”

Corpōra magnanīmo satis est prostrāsse leōni:

Pugna suum finem, cum jacet hostis, habet. OVID.

—“It is sufficient for the noble-hearted lion to have brought the body to the ground: the contest is over when the enemy lies prostrate.” The poets give the lion a better character than he really deserves.

Corpōri tantum indulgeas quantum bonæ valetudini satis est. SEN.—“Indulge the body only so far as is necessary for good health.” Be moderate in pleasures although harmless in themselves.

Corpōris et fortunæ bonōrum ut initium finis est. Omnia arto occidunt, et aucta senescunt. SALL.—“Of the blessings of health and fortune, as there is a beginning, so there is an

end. Everything, as it is improved by art, hurries onward to decay, and increases only to become old."

Corpus adhuc Echo, non vox erat: et tamen usum

Garrula non alium, quam nunc habet, oris habebat;

Reddere de multis ut verba novissima posset.

OVID.

—"Echo was then a body, not a mere voice; and yet the babbler had no other use of speech than she now has, to be able to repeat the last words out of many."

Corpus delicti. Law phrase.—"The body of the offence."

The sum and substance of the crime.

Corpus omne sive arescit in pulvrem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis; sed Deo elementorum custode reservatur.

MINUCIUS FELIX.—" (When death happens) every body is reduced to dust, dissolved into fluid, converted to ashes, or wasted away by evaporation, and so withdrawn from our sight; but it is preserved in the hands of God, the guardian of the elements."

—*Corpus onustum*

Hesternis vitiis animum quoque prægravat unâ. HOR.

—"The body, oppressed by the debauch of yesterday, weighs down the mind as well."

Corpus quasi vas est aut aliquod animi receptaculum. CIC.—

"The body is a vessel, as it were, or receptacle for the soul."

Corpus sine pectore.—"A body without a soul." A lump of flesh without spirit or animation. See *Sine pectore corpus*.

Corrumpunt bonos mores colloquia prava. PROV.—"Evil communications corrupt good manners." From the Greek.

Corrupti mores sunt depravatique admiratione divitiarum. CIC.

—"Manners become corrupted and depraved through the hankering for riches."

Corruptio optimi pessima.—"The corruption of the best produces the worst." Nothing is so pernicious both in example and results as the rebound from very good to very bad. So our old proverb, "The sweetest wine makes the sharpest vinegar."

Corruptissima in republicâ plurimæ leges. TACIT.—"In the state which is the most corrupt, the laws are always the most numerous." Such a state of things necessitates a multiplicity of laws.

Cos ingeniōrum.—"A whetstone for the wits."

Cras credēmus, hodie nihil. *Prov.*—"To-morrow we will believe, not to-day." Let us wait and see what will happen to-morrow; for the present we will sleep upon it.

—*Credat Judæus Apella.* *HOR.*—"Let Apella the Jew believe it." An expression used in derision of the Jews, who were held in the greatest contempt among the Romans, every vice or weakness being imputed to them.

Crede mihi bene qui lītuit, bene vixit, et intra Fortūnam debet quisque manēre suam. *OVID.*

—"Believe me, he who has the good fortune to escape notice, lives the happiest life, and every one is bound to live within his means."

Crede mihi, misēros prudentia prima relinquit. *OVID.*—"Believe me, prudence is the first thing to forsake the wretched."

Crede mihi, multos hābeas cum dignus amicos, Non fuit e multis quolibet ille minor. *OVID.*

—"Believe me, although you deservedly have many friends, he out of those many was inferior to none."

Crede mihi, res est ingeniōsa dare. *OVID.*—"Believe me, it is a noble thing to give."

Crede quod est quod vis; ac dēsine tuta verēri; Deque fide certā sit tibi certa fides. *OVID.*

—"Believe that that is, which thou dost wish to be; cease to fear for what is secure, and have a certain assurance of undoubted constancy."

Crede quod habes, et habes.—"Believe that you have it, and you have it." This is not universally true—witness the unhappy termination of Alnaschar's reverie, whose story is told in the Spectator and the Arabian Nights.

Credēbant hoc grande nefas, et morte pīandum, Si juvēnis vētūlo non assurrexerat. *JUV.*

—"They used to hold it to be a heinous sin, and one that death alone could expiate, if a young man did not rise to pay honour to an elder."

—*Credite, postēri!* *HOR.*—"Believe it, Posterity!"

Credo pudicitiam, Saturno rege, morātam In terris. *JUV.*

—"In the reign of Saturn I believe that chastity did exist in the world." The reign of Saturn was the "golden

age" of the Romans. Juvenal is speaking of the almost universal corruption of the Roman females in his day.

Credula res amor est—— OVID.—“Love is a credulous thing.”

——*Credula vitam*

Spes fovet, ac melius cras fore semper ait. TIBULL.

—“Credulous hope cherishes life, and ever tells us that to-morrow will be better.”

*Crescentem sequitur cura pecuniam,
Majorumque fames. Multa petentibus,
Desunt multa. Benè est cui Deus obtulit
Parcè quod satis est manu.*

HOR.

—“Care attends accumulated wealth, and a thirst for still greater riches. They who require much are always in want of much. Happy is he to whom God has given a sufficiency with a sparing hand.”

Crescit amor nummi quantum ipsa pecunia crescit :

Et minus hanc optat, qui non habet——

JUV.

—“The love of money increases as fast as our wealth, and he who has none wishes for it the least.”

Crescit indulgens sibi dirus hydrops. HOR.—“The fatal dropsy nursed by self-indulgence increases apace.” This figure is here used in reference to the “greed for gain.”

Crescit sub pondere virtus.—“Virtue grows under every weight;” shines forth with renewed lustre under every trial. The motto of the Earl of Denbigh.

Cressa ne careat pulchra dies nota. HOR.—“Let not a day so joyful be without its mark of Cretan chalk.”

Creta an carbone notandum. HOR.—“To be marked with chalk, or with charcoal.” The Romans thus distinguished their lucky and unlucky days.

Creta notare.—“To mark with chalk.” To place a white line against the name of a person was to signify approval.

Cretizandum cum Crete. PROV.—“A man must be a Cretan with the Cretans.” We must do at Rome as Rome does.

Crevirunt et opes, et opum furiosa cupido :

Et cum possideant plurima, plura volunt. OVID.

—“Both wealth has increased, and the maddening lust for wealth: and though men possess ever so much, they still wish for more.”

Crimen læsæ majestātis. *Law Term.*—"The crime of lese-majesty," which involves the guilt of high-treason.†

Crimen quod mihi dabātur, crimen non erat. *CIC.*—"That which was imputed to me as a crime was no crime."

Crimina qui cernunt aliorum, non sua cernunt,

Hi sapiunt alios, desipiuntque sibi.

—"Those who see the faults of others, do not see their own; such men are wise towards others, and fools to themselves."

—*Crimine ab uno*

Disce omnes— *VIRG.*

—"From one offence learn all."

Crine ruber, niger ore, brevis pede, lumine læsus :

Rem magnam præstas, Zoïle, si bonus es. *MART.*

—"With red hair, and tawny features, short of one foot, and blind of an eye—you do wonders, indeed, Zoilus, if you are a good man."

—*Cræsum, quem vox justi facunda Solōnis*

Respicere ad longæ jussit spūtia ultīma vitæ. *JUV.*

—"Cræsus, whom the eloquent voice of the righteous Solon bade look upon the closing scene of a long life." See *Herodotus*, b. i. c. 32.

Crūdilem mēdicum intempērans æger facit. *SYR.*—"A disobedient patient makes an unfeeling physician." Because he is obliged to have recourse to harsher measures to effect a cure.

—*Crūdilis ubique*

Luctus, ubique pavor, et plurīma mortis imāgo. *VIRG.*

—"Everywhere is cruel sorrow, terror on every side, and death in a thousand shapes."

Crux.—"A cross." Anything that frets or annoys us, a difficulty or stumblingblock is so called. Thus, *crux criticōrum*, "the cross of critics;" *crux medicōrum*, "the cross of physicians;" *crux mathematicōrum*, "the cross of mathematicians."

Cucullus non facit monāchum.—"The cowl does not make the monk." Trust not appearances.

Cui bono?—"For whose benefit?" *A maxim of CASSIUS, the judge, quoted by Cicero (Pro Milone).* It is generally used as signifying, "What is the good of it?"

—*Cui famulatur maximus orbis*

Diva potens rerum, domitrixque pecunia fati.

—"She to whom the great world is obedient, that goddess who rules mankind, money, the controller of fate."

Cui licet quod majus, non debet quod minus est non licere.

Law Max.—"He who has the greater right, ought not to be without the lesser one." Thus, in the transfer of property, a conveyance of the rights incident to it is always to be presumed.

Cui malo?—"To what evil?" What harm can result from it?

—*Cui mens diviniior atque os*

Magna sonaturum des nominis hujus honorem. HOR.

—"To him who is divinely inspired, and has a command of lofty language, you may grant the honour of this title." Said in allusion to the true poet.

Cui nihil satis, huic etiam nihil turpe.—"Nothing will be base to him for whom nothing is enough." The man is troubled with no scruples, who covets unlimited wealth.

Cui non conviniat sua res, ut calceus olim,

Si pede major erit, subvertet; si minor, uret. HOR.

—"To him who is not satisfied with his fortune, it is as with a shoe; if it is too large for his foot it will upset him, if too small, it will pinch him."

Cui placet alterius, sua nimirum est odio sors. HOR.—"When a man is captivated with the lot of another, no wonder if he is discontented with his own."

Cui placet, obliuiscitur; cui dolet, meminit.—"He who is pleased at a thing, forgets it; he who is grieved at it, bears it in mind."

Cui prodest scelus, is fecit. SEN.—"He who profits by the villany, has perpetrated it." This is true in reference to the share of criminality which attaches to the "accomplice after the fact," but is not of universal application.

Cumcunque aliquis quid concedit, concedere videtur et id, sine quo res ipsa esse non potest. *Law Max.*—"He who makes a grant to another, is held to have granted that as well,

without which the thing so granted cannot be enjoyed."

A house or land, for instance, cannot be sold without right of ingress to it, if in the vendor's power to grant it.

Quilibet in arte suâ p̄rito est credendum. COKE.—“Every man ought to have credit for skill in his own art.”

Quivis dolōri rem̄dium est patientia. SYR.—“Patience is the remedy for every sorrow.”

—*Cujus cōnātibus obstat*

Res angusta domi— HOR.

—“Whose efforts are frustrated by the narrowness of his means.” The fate of too many!

Cujus est solum, ejus est usque ad cælum. LAW MAX.—“To him to whom the soil belongs, belongs everything over it, even to the sky.” The building of no man, for instance, may project over the land of his neighbour.

Cujus summa est.—“Of which the sum and substance is.” This is the long and short of it.

Cujus tu fidem in pecūniâ perspexeris,

Verere ei verba credere?

TER.

—“Do you fear to trust a man with your secret, of whose honesty in pecuniary matters you have had experience?”

Cujus vita despicitur, restat ut ejus prædicatio contemnatur.

ST. GREGORY.—“When a man’s life is despised, it follows that his preaching must fall into contempt.” The necessity of supporting precept by practice

Cujus vultūris hoc erit cadāver? MART.—“To what vulture’s share shall this carcass fall?”

Cujuslibet rei simulātor atque dissimulātor. SALL.—“A man who possessed the power on every occasion to seem to be what he was not, and to conceal what he really was.” The character of Catiline, a finished hypocrite, as portrayed by Sallust.

Cujusvis hōmīnis est errāre, nullius nisi insipientis in errore perseverāre. CIC.—“Every man is liable to err, but it is only the part of a fool to persevere in error.”

Culpā suā damnum sentiens, non intelligitur damnum pati.

LAW MAX.—“He who suffers a loss by his own fault, is not considered (by the law) a sufferer.”

Culpam pœna premit comes. HOR.—“Punishment follows hard upon crime.”

Cultaque Judæo septima sacra Syro. OVID.—“And the seventh day kept holy and observed by the Syrian Jew.”

Cum domus ingenti subito mea lapsa ruina

Concidit, in dūmīni prōcubuitque caput. OVID.

—"When my house came suddenly down, and fell in ruins with a tremendous crash upon its master's head."

—*Cum corpore mentem*

Orescere sentimus, pariterque senescere.—**LUCRET.**

—"We feel that the mental powers increase with those of the body, and, in like manner, grow feeble with it."

Cum dubia et fragilis sit nobis vita tributa,

In morte alterius spem tu tibi ponere noli. **CATO.**

—"Seeing that life has been given us precarious and full of uncertainty, fix not thy hopes on the death of another."

Cum duo inter se pugnancia repèriuntur in testamento, ultimum ratum est. **COKE.**—"When two clauses are found

in a will, repugnant to each other, the last holds good." But in deeds, the first holds good.

Cum duplicantur lātres venit Moses.—"When the tale of bricks is doubled, then comes Moses;"—to the rescue of the Israelites. A mediæval proverb, meaning that, "when things are at the worst they will mend."

Cum est concupita pecūnia, nec ratio sanat cupiditatem, existit morbus animi eique morbo nomen est avaritia. **CIC.**—

"When money is coveted, and the desire is not cured by reason, there is a disease of the mind, and the name of that disease is 'avarice.'"

Cum fèrunt unum, non unum fulmīna terrent. **OVID.**—

"When the lightning strikes but one, not one only does it alarm."

Cum fortūna manet, vultum servātis amīci;

Cum cedit, turpi vertitis ora fugā. **PETRON. ARB.**

—"While prosperity lasts, you, my friends, give me your countenance; when it fails, you turn away your faces in disgraceful flight."

Cum fortūna perit, nullus amīcus erit.—"When fortune fails us, we shall have no friend left."

Cum fuēris felix, quæ sunt adversa caveto;

Non eādem cursu respondent ūltima primis. **CATO.**

—"When you are enjoying prosperity, provide against adversity; the end of life will not be attended by the same train of fortunate circumstances as the beginning."

Cum furor haud dubius, cum sit manifesta phrenēsis,

Ut locuples mōriāris, egentis vivere fato. **JUV.**

—"Since it is undoubted madness, manifest insanity, to live the life of a beggar that you may die rich."

Cum grano salis. *Prov.*—"With a grain of salt." With something which will help us to swallow it; with some latitude or allowance. Said of anything to which we are unable to give implicit credence.

Cum larvis luctūri. *Prov.*—"To wrestle with ghosts." To speak ill of the dead. See *De mortuis*, &c.

Cum licet fugere ne quære litem. *Prov.*—"When you can escape it, avoid a law-suit."

—*Cum lux altera venit,*

Jam cras hesternum consumpsimus; ecce aliud cras

Egerit hos annos.— PERS.

—"When another day arrives, we have consumed the morrow of yesterday; behold, another morrow comes, and so wastes our years." A censure against procrastination, "the thief of time."

—*Cum magna malæ sup̄rest audācia causæ,*

Crēditur a multis fidūcia— JUV.

—"When a bad cause is backed by great impudence, it is believed by many to be the boldness of innocence."

—*Cum magnis virtūtibus affers*

Grande supercilium.— JUV.

—"With thy high virtues thou dost bring great superciliousness."

Cum mōritur dives concurrunt undique cives;

Paup̄ris ad funus vix est e millibus unus.

—"When a rich man dies, the citizens flock together from every side; at a poor man's funeral there is hardly one out of thousands." Mediæval Leonine lines.

Cum multis aliis, quæ nunc perscribere longum est.—"With many other things which it would now be tedious to set forth in writing." A line often used in an ironical sense. To whom does it belong?

Cum plus sint potæ, plus potiuntur aquæ—"The more water is drunk, the more is desired." See *Quo plus*, &c.

—*Cum prostrāta sopore*

Urget membra quies, et mens sine pondere ludit.

PETRON. ARBITER.

—"When repose steals over the limbs, extended in sleep, and the mind disports without restraint."

Cum pulchris tunicis sumet nova consilia et spes. HOR.—
“Happy in his fine clothes, he will adopt new plans and cherish fresh hopes.”

Cum surgas abitura domum, surgemus et omnes. OVID.—
“When you rise to go home, we will all rise too.”

Cum tabulis animum censōris sumat honesti. HOR.—“Let him, with his papers, assume the spirit of an honest critic.”

Cum tristibus sevērē, cum remissis jucundē, cum senibus graviter, cum juventute comiter vive. CIC.—“With those who are of a gloomy turn, be serious; with the idle, be cheerful; with the old, be grave; and with the young, be gay.”

*Cum volet illa dies, quæ nil nisi corpōris hujus
Jus habet, incerti spatium mihi finiat ævi.* OVID.
—“Let that day, which has no power but over this body of mine, put an end to the term of my uncertain life, when it will.”

*Cuncta prius tentata: sed immedicabile vulnus
Ense recidendum, ne pars sincera trahatur.* OVID.
—“All methods have been already tried; but a wound that admits of no cure must be cut away, that the sounder parts may not be corrupted.”

—*Cunctando restituit rem.* ENNIUS.—“He saved the state by delay.” Said in praise of Fabius, who saved Rome by avoiding an engagement with Hannibal.

Cuncti adsint, mēritæque expectent præmia palmæ. VIRG.
—“Let all attend, and await the reward of well-earned laurels.”

Cunctis servatorem liberatoremque acclamantibus.—“All hailing him as their saviour and deliverer.”

Cupido dominandi cunctis affectibus flagrantior est. TACIT.
—“The desire of rule is the most powerful of all the affections of the mind.”

—*Cur ante tubam tremor occipat artus?* VIRG.—“Why does tremor seize the limbs before the trumpet sounds?” That is, before the signal for battle.

Cur in theatrum, Cato sevère, venisti? MART.—“Why, Cato, with all thy gravity, didst thou come to the theatre?” On the occasion of the indecent celebration of the Floralia, when he only came that he might be seen to depart. See *An ideo*, &c. (App.)

—*Cur indecōres in limine primo*

Deficimus?—

VIRG.

—“Why faint we inglorious at the very outset?”

Cur me querēlis exanimas tuis? HOR.—“Why worry me to death with your complaints?”

Cur mōriātur homo, cui salvia crescit in horto? *Maxim of the School of Health at SALERNO.*—“Why should the man die in whose garden sage grows?”

“He that would live for aye,

Must eat sage in May.”

Sage is a good stomachic, and its medicinal qualities were highly valued in former times. It is said to have derived its name from the Latin *salvus*, “safe,” or “healthy.”

Cur mōriātur homo qui sumit de cinamōmo? *Maxim of the School of SALERNO.*—“Why should the man die who takes cinnamon?”

Cur nescire, pudens pravē, quam discere malo? HOR.—“Why do I prefer, through false modesty, to be ignorant rather than learn?”

Cur non, ut plenus vitæ conviva, recedis?

Æquo animoque capis secūram, stulte, quietem. LUCRET.

—“Why not, fool, like a well-filled guest at life’s banquet, withdraw, and, with contented mind, take a repose that is removed from every care?”

Cur opus affectas, ambitiose, novum. OVID.—“Why, in your ambition, do you attempt a new task?”

Cur esse quod audis.—“Take care to be as good as you are esteemed to be.”

Cura ut valeas.—“Take care of your health.”

Cura pii Dis sunt— OVID.—“The good are the care of the gods”

—*Curæ est sua cuique voluptas.* OVID.—“His own gratification is the object of each.”

Curæ leves loquuntur, ingentes stupent. SEN.—“Light griefs find utterance, deeper ones are dumb.”

Curas tolle graves, irasci crede profānum.—“Dispel anxious cares; consider it profane to be angry.”

Curatio funēris, conditio sepultūræ, pompæ exequiārū, magis sunt vivōrum solātia, quam subsidia mortuōrū. *Words of the Emperor AUGUSTUS.*—“The arrangements of the

funeral, the place of burial, the procession and the ceremonial, are rather a consolation to the living, than of importance to the dead."

Cūrā advisāre vult. *Law Latin.*—"The court wishes to advise thereon." The entry made when the court takes time to deliberate before giving judgment.

Cūria paup̄ribus clausa est; dat census honōres. *OVID.*—"To the poor the senate-house is closed; wealth confers honours."

Currente cālāmo.—"With a running pen." The ancients sometimes wrote with a reed, whence this phrase. Equivalent to our English term, "off-hand."

Currus bovem trahit. *Prov.*—"The chariot is drawing the ox." "The cart is put before the horse." Said of anything done preposterously, or out of place.

Curtæ nescio quid semper abest rei. *HOE.*—"There is a something, I know not what, always found wanting in every man's too meagre fortunes."

Custos morum.—"The guardian of morality." A magistrate is so called.

Custos regni.—"The guardian of the realm." A person appointed to perform the sovereign's duties in his absence.

Custos rotulōrum.—"The master of the rolls." The principal justice of the peace in a county is also so called.

Cutem gerit laceratam canis mordax. *Prov.*—"A snapping dog wears a torn skin."

"Those who in quarrels interpose,

Must often wipe a bloody nose." *GAY.*

Cutis vulpina consuenda est cum cute leōnis. *Prov.*—"The fox's skin should be sewed to that of the lion." Where the strength of the lion fails, the cunning of the fox may prevail.

Cymini sectōres. *Prov.*—"Splitters of cummin-seeds," or, as we say, "splitters of straws." An expression borrowed from Aristotle. Learned triflers, like many of the schoolmen of the middle ages.

D.

D D. for *Dono dedit.*—"Has presented," or "has given."

L. D. D.—In presentation copies of books, these letters are

inserted after the name of the giver, meaning either *donum dat, dicatque*, "presents (this book), and dedicates it;" or else, *dat, donat, dicatque*—"gives, presents, and dedicates (this book)."

D. M. for *Dis Manibus*.—"To the divine Manes," or "shades of the dead." The usual commencement of Roman sepulchral inscriptions.

D. O. M.—See *Deo optimo maximo*.

D. V.—See *Deo volente*.

Da juranti vñiam.—"Pardon the oath." Forgive me for swearing.

Da locum mñliöribus. TER.—"Give way to your betters." The same maxim of modesty is inculcated by our Saviour, in Luke xiv. 8.

Da mihi mutuum testimōnium. CIC.—"Give me your testimony, and I'll do as much for you." "Claw me, and I'll claw thee."

Da modo lucra mihi, da facto gaudia lucro;

Et face ut emptōri verba dedisse juret. OVID.

—"Do but grant me profit, give me the delight that arises from making a bargain, and grant that it may prove to my advantage to have imposed upon my customers." The prayer of a fraudulent tradesman to Mercury.

Da, Pater, augustam menti conscendēre sedem;

Da fontem lustrāre boni; *da, luce repertā,*

In te conspicuos ānīmi defigēre visus! BOETH.

—"Grant, Father, that my mind may climb to thy august abode; grant that it may survey the source of good; grant that, when it has gained the light, I may fix my full gaze on thee!"

Da popūlo, da verba mihi; *sine nescius errem*. OVID.—"Deceive the public, deceive me too; in my ignorance let me be mistaken."

Da, precor, ingēnio prēmia digna meo. OVID.—"Grant, I pray, a reward worthy of my genius."

Da spatium tenuemque moram, male cuncta ministrat

Impētus.—

STAT.

—"Allow time and a short delay, haste and violence mar everything."

Da vñiam lacrymis.—"Grant pardon to these tears."

—*Dabit Deus his quoque finem*. VIRG.—"God will grant

an end to even these misfortunes." A phrase generally applied to public calamities, and the only real consolation that they will admit of.

—*Damna minus consueta movent.* JUV.—"Misfortunes to which we are used affect us less severely." To the same effect is our vulgar adage—"Eels become accustomed to skinning."

Damnant quod non intelligunt. CIC.—"They condemn what they do not understand." They make up by positiveness of assertion for lack of real knowledge.

Damnosa hæreditas. Law Term.—"A losing property." A property, the possession of which entails loss on the owner.

Damnosa quid non imminuit dies? HOR.—"What does not all-destructive time impair?"

—*Damnosa senem jurat alea, ludit et hæres.* JUV.—"If the destructive dice have pleasures for the father, his son will be a gamester." So our proverb, "Bad hen, bad eggs." See *Mala gallina*, &c.

Damnum absque injuriâ. Law Term.—"Loss without injury." That kind of loss which all persons are liable to, who are exposed to the competition of others in the same business or profession as themselves. Loss, in fact, by fair competition.

Damnum appellandum est cum malâ famâ lucrum. SYR.—"That ought to be called a loss, which is gained by the sacrifice of character."

Dapes inemptæ. HOR. and VIRG.—"Dainties unbought." The produce of the farm.

—*Dapibus supræmi*

Grata testudō Jovis. HOR.

—"The shell so loved at the feasts of supreme Jove." Mercury framed the *cithara*, (the origin of the modern guitar,) by stretching strings across the shell of a tortoise; his music was in high requisition at the table of Jupiter.

—*Dare jura maritis.* HOR.—"To lay down laws for husbands."

—*Dare pondus idōnea fumo.* PERS.—"Things suited to give weight to smoke." To impart value to that which is worthless.

Dat Deus immūti cornua curta bovi. PROV.—"God gives

short horns to the vicious ox." "God sends a curst cow short horns." *Much Ado About Nothing*, act ii. sc. 1.

—*Dat inānia verba*,

Dat sine mente sonum.— VIRG.

—"He utters empty words, he utters sounds without meaning."

Dat vñiam corvis, vexat censūra columbas. JUV.—"He grants pardon to the ravens, but visits with heavy censure the doves." A line often used to signify that the innocent man meets with injustice, while the guilty escape without censure.

—*Data tempöre prosunt*,

Et data non apto tempöre vina nocent. OVID.

—"Wine given at a proper time, is useful; given at an improper time, it is injurious."

Date obölum Belisārio.—"Give your mite to Belisarius." It is said that this great general, when blind and aged, was neglected by the emperor Justinian, and obliged to beg for charity. The tale is however treated as a fiction by Gibbon.

—*Datur ignis, tametsi ab inimicis petas.* PLAUT.—"Fire is granted, even though you ask it of your enemies." It was considered unlucky to refuse fire to any one.

Davus sum, non Œdipus. TER—"I am Davus, not Œdipus." I am a plain, simple man, not a conjuror. Œdipus was said to have solved the riddle of the Sphinx.

De aliēno corio liberalis. Prov.—"Liberal of another man's leather."

De aliēno largitor, et sui restrictus. CIC.—"A bestower of other men's property, but tenacious of his own." One who is liberal, but at the expense of others.

De āsñi umbrā disceptāre. Prov.—"To dispute about an ass's shadow." To give one's attention to frivolous matters.

De bene esse. Law Term.—"As being well done for the present." A thing is done *de bene esse*, when it is done conditionally, and is to stand good till some time named, when the question of its being rightly or wrongly done will be determined. Depositions are often taken *de bene esse*, the question as to whether they shall be used for the benefit of the party so taking them, being reserved for consideration at a future time.

De calceosollicitus, at pedem nihil curans. Prov.—“Anxious about the shoe, but careless about the foot.” Said of those who are more thoughtful about outside appearances than the cultivation of the mind.

—*De duro est ultima ferro.*

—*Fugere pudor, verumque, fidesque :*

*In quorum subiere locum fraudesque, dolique,
Insidiæque, et vis, et amor sceleratus habendi.* OVID.

—“The last age was of hard iron.—Modesty, and truth, and honour took to flight; in place of which succeeded fraud, deceit, treachery, violence, and the cursed hankering for acquisition.” The condition of man after the fall, according to heathen tradition.

De facto.—“From the thing done.” Because it is so. An usurper holds a throne *de facto*, not by right, but might.

De fumo disceptare. Prov.—“To dispute about smoke.” To wrangle about trifles. See *De asini*, &c.

De fumo in flammam. Prov.—“Out of the smoke into the flame.” Quoted by Ammianus Marcellinus. Similar to our proverb, “Out of the frying-pan,” &c.

De gustibus non est disputandum.—“There is no disputing about tastes.” Like our saying, “What is one man’s meat is another man’s poison.”

De hoc multi multa, omnes aliquid, nemo satis.—“Of this matter many people have said many things, all something, no one enough.”

De jure.—“From what is lawful,” or “by law.” Possession *de jure* is possession by right of law.

De lanâ caprinâ.—“About goat’s wool.” About a worthless object.

De male quæsitis vix gaudet tertius hæres.—“A third heir seldom enjoys property dishonestly got.” Hence the saying, “Badly got, badly gone.” See *male parta*, &c.

De medietate linguæ. Law Term.—“Of a moiety of languages.” A jury empannelled to try a foreigner, when, at his request, one half of it is composed of foreigners, is a jury *de medietate linguæ*.

*De mendico male meretur, qui ei dat quod edat, aut quod bibat,
Nam et illud quod dat perdit, et illi producit vitam ad
miseriam.* PLAUT.

—“He deserves ill of a beggar, who gives him to eat or

to drink; for he both loses that which he gives, and prolongs for the other a life of misery."

De minimis non curat lex. Legal Maxim.—"The law takes no notice of extreme trifles." The theft of a pin, for instance.

De missâ ad mensam.—"From mass to table," or, to preserve the jingle, "From mass to mess." A mediæval saying, implying that the only active employment of the monks was to eat and say their prayers.

De mortuis nil nisi bonum.—"Of the dead be nothing said but what is good." Silence, at least, is a duty where we cannot praise the dead.

De motu proprio.—"From his own impulse." "Of his own free will."

—*De multis grandis acervus erit.* OVID.—"Out of many things a large heap is made."

De nihilo nihil, in nihilum nil posse reverti. PERS.—"From nothing there is nothing made, and no existing thing can be reduced to nothing." The doctrine of the Epicureans as to the eternity of matter See *Lucretius*, B. 1. l. 160—265.

De non apparentibus, et non existentibus, eîdem est ratio COKE.—"The reasoning is the same as to things which do not appear, and those which do not exist."

De omnibus rebus, et quibusdam aliis.—"About everything, and something more besides." Said ironically of a voluminous book, or of a speech in which numerous topics are discussed. The saying is said to have derived its origin from the circumstance that Smalgruenius first wrote a work entitled *De omnibus rebus*, and then another, *De quibusdam aliis*. The same story has, however, been fathered on Thomas Aquinas.

—*De paupertate tacentes*

Plus poscente ferent.—HOR.

—"Those who are silent as to their poverty will obtain more than he who begs." So the lion rewarded the modest traveller, and rebuffed the importunate robber. See *Phædrus' Fables*, B. II. Fab. I.

De pilo, or de filo, pendet. PROV.—"It hangs by a hair," or "by a thread." The risk, or danger, is imminent. Originally said in reference to the sword which Dionysius of Syracuse caused to be suspended over the head of the courtier Damocles.

De quo libelli in celeberrimis locis proponuntur, huic ne perire quidem tacite conceditur CIC.—“The man who is publicly arraigned is not allowed even to be rumed in quiet.”

De vitâ hominis nulla cunctatio longa est. Adapted from JUVENAL.—“When the life of a man is at stake, no delay can be too long.” See *Audi, nulla*, &c.

Debētis velle quæ velimus. PLAUT.—“You ought to wish as we wish.”

Debīle principium mēlior fortūna sequētur.—“Better fortune will succeed a weak beginning.”

*Debīlem facito manu,
Debīlem pede, corâ,
Lâbricos quate dentes,
Vita dum superest, bene est.*

A portion of a fragment of MÆCENAS, as quoted by Seneca.

—“Make me weak in the hands, weak in the feet and hips, dash out my failing teeth. So long as life remains 'tis well.” The words of a man who clings to life at any cost.

Debīto justitiæ, or E debito justitiæ. Law Phrase.—“By debt of justice.” By virtue of a claim justly established.

Deceptio visus.—“A deceiving of the sight.” An illusion practised on the eye. “An ocular deception.”

Decet affectus animi neque se nimium erigere nec subjicere serviliter. CIC.—“We ought neither to allow the affections of the mind to become too much elated, nor yet abjectly depressed.”

Decet patriam nobis cariorem esse quam nosmetipsos. CIC.—“Our country ought to be dearer to us than ourselves.”

—*Decies repetita placēbit.* HOR.—“Ten times repeated it will please.” It will be encored again and again.

Decipimur specie recti.—HOR.—“We are deceived by an appearance of rectitude.”

—*Decipit*

Frons prima multos; rara mens intelligit

Quod interiōre condidit cura angulo.

PHÆDR.

—“First appearances deceive many; the penetration of but few enables them to discern that which has been carefully concealed in the inmost corners of the heart.”

Decorum ab honesto non potest separari. CIC.—“Propriety cannot be separated from what is honourable.”

Dedecet philosophum abjicere animum. CIC.—“It is unbecoming in a philosopher to be dejected.”

Dedecorant bene nata culpæ. HOR.—“Vices disgrace what is naturally good.”

Dedimus potestatem. Law Term.—“We have given power.”
A writ, or commission, giving certain powers, for the purpose of speeding the business of the court.

Didiscit animus sero quod didicit diu. SEN.—“The mind is slow to unlearn what it has been long in learning.” Impressions once made on the mind are not easily erased.

—*Dedit hanc contagio labem,*

Et dabit in plures — JUV.

—“Contagion has caused this plague-spot, and will extend it to many more.”

Defectio virium adolescentiæ vitiis efficitur sæpius quam senectutis. CIC.—“Loss of strength is more frequently the fault of youth than of old age.”

Defendit numerus junctæque umbone phalanges. JUV.—“He is defended by their numbers, and the array of their serried shields.”

Defluit saxis agitatus humor,

Concidunt venti, fugiuntque nubes,

Et minax, (nam sic voluere,) ponto

Unda recumbit.

HOR.

—“The troubled surge falls down from the rocks, the winds cease, the clouds vanish, and the threatening waves, (for such is the will of the sons of Leda,) subside.”

Deforme est de seipso prædicare, falso præsertim. CIC.—“It is unseemly to talk of one’s self, and more especially to state falsehoods.”

Deformius nihil est ardelione sene. MART.—“There is nothing more unseemly than an aged busybody.”

DeGENERES animos timor arguit.—VIRG.—“Fear shows an ignoble mind.”

Dei plena sunt omnia. CIC.—“All things are full of God.”
See *Sunt Jovis*, &c.

—*Delectando pariterque monendo.* HOR.—“Pleasing as well as instructing.” Having an eye both to the useful and the ornamental. See *Omne tulit*, &c.

Delegata potestas non potest delegari. COKE.—“A power

that is delegated cannot again be delegated " That is, by the person to whom it is delegated.

Delenda est Carthāgo.—"Carthage must be destroyed." A phrase with which Cato the Elder used to end all his speeches, to stimulate the people to the destruction of Carthage, which from its wealth and commerce he looked upon as the most dangerous enemy of Rome.

Deleo omnes dehinc ex animo muliřres. TER.—"From henceforth I blot out all women from my mind."

Deliberando sape perit occasio. SYR.—"The opportunity is often lost by deliberating." This may occur where we have to perform a duty in a given time.

Deliberandum est diu quod statuendum est semel. SYR.—"Time must be taken for deliberation, where we have to determine once for all."

Deliberāre utilia, mora est tutissima. SYR.—"To deliberate about useful things is the safest of all delay."

Delibřrat Roma, perit Saguntum. Prov.—"Rome deliberates, Saguntum perishes." The Saguntines, the brave allies of Rome, perished while the Romans were deliberating how to save them. Too much deliberation is nearly as dangerous as too little. See *Dum deliberamus*, &c.

Delicię illiřpidę atque inelegantes. CATULL.—"Gross and vulgar pleasures."

Deliramenta doctrinę.—"The ravings of the learned." Such, for instance, as the question which was seriously argued among the schoolmen, how many angels could dance on the point of a needle.

—*Delirant reges, plectuntur Achivi.* HOR.—"The kings play the madman, the Achęans (the people) are punished for it." When kings fight, it is at the expense of the blood and treasure of their subjects.

Delphinum natāre doces. Prov.—"You are teaching a dolphin how to swim." "You are teaching your grandam to suck eggs."

Delphinum sylvis appingit, fluctibus aprum. HOR.—"He paints a dolphin in the woods, a boar in the waves." A description of the incongruities of a wretched painter.

—*Demętrę, teque Tigellę,*

Discipulęrum inter jubeo plorāre cathędras. HOR.

—“You, Demetrius, and you, Tigellius, I bid lament among the forms of your female pupils.” Addressed to frivolous authors.

Demitto auricūlas ut iniquæ mentis asellus. HOR.—“Like an ass of stubborn disposition, I drop my ears.”

Denique non omnes eīdem mirantur amantiue. HOR.—“All men, in fact, do not admire and love the same things.”

No two men probably have the same tastes, any more than exactly similar bodies and features.

Deo dante nil nocet invidia, et non dante, nil proficit labor.

—“With the favour of God, envy cannot injure us; without that favour, all our labours are of no avail.”

Deo favente.—“With God’s favour.”

Deo juvante.—“With God’s help.”

Deo optimo maximo.—“To God, all good and all great.”

The usual beginning of epitaphs in Roman Catholic countries, denoted by the initials, D. O. M.

Deo volente—“God willing.” Often denoted by the initials, D. V.

Deorum cibus est. Prov.—“’Tis food fit for the gods.”

Deprendi miserrum est.—HOR.—“To be detected is a shocking thing.”

Derelictio communis utilitatis contra naturam est. CIC.—

“The abandonment of the common good is contrary to nature.”

Deridet, sed non derideor.—“He laughs, but I am not laughed

at.” Said by a wise man, who will not take an affront.

Derivativa potestas non potest esse major primitivā. LAW

Maxim.—“A power that is derived cannot be greater than that from which it is derived.”

Descriptas servare vices, præsumque colores,

Cur ego, si nequeo ignorare, porta salutor? HOR.

—“If I am incapable of, and ignorant how to observe the distinctions described, and the complexions of works of genius, why am I saluted with the name of ‘Poet’?”

Desiderantem quod satis est, neque

Tumultuosum sollicitat mare,

* * *

Non verberatæ grandine vineæ,

Fundusve mendax.— HOR.

—“**Man** who desires but a competence, neither the tempestuous sea renders anxious, nor yet vineyards peited with hail, nor disappointments in his farm.”

Designatio unius est exclusio alterius. COKE.—“The mention of one condition implies the exclusion of another.”

—*Desinant*

Maledicere, facta ne noscant sua. TER.

—“Let them cease to speak ill of others, lest they should happen to hear of their own doings.”

Desine fata Deum flecti sperare precando. VIRG.—“Cease to hope that the decrees of the gods can be changed through your prayers.”

Desinit in pacem mulier formosa supernè. HOR.—“A woman: beautiful above, ends in the tail of a fish.” A description of bad taste and incongruity of style.

Destitutus ventis remos adhibe.—“When the wind fails, ply your oars.”

Desunt cetera.—“The rest is wanting.” Words often placed at the end of an imperfect narrative.

Desunt inopiæ multa, avaritiæ omnia. PROV.—“Poverty is in want of much, avarice of everything.” With the one, a wish to gain money is natural, with the other, a disease.

Dei ille veniam facile, cui vniâ est opus. SEN.—“He who needs pardon, should readily grant pardon.”

Detiores omnes sumus licentiâ. TER.—“We are all of us the worse for too much licence.” There are *spoilt children* even among men.

Detestando illo crimine, scëlëra omnia complexa sunt. CIC.—“In that one detestable crime all wickedness is comprised.”

Detrahëre aliquid alteri, et hominem hominis incommôdo suum augere commôdum, magis est contra naturam quam mors, quam paupertas, quam dolor, quam cetera quæ possunt aut corpõri accidëre, aut rebus externis. CIC.—“To deprive another of anything, and for one man to increase his own advantage by the distress of another, is more repugnant to nature, than death, or poverty, or grief, or any other contingencies that can possibly befall our bodies, or affect our external circumstances.”

Detur aliquando otium quiesque fessis. SEN.—“Rest and repose should sometimes be granted to the weary.” The bow must be sometimes unstrung.

Detur pulchriōri.—"Let it be given to the most beautiful."
The inscription on the golden apple, by adjudging which to the goddess Venus, Paris offended Juno and Minerva, and ultimately caused the Trojan war.

—*Deum namque ire per omnes*

Terrasque, tractusque maris, cælumque profundum. VIRG.

—"For God, they say, pervades all lands, the tracts of sea, and the heaven profound." In these lines Virgil gives a broad outline of the Pantheistic philosophy.

Deus det.—"May God grant." In the middle ages, grace at meat was so called, from the commencing words.

Deus est mortali juvare mortalem, et hæc ad æternam gloriam via. PLINY the Elder.—"For man to assist man is to be a god; this is the path that leads to everlasting glory."

Deus est summum bonum.—"God is the supreme good."

—*Deus hæc fortasse benignè*

Rēducet in sedem vice.— HOR.

—"God will, perhaps, by some propitious change, restore these matters to their former state."

Deus id vult.—"It is the will of God." The cry of the Crusaders at the siege of Jerusalem.

Deus misereatur nobis.—"God be merciful unto us." The beginning of the 67th Psalm.

—*Deus nobis hæc òtia fecit.* VIRG.—"God has granted unto us this repose."

Deus omnibus quod sat est suppeditat.—"God supplies enough to all." Because God alone is properly the judge of what is enough.

Dextras dare—"To give the right hands to each other." An assurance of mutual friendship, or at least of security, because two right hands, when clasped, cannot conceal any weapon.

Dextro tempore. HOR.—"At a propitious time." At a lucky moment.

Di bene fecerunt, inòpis me quodque pusilli

Finxerunt animi, raro et perpauca loquentis. HOR.

—"The gods have dealt kindly with me, since they have framed me of an humble and meek disposition, speaking but seldom and briefly."

Di bene vertant, tene crumēnam. PLAUT.—"May the gods send luck—take the purse."

—*Dī immortāles, obs̄cro, aurum quid valet.* PLAUT.—

“Immortal gods, I do beseech you, how powerful is gold!”

Dī laneos pedes habent. PROV.—“The gods have feet made of wool.” The judgments of Providence overtake us silently, and when we least expect them.

Dī melius, quam nos moneāmus tālia quēquam. OVID.—

“May the gods forbid that I should advise any one to follow such a course.”

Dī nobis labōribus omnia vendunt. PROV.—“The gods sell us everything for our labours.”

—*Dī nos quasi pilas hōmīnes habent.* PLAUT.—“The gods treat us men like balls.”

Dī, quibus imp̄rium est animārum, umbræque silentes,

Et Chaos, et Phlōgēthon, loca nocte tacentia late;

Sit mihi fas audita loqui! sit nūmīne vestro

Pandere res altā terrā et caligīne mersas.

VIRG.

—“Ye gods, to whom belongs the empire of the ghosts, and ye silent shades, and Chaos, and Phlegethon, places where silence reigns around in night! permit me to utter the secrets I have heard; may I by your divine will disclose things buried deep in the earth and darkness.”

—*Dī talem terris avertite pestem.* VIRG.—“Ye gods, avert from the earth such a scourge.”

Dī tibi dent annos! a te nam cætēra sumes;

Sint modo virtūti tempōra longa tuæ.

OVID.

—“May the gods grant thee length of years! All other blessings from thyself thou wilt derive, let only time be granted for thy virtues.”

Dī tibi sint faciles; et op̄s nullius egentem

Fortūnam præstent, dissimilemque meæ.

OVID.

—“May the gods be propitious to thee; may they also grant thee a fate that needs the aid of no one, and quite unlike to mine.”

Dic mihi, cras istud, Posthūme, quando vēniet? MART.—

“Tell, me, Posthumus, when will this to-morrow arrive?”

Said to a procrastinating friend.

Dic mihi, si fias tu leo, qualis eris? MART.—“Tell me, if

you were a lion, what sort of one would you be?” No man should speak too positively as to how he would conduct himself under a total change of circumstances and position.

Dicam insigne, recens adhuc

Indictum ore alio. HOR.

—"I shall record a remarkable event, which is new as yet, and untold by the lips of another."

Dicbam, Medicare tuos desiste capillos:

Tingere quam possis, jam tibi nulla coma est. OVID.

—"I used to say—Do leave off doctoring your hair; and now you have no hair left for you to dye."

—*Dicenda, tacenda locutus.* HOR.—"Speaking of things to be mentioned and to be kept silence upon."

—*Dicenda tacendaque calles?* PERS.—"Dost thou understand when to speak, and when to hold thy tongue?"

Dicere quæ puduit, scribere jussit amor. OVID—"What I was ashamed to say, love has commanded me to write."

Dicitur meritâ nox quoque naniâ. HOR.—"The night too shall be celebrated in an appropriate lay."

Dicite Io Pæan, et Io bis dicite Pæan;

Decidit in casses præda petita meos. OVID.

—"Sing Io Pæan, and Io Pæan twice sing, the prey that was sought has fallen into our toils" Ovid says this, having taught the men the arts of successful courtship.
Art of Love B. II.

Dicitis, omnis in imbecillitate est et gratia et caritas. CIC.—
"You affirm that all kindness and benevolence is founded in weakness."

Dicitur certe vulgari quodam proverbio; Qui me amat, amat et canem meum ST. BERNARD.—"At all events there is a certain common proverb which says, Love me, love my dog."

—*Dicta tibi est lex.* HOR.—"The law has been laid down for you."

Dicto celerius hostis abscidit caput,

Victorque rediit— PHÆD.

—"Sooner than you could say it, he whipped off the head of the enemy, and returned victorious."

Dictum de dicto.—"A report founded on hearsay."

Dictum sapienti sat est. PLAUT and TER.—"A word to the wise is enough." A hint is enough for a sensible man.

Dictus eram cuidam subito venisse puellæ,

Turbida perveras induit illa comas. OVID.

—"I was unexpectedly announced as having paid a visit

to a certain lady; in her confusion she put on her wig the wrong side before."

Diem perdidī!—"I have lost a day!" The exclamation of the Emperor Titus, on finding at night that he had done nothing worthy of recollection during the day.

Dies adimūt ægritudīnem. *Prov.*—"Time removes afflictions."

Dies datus. *Law Term.*—"A day given." The day appointed for appearing.

Dies dolōrem minuit.—"Time alleviates grief."

Dies Dominicus non est juridicus. *COKE.*—"Sunday is not a day in law."

Dies faustus.—"A lucky day."

Dies infaustus.—"An unlucky day."

Dies iræ, dies illa,

Sæclum solvet in favillâ

Teste David cum Sibyllâ.

"The day of wrath, that dreadful day,

The world in ashes all shall lay—

This David and the Sibyl say."

These are the commencing lines of the Sequence used by the Romish Church in the Office of the Dead. The authorship of this hymn, which is of considerable beauty, does not seem to be positively known. It has been attributed to Thomas de Celano, a Minorite friar of the fourteenth century, but, more generally, to Frangipani, Cardinal Malabranca.

—*Dies, ni fallor, adest, quem semper acerbum,
Semper honoratum, sic Di voluistis. habēbo.* *VIRG.*

—"The day, if I mistake not, is at hand, which I shall always account a day of sorrow, always a day to be honoured, such, ye gods, has been your will."

Dies non (the word *juridicus* being understood).—"No legal day." A day on which the courts are closed, and no law proceedings are going on, which is therefore called "no day." Such days were by the Romans called "nefasti." Sunday is a *dies non* in law. See *Dies Dominicus*, &c.

Dies si in obligationibus non pōnitur, præsentē die debetur. *Law Maxim.*—"If a day for payment is not stated in a bond, the money is due on the day on which it is executed."

Dies solennes.—"Holidays."

Difficile custoditur quod plures amant.—"That is preserved with difficulty which many covet."

Difficile est, fateor, sed tendit in ardua virtus. OVID.—"It is difficult, I confess; but true courage seeks obstacles."

Difficile est longum subito deponere amorem. CATULL.—"It is difficult to relinquish on a sudden a long cherished love."

Difficile est mutare animum, et si quid est proutus insitum moribus, id subito evellere. CIC.—"It is difficult to alter the disposition, and, if there is anything deeply implanted in our nature, suddenly to root it out."

Difficile est plurimum virtutem revereri, qui semper secunda fortuna sit usus. AD HERENN.—"It is difficult for him to have a very high respect for virtue, who has enjoyed uninterrupted prosperity." It is doubted if the four Books on Rhetoric, dedicated to Herennius, are the composition of Cicero.

Difficile est satiram non scribere. JUV.—"It is hard to avoid writing satire." This was especially true in reference to the corrupt age in which Juvenal lived.

Difficile est temperare felicitati, quâ te non putes diu usurum. TACIT.—"It is difficult to enjoy with moderation the happiness, which we suppose we shall not long enjoy."

Difficilem oportet aurem habere ad crimina. SYR.—"One should be slow in giving ear to accusations."

Difficilia quæ pulchra. PROV.—"The best things are worst to come by."

Difficilis, facilis, jucundus, acerbus es idem;

Nec tecum possum vivere, nec sine te. MART.

—"Crabbed but kind, pleasant and sour together, I can neither live with you nor yet without you."

Difficilis, querulus, laudator temporis acti. HOR.—"Peevish, complaining, the praiser of by-gone times." A natural and not unamiable feature, if not carried to an extreme.

—*Difficulter continetur spiritus,*

Integritatis qui sinceræ conscius,

A noxiarum præmitur insolentis. PHÆD.

—"The mind is with difficulty restrained, which, conscious of unsullied integrity, is exposed to the insults of spiteful men."

Difficulter reciduntur vitia quæ nobiscum creverunt.—"Vices

which have grown with our growth are with difficulty lopped away."

—*Diffugiunt, cadis*

Cum face siccātis, amici

Ferre jugum pārter dolosi. HOR.

—"Friends too faithless to bear equally the yoke of adversity, when the casks are emptied to the very dregs, fly off in all directions."

Dignior est vestro nulla puella choro. TIBULL.—"No maiden, (Muses,) is more worthy of your choir."

Dignum laude virum Musa vetat mori. HOR.—"The Muse forbids the man who is worthy of praise to die."

Dignum patellâ operculum.—"A cover worthy of the pot." What better could be expected of one coming of such a stock?

—*Dignum sapiente, bonoque est.* HOR.—"'Tis worthy a wise man, and a good."

Dus aliter visum— VIRG.—"It has seemed otherwise to the gods."

—*Dus proximus ille est*

Quem ratio, non ira movet, qui facta rependens

Consilio punire potest—

CLAUD.

—"He is nearest to the gods, whom reason, not passion, influences; and who, weighing the circumstances, can inflict punishment with discretion."

Dilatiōes in lege sunt odiōsæ. LAW MAXIM.—"Delays in the law are odious."

Diligere parentes prima naturæ lex est. VAL. MAX.—"To love one's parents is the first law of nature."

Diligimus omnia vera, id est fidēlia, simplicita, constantia; vana, falsa, fallentia odimus. CIC.—"We (naturally) love all qualities that are genuine, that is, that are faithful, frank, and constant; such as are vain, fickle, and deceitful, we abhor."

Diligitur nemo, nisi cui Fortūna secunda est,

Quæ, simul intinuit, proxima quæque fugat. OVID.

—"No one is beloved, but the man to whom Fortune is favourable; soon as she thunders, she chases away all that are near."

Dimidium facti, qui caput, habet— HOR.—"He who has

made a beginning, has half done." This is sometimes quoted "*bene cœpit.*" So our old proverb, "Well begun is half done."

Dimidium plus toto. *Prov.*—"The half is more than the whole." Meaning that the half which we have with safety, is better than the whole when only to be obtained with danger. *A translation from HESIOD.*

Diruit, ædificat, mutat quadrata rotundis. *HOR.*—"He pulls down, he builds up again, he changes square for round." Descriptive of a restless love of change.

Disce aut discède.—"Learn or depart." A punning motto sometimes put up in school-rooms.

Disce docendus adhuc, quæ censeat amicus, ut si

Cæcus iter monstrare velit, tamen aspice si quid

Et nos quod cures proprium fecisse loquimur *HOR.*

—"Hear what are the sentiments of your humble friend, who himself still requires teaching just as much as a blind man who undertakes to show the way; however, see if even I can advance anything which you may think it worth your while to adopt as your own."

Disce, puer, virtutem ex me, virumque laborem,

Fortunam ex aliis—

VIRG.

—"Learn, my son, valour and real exertion from me, good fortune from others." The words of Æneas to Iulus, when the former was about to engage Turnus in single combat.

Discipulus est prius posterior dies. *SIR.*—"The day that follows is the scholar of that which has gone before."

Discit enim citius, meminitque libentius illud

Quod quis deridet quam quod probat et veneratur. *HOR.*

—"Each learns more readily, and retains more willingly, that which causes laughter than that which merits his approbation and respect." The poet here censures that love of scandal which prevails unfortunately among all grades and classes.

Discite justitiam moniti et non temnere deos. *VIRG.*—"Learn justice from my advice, and not to despise the gods." The words of one who spoke from bitter experience, and when repentance was too late.

Discrèpant facta cum dictis. *CIC.*—"The facts differ from the statement."

—*Disjuncti membra poetæ.* HOR.—“The limbs of the dismembered poet.”

Disjice compositam pacem, sere crimina belli. VIRG —“Cast aside this patched-up peace, sow the evils of war.” The address of Juno to the Fury Allecto, when prompting her to “let slip the dogs of war.”

Dissimile est, pecuniæ debitis et gratiæ. CIC.—“There is a difference between the owing of money and of gratitude.”

*Dissolve frigus, ligna super foco
Largè repōnens, atque benignius
Deprōme quadrimum Sabīnā,
O Thaliarche, merum diotā.* HOR.

—“Dispel the cold, by heaping logs in plenty on the hearth, and bountifully pour, O Thaliarchus, the wine of four years old from the Sabine jar.”

*Distat opus nostrum, sed fontibus exit ab isdem;
Artis et ingēnuæ cultor uterque sumus.* OVID.

—“Our pursuits are different; but they arise from the same source, and each of us is the cultivator of a liberal art.”

Distrāhit ānimum librōrum multitūdo. SEN.—“A multitude of books distracts the mind.” A hint to *dilettanti* students.

*Districtus ensis cui semper impiā
Cervīce pendet, non Sicīlæ dapes
Dulcem elaborābunt sapōrem,
Non āvium cithāræque cantus
Somnum rēdūcent.* HOR.

—“Sicilian dainties will not force a delicious relish for the man over whose impious neck ever hangs the naked sword; the songs of birds and of the lyre will not restore his sleep.”

Distringas. *Law Phrase* —“You may distrain.” A writ issued to the sheriff, commanding him to distrain.

Diversum vītio vītium prope majus — HOR —“To this vice there is an opposite vice, almost the greater of the two.”

Dives agris, dives pōsītus in fœnōre nummis HOR.—“Rich in lands, rich in money placed out at interest.”

—*Dives amicus*

Sæpe decem vitus instructor, odit et horret. HOR.

—“Your rich friend who has many a time been initiated into ten times as many vices as you have, hates and ab-

hors you (for yours)." He sees the mote in your eye, and takes no thought of the beam in his own.

Dives aut iniquus est, aut iniqui hæres. *Prov.*—"A rich man is either a knave, or the heir of a knave." As illiberal as the English adage:

"It is a saying, common more than civil,
The son is blest, whose sire is at the devil."

*Dives eram dudum, fecerunt me tria nudum,
Alea, vina, Venus, per quæ sum factus egænus.*

—"I was rich of late; three things have made me poor, gaming, wine, and women; through these have I been brought to want." Leonine rhymes of the middle ages.

—*Dives qui fieri vult,
Et citò vult fieri*— *JUV.*

—"The man who is anxious to become rich, is anxious to become so with all speed."

Divide et impæra.—"Divide and rule." Not a Christian precept, but one which has been often acted upon by successful politicians.

—*Divisum sic breve fiet opus.* *MART.*—"Thus divided, the work will become short." All difficulties are to be surmounted by method.

*Divitiæ grandes homini sunt, vivere parçè
Æquo animo*— *LUCR.*

—"It is great wealth to a man, to live frugally, with a contented mind."

Divitiæ virum faciunt.—"Money makes the man." It is fortunate that this is not universally the case, and that people are *sometimes* estimated for other qualities. See *Et genus et proavos, &c.*

Divitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris.—"The gaining of wealth is a work of great labour; the possession, a source of great apprehension; the loss, a cause of great grief."

Divitiarum et formæ gloria fluxa atque fragilis; virtus clara æternaque habetur. *SALL.*—"The glory of wealth and of beauty is fleeting and unsubstantial; virtue is brilliant and everlasting."

*Dixerit e multis aliquis, Quid virus in angues
Adjicis? et rabidæ tradis ovile lupæ?* *OVID.*

—"One of the multitude may say, Why add venom to the

serpent? And why deliver the sheepfold to the ravening wolf?"

Dixero quid si forte jocōsius, hoc mihi juris

Cum vēniā dabis—

HOR.

—"If perchance I shall speak a little jocosely, you will kindly allow me that privilege."

—Dōciles imitandis

Turpibus et pravis omnes sumus— JUV.

—"We are all apt scholars in learning that which is base and depraved."

Docti non solum vivi atque præsentes studiosos dicendi erudiunt, atque docent; sed hoc etiam post mortem monumentis literarum assequuntur. CIC.—"Learned men not only teach and instruct others desirous to learn during their life, and while they are still with us, but, even after death, they do the same by the records of literature which they leave behind them."

Docti rationem artis intelligunt, indocti voluptatem. QUINT.

—"Learned men understand the principles of art, the unlearned have a perception of the pleasure only."

Doctrina est ingenii naturale quoddam pabulum. CIC—

"Learning is as it were the natural food of the mind."

Doctrina sed vim promövet insitam,

Rectique cultus pectora rōborant:

Utcunque diffcere mores,

—Dedcōrant bene nata culpæ. HOR.

—"But learning improves the innate force, and good discipline confirms the mind; whenever morals are deficient, vices disgrace what is naturally good."

Dolendi modus, timendi non autem PLINY the Younger.—

"To grief there is a limit, not so to fear."

Doli non doli sunt, nisi astu colas. PLAUT—"Fraud ceases to be a fraud, if not artfully planned." The *intention* with which an action is done gives it its real weight and importance.

Dolum volōitur. PROV.—"A cask is soon set a rolling." A weak man is easily turned from his purpose.

Dolor decrescit, ubi quo crescat non habet. SYR.—"Grief decreases, when it has nothing to make it increase."

Dolorem aut extimescere vñientem, aut non ferre præsensem, turpe est. CIC.—"To be terrified at an approaching evil,

or no', to be able to bear up against it when present, is disgraceful."

—*Dolus an virtus, quis in hoste requirat?* VIRG.—"Who inquires in an enemy whether it was stratagem or valour?"

Dolus versatur in generalibus. Law Max.—"Fraud employs generalities."

Domi manere convēnit felicibus.—"Those who are happy at home ought to remain there."

Domi mansit, lunam fecit.—"She stayed at home and spun her wool." An epitaph upon an exemplary wife.

Domi puer ea sola discere potest quæ ipsi præcipiuntur: in scholâ etiam quæ alius. QUINT.—"A boy can only learn at home those things which are taught him individually; at school, he can learn by what is taught to others."

Domine, exaudi.—"Lord, listen to my prayer."

Dominium a possessione coepisse dicitur. Law Maxim.—"Right is said to have had its beginning in possession."

Length of possession is sufficient to give a legal title.

Dominus voliscum—"The Lord be with you"

Domitæ naturæ—"Of a tame nature." See *Feræ naturæ*.

Domus amica domus optima.—"The house of a friend is the best of houses"

Domus procerum.—"The house of peers" Often written *Dom. proc.*

Domus sua est unicuique tutissimum refugium COKE.—"Every man's house is his safest refuge." "Every man's house is his castle"

Dona præsentis cape lætus horæ, et

Lingue sevêra.

HOR.

—"With cheerfulness enjoy the blessings of the present hour, and banish sad thoughts"

Donatio mortis causâ. Law Term—"A gift made in apprehension of death." A death-bed disposition of property, when a person delivers his personal goods to another to keep, in case of his decease.

Donec eras simplex, ânimus cum corpore amavi;

Nunc mentis vitio læsa figura tua est.

OVID.

—"So long as you were disinterested I loved both your mind and your person; now, to me, your appearance is affected by this blemish on your disposition."

Donec eris felix multos numerābis amīcos ;

Temp'ra si fuerint nūbila, solus eris. OVID.

—"So long as you are prosperous you will reckon many friends ; if the times become cloudy, you will be alone."

—*Donum exitiāle Minervæ.* VIRG.—"The fatal gift of Minerva." The wooden horse, by means of which the Greeks gained possession of Troy.

Dormiunt aliquando leges, nunquam moriuntur. COKE.—"The law sometimes sleeps, it never dies." It is not so much the law that sleeps, as those who ought to put it in force ; often from a sense of the impolicy of asserting their legal rights to the very letter.

—*Dos est magna parentum*

Virtus—— HOR.

—"The virtue of one's parents is a great dowry."

Duābus anchōris nūtitur.—"She is held by two anchors" So our saying, "He has two strings to his bow."

Dubiam salūtem qui dat afflictis, negat. SEN—"He who gives to the afflicted a dubious support, denies it." Such support is deprived of its grace, if not of its efficacy.

Duc me, Parens, celsique dominātor poli,

Quocunque placuit ; nulla parendi mora est ;

Adsum impiger SEN.

—"Conduct me, Parent of all, and ruler over the lofty heavens, wherever it pleases thee ; in obeying thee I make no delay ; I am ever ready at thy command."

Duces tūcum. Law Term—"Bring with you." A writ which commands a person to appear in court on a certain day, and bring with him certain writings or evidences.

—*Ducimus autem*

Hos quoque felices, qui, ferre incommōda vitæ,

Nec jactāre jugum, vitā didicēre magistrā. JUV.

—"We consider those men happy, who, from their experience in life, have learned to bear its inconveniences without struggling against the yoke."

—*Ducis ingēnium, res*

Adversæ nudāre solent, celāre secundæ. HOR.

—"Disasters are wont to reveal the abilities of a general, good fortune to conceal them." Hence the most consummate abilities of a general are shown in a masterly retreat.

Ducunt volentem fata, nolentem trahunt.—“Fate leads the willing, and the unwilling drags.” From the Greek of Cleanthes, in Seneca, Epistle 107.

Dulce domum.—“Sweet home.” A Latin song is thus called, which is sung at Winchester College, on the evening preceding the Whitsun holidays.

Dulce est desipere in loco. HOR.—“It is pleasant to play the fool on the proper occasion.” As there is “a time for everything,” there is a time for merriment and relaxation.

Dulce est miserris socios habuisse doloris.—“It is a comfort for the wretched to have companions in their sorrow.”

Dulce et decorum est pro patria mori. HOR.—“It is sweet and glorious to die for one’s country.”

Dulces moriens reminiscitur Argos. VIRG.—“And, as he dies, his thoughts revert to his dear Argos.”

Dulcibus est verbis alliciendus amor.—“Love must be allured with kind words.”

Dulcior est fructus post multa pericula ductus.—“The fruit is sweetest that is gained after many perils.” A Leonine proverb quoted by Rabelais, “Stolen fruit is the sweetest.”

—*Dulcique animos novitate tenēbo.* OVID.—“And I will enthrall your mind with the charms of novelty.”

Dulcis amor patriæ, dulce videre suos.—“Sweet is the love of one’s country, sweet to behold one’s kindred.”

Dulcis inexpertis cultura potentis amici;

Expertus mētuit—

HOR.

—“Worship of the great is pleasant to those who are inexperienced in the world, but he who has gained experience dreads dependence.”

Dum Aurōra fulget, moniti adolescentes, flores colligite.—“Take my advice, my young friends, and gather flowers while the morning shines.” Employ the hours of sunshine, for “when the night cometh, no man can work.”

Dum bene dives ager; dum rami pondere nutant,

Afferat in calatho rustica dona puer.

OVID.

—“While the country is bountifully rich, while the branches are bending beneath their load, let the boy bring your country presents in his basket.”

Dum caput infestat, labor omnia membra molestat.—“While the head aches, weariness oppresses all the limbs.”

Dum curæ ambigua, dum spes incerta futuri. VIRG.—
“While I am immersed in doubtful care, with uncertain hopes of the future.”

Dum deliberāmus quando incipiendum, incipere jam serum fit. QUINT.—“While we are deliberating when to begin, it becomes too late to begin.” See *Deliberat*, &c.

Dum fata fugimus, fata stulti incurrimus. BUCHANAN.—
“While we fly from our fate, like fools we rush on to it.”

Dum fata sinunt vivite læti. SEN.—“So long as the Fates permit, live in cheerfulness.”

Dum flammæ Jovis et sonitus imitatur Olympi. VIRG.—
“While he imitates the flames of Jove, and the lightnings of Olympus.”

Dum in dubio est animus, paulo momento huc illuc impellitur. TER.—“While the mind is in suspense, it is swayed by a slight impulse one way or the other.”

Dum lego, assentior. CIC.—“Whilst I read, I assent.”
The exclamation of Cicero, while reading Plato’s reasoning on the immortality of the soul.

Dum licet, in rebus jucundis vive beatus,
Vive memor quàm sis ævi brevis. HOR.

—“While you have the power, live contented with happy circumstances, live mindful how short is life.” See *Dum vivimus*, &c.

—*Dum loquor, hora fugit.* OVID.—“While I am speaking, time flies.”

Dum ne ob malefacta præeam, parvi æstimo. PLAUT.—“So I do not die for my misdeeds, I care but little.”

Dum potuit solitâ gemitum virtute repressit OVID.—“So long as he is able, he suppresses his groans with his wonted fortitude.” Said of Hercules when he has put on the fatal garment sent him by his wife.

—*Dum recitas incipit esse tuus.* MART.—“As you recite it, it begins to be your own.” See *Mutato nomine*, &c.

Dum se bene gessit.—“So long as he conducts himself well.” “During good behaviour.” The tenure upon which some official situations are held.

Dum singuli pugnant, universi vincuntur. TACIT.—“While each is fighting separately, the whole are conquered.” The Britons, being divided among themselves by the jealousies of their petty nations, and having no centre of action,

were more easily conquered by the Romans than if they had acted in concert.

Dum spiro, spero.—"While I breathe I hope."

Dum tacent, clamant. CIC.—"While silent, they cry aloud." Their silence is expressive of their smothered discontent.

Dum vires annique sinunt, tolerāte labōres :

Jam vñiet tñcño curva senecta pede. OVID.

—"While strength and years permit, endure labour; soon will bowed old age come on with silent foot."

Dum vitant stulti vitia, in contrāria currunt. HOR.—"While fools are for avoiding one fault, they run into the opposite one."

Dum vivimus, vivāmus. From an ancient inscription in GRUTER, p. 609.—"While we live, let us live." Let us enjoy life, for existence without enjoyment is not living. This was the maxim of the Epicureans. See *Dum licet*, &c.

Dum vivit, hñmñm nñvñris; ubi mortuus est, quiescas. PLAUT.—"While he is alive, you may know a person; when he is dead, keep yourself quiet."

Dummodo morña recte vñiat, dotña est satis. PLAUT.—"So long as a woman comes with good principles, she is sufficiently portioned."

Dummodo sit dives, barbñrus ipse placet. OVID.—"If he be only rich, a very barbarian is pleasing."

Duñbus modis, id est aut fraude aut vi, fit injñria—fraus quasi vulpñcñlæ, vis leñnis vidñtur—utrumque ab hñmñne alienissimum est. CIC.—"Injury is done by two methods, either by deceit or by violence; deceit appears to be the attribute of the fox, violence of the lion; both of them most foreign to man."

Duos qui sequñtur lepñres neutrum capit. PROV.—"He who follows two hares catches neither." So our saying, "Between two stools," &c.

Duplex omnño est jocandi genus: unum illiberñle, pñtñlans, flagitiñsum, obscñnum; altñrum, elñgans, urbñnum, ingeniñsum, facñtum. CIC.—"There are two sorts of pleasantry; the one ungentlemanly, wanton, flagitious, obscene; the other elegant, courteous, ingenious, and facetious."

—*Dura*

Exerce impñria, et ramos compesce fluentes. VIRG.

—“Exert a rigorous sway, and check the straggling boughs.”

Durante beneplácito.—“During our good pleasure.” The tenure by which most official situations are held in this country.

Durante vitá.—“During life.”

Duráte, et vosmet rebus serváte secundis. VIRG.—“Persevere, and reserve yourselves for better times.”

Durum et durum non faciunt murum.—“Hard and hard do not make a wall.” A mediæval proverb. As bricks require a soft substance to unite them, so proud men will never agree without the mediation of a mild and equable disposition.

Durum! Sed lóvus fit patientiá

Quicquid corrigère est nefas. HOR.

—“’Tis hard! But that which it is not allowed us to amend, is rendered more light by patience.”

Durum telum necessitas. *Prov.*—“Necessity is a sharp weapon.”

Dux famína facti. VIRG.—“A woman the leader in the deed.” Said in reference to the valour and enterprise of Queen Dido.

E.

E contra.—“On the other hand.”

E débíto justitiæ. See *Debito justitiæ*.

E flammá cibum pítère. TER.—“To seek one’s food in the very flames” Only the most abject and wretched would pick from out of the flames of the funeral pile the articles of food, which, in conformity with the Roman usage, were thrown there.

E multis paleis, paulum fructus collégi. *Prov.*—“From much straw I have gathered but little fruit.” “Much straw, but little gram.” With much labour I have obtained but little profit.

E se finxit velut arāneus.—“He spun from himself like a spider.” He depended solely on his own resources.

E tardigrádís ásinis equus non pródut. *Prov.*—“The horse does not spring from the slow-paced ass.” Worthy chil-

dren cannot be expected to spring from degenerate parents.

E tñui casâ sæpe vir magnus exit. *Prov.*—"From an humble cottage a hero often springs."

E terræ cavernis ferrum elicimus, rem ad colendos agros necessarium. *Cic.*—"We draw forth iron from the depths of the earth, a thing necessary for cultivating the fields."

Ea animi elatio quæ cernitur in periculis, si iustitiâ vacat, pugnatque pro suis commodis, in vitio est. *Cic.*—"That elevation of mind which is to be seen in moments of peril, if it is uncontrolled by justice, and strives only for its own advantages, becomes a crime."

Ea fama vagatur.—"That report is in circulation." There is a report to that effect.

Ea quoniam nemini obtrudi potest,
Itur ad me—— *TER.*

—"Because she cannot be pushed off on any one else, they come to me."

—*Ea sola voluptas*
Solâmenque mali—— *VIRG.*

—"That was his only delight, and the solace of his misfortune."

Ea sub oculis posita negligimus; proximorum incuriosi, longinqua sectamur. *PLINY the Younger.*—"Those things which are placed under our eyes, we overlook; indifferent as to what is near us, we long for that which is distant." The traveller abroad overlooks the beauties of his own country.

"'Tis distance lends enchantment to the view."

Ecce homo.—"Behold the man." The title given to pictures of our Saviour, wearing the crown of thorns and the purple robe—when Pilate said, "Behold the man," *John xix. 5.*

Ecce iterum Crispinus!—— *JUV.*—"Behold! Crispinus once again!" A notorious debauchee and favourite of the emperor Domitian, whom Juvenal has occasion more than once to make the object of his satire.

Ecquem esse dices in mari piscem meum? *PLAUT.*—"Of which fish in the sea can you say, 'That is mine?'"

Edipol næ hic dies pervorsus et adversus mihi obigit. *PLAUT.*

—"Upon my word, this day certainly has turned out both perverse and adverse for me."

Edere non pōteris vocem, lupus est tibi visus. *Prov.*—"You cannot utter a word, you have surely seen a wolf" It was said that the wolf, by some secret power, deprived of their voice those who beheld it. See *Lupus in fabulā.*

Edere oportet ut vivas, non vivere ut edas. *AD HERENN.*—"You ought to eat to live, not live to eat."

Edwardum occidere nolite timere bonum est.—The ambiguous message penned by Adam Orleton, bishop of Hereford, and sent by Queen Isabella to the gaolers of her husband, Edward II. Being written without punctuation, the words might be read two ways; with a comma after *timere*, they would mean, "Edward to kill fear not, the deed is good;" but, with it after *nolite*, the meaning would be, "Edward kill not, to fear the deed is good."

Effodiuntur opes irritamenta malōrum *VID.*—"Riches, the incentives of evil, are dug out of the earth."

Effūgit mortem quisquis contempsit, timidissimum quemque consēquitur. *CURT.*—"He who despises death, escapes it; while the most cowardly it overtakes."

Effutire leves indigna trāgædia versus,

Ut festis matrōna moveri jussa dūbus. *HOR.*

—"Tragedy disdains to babble forth trivial verses, like a matron challenged to dance on festive days."

Ego apros occido, sed alter ūtitur pulpamento—"I kill the boars, while another enjoys the flesh." "I beat the bush, another catches the hare" A proverb used by the emperor Diocletian. See *Sic vos, &c.*

Ego consuetudinē sermonis vocābo consensum eruditōrum; sicut vivendi consensum bonōrum. *QUINT.*—"I shall consider the style of speaking adopted by men of education, as the model of correct language; as I do the example of good men the model of our conduct through life."

Ego ero post principia. *TER.*—"I will be behind the first rank." I will get out of harm's way.

Ego et rex meus—"I and my king." An expression attributed to Cardinal Wolsey. Though apparently egotistical and haughty, correct Latin would not admit of any other form.

— *Ego hæc mecum mussito,
Bonæ mea inhiant ; certatim dona mittunt et munera.*

PLAUT.

—“I mutter this to myself—‘They are gaping after my property, while, vying with each other, they are thus sending me gifts and presents.’”

Ego ita compërio omnia regna, civitatēs, nationēs, usque eo prospërum impërium habuisse, dum apud eos vera consilia valuerunt. SALL.—“I find that all kingdoms, states, and nations have enjoyed prosperity, so long as good counsels have had influence in their affairs.”

— *Ego neo studium sine divite vena,
Nec rude quid prosit video ingënium.*— HOR.

—“For my part, I can neither conceive what study can do without a rich natural vein, nor what rude genius can avail of itself.”

*Ego—quod te laudas, vehementer probo,
Namque hoc ab illo nunquam continet tibi.* PLÆD.

—“I greatly approve of your bestowing praise on yourself, for it will never be your lot to receive it from another.”
The answer of Æsop to a wretched author, who praised himself.

Ego, si bonam famam mihi servasso, sat ero dives. PLAUT.—
“If I keep a good character for myself, I shall be quite rich enough.”

— *Ego si risi, quod ineptus
Pastillos Rufillus olet, Gargōnius hircum,
Lividus et mordax videor tibi ?*— HOR.

—“If I laugh at the silly Rufillus, because he smells of perfumes, or at Gargonius, because he stinks like a he-goat, am I to be thought envious and carping?”

Ego spem pretio non emo. TER.—“I will not purchase hope with gold.” I will not throw away what is of value upon empty hopes.

• *Egrëgi mortālem, altique silenti.* HOR.—“A being of extraordinary silence and reserve.”

*Eheu ! fugāces, Posthūme, Posthūme,
Labuntur anni ; nec piētās moram
Rugis et instanti senectæ
Affret, indōmitæque morti* HOR.

—“Alas ! Posthumus, Posthumus, our years pass away,

nor can piety stay wrinkles, and approaching old age, and unconquerable death."

Eheu! quam brevibus præeunt ingentia causis! CLAUD.—

"Alas! by what trifling causes are great states overthrown!" or, as Pope says, "What mighty contests spring from trivial things!"

Eheu! quam pingui macer est mihi taurus in arvo,

Idem amor exitium præcõri est, præcõrisque magistro. VIRG.

—"Alas! how lean is my bull amid the rich pastures! love is equally the destruction of the cattle, and of the cattle's master."

—*Eheu!*

Quam temere in nosmet legem sancimus iniquam!

Nam vitis nemo sine nascitur; optimus ille est,

Qui minimis urgetur.—

HOR.

—"Alas! how rashly do we sanction severe rules against ourselves, for no man is born without faults; he is the best who is subject to the fewest."

Eja, age, rumpe moras, quo te spectabimus usque?

Dum quid sis dubitas, jam potes esse nihil.

MART.

—"Come then, away with this delay, how long are we to be looking at you? While you are in doubt what to be, presently it will be out of your power to be anything at all."

Elati animi comprimendi sunt.—"Minds which are too much elated must be humbled."

Eligit. *Law Term.*—"He has chosen." A writ of execution that lies for one who has recovered a debt, to levy from a moiety of the defendant's lands: while holding which moiety the creditor is tenant by *elegit*.

Elephantem ex muscâ facis. *Prov.*—"You are making an elephant of a fly."

Elephant non capit murem. *Prov.*—"The elephant does not catch mice." Some annoyances are beneath our notice. See *Aquila non*, &c.

Elige eum cujus tibi placuit et vita et oratio. SEN.—"Make choice of him whose mode of living and whose conversation are pleasing to you."

Elige tempus, captatum sæpe, rogandi. OVID.—"Choose your time for asking, after having often watched for it."

Elocutio est idoneorum verborum et sententiarum ad rem in-

ventam accommodatio. CIC.—“Elocution is an apt accommodation of the words and sentiments to the subject under discussion.”

Eloquentia non modo eos ornat, penes quos est, sed etiam universam rempublicam. CIC.—“Eloquence is not only an ornament to those who possess it, but even to the whole community.”

Emax formina. OVID.—“A woman who is always buying.”
A lover of bargains.

Emĕre malo quam rogāre.—“Better to have to buy than to beg.” Because in the former case there is no obligation.
—*Emitur solā virtūte potestas.* CLAUD.—“(True) power is purchased by virtue alone.”

Empta dolore docet experientia. PROV.—“Experience bought by pain teaches us a lesson.”

Emunctæ naris homo.—“A man of sharp nose.” One of quick perception.

En' hic declārat, quales sitis iūdices! PHÆD.—“Look! This shows what sort of judges you are.”

Eo crassior aer est, quo terris propior. CIC.—“The air is the more dense, the nearer it is to the earth.”

Eo instanti—“At that instant.”

Eo magis præfulgēbat quod non videbātur. TACIT.—“He shone with all the greater lustre, because he was not seen.” Said of a great man whose statue was insidiously removed from public view.

Eōdem collyrio medēri omnibus. PROV.—“To heal all with the same ointment.” To use the same argument, or adopt the same course, with persons of all ages and classes.

Eōdem modo quo quid constituitur eōdem modo dissolvitur. COKE.—“In the same manner in which an agreement is made, it is dissolved.” If made by deed, it must be dissolved by deed.

—*Epicuri de grege porcum.* HOR.—“One of the swinish herd of Epicurus.”

Eques ipso mĕlior Bellerophonte. HOR.—“A better horseman than Bellerophon himself.” Bellerophon was master of the winged horse Pegasus.

—*Equo frenāto est auris in ore.* HOR.—“The ear of a bridled horse is in his mouth.” He is guided by the bit, not by words.

Equitis quoque jam migravit ab aure voluptas

Omnis, ad incertos oculos, et gaudia vana. HOR.

—"In these days, our knights have transferred all pleasure from the hearing to the eyes that may deceive, and frivolous amusements." The poet rebukes the Roman *equites* for their love of the shows of the Circus and the amphitheatre.

Equus Seiānus.—"The horse of Seius." Cneius Seius, a Roman citizen, possessed a horse of singular size and beauty, and supposed to be sprung from those of Diomedes, king of Thrace. Seius was put to death by Antony, and the horse was bought for a large price by Cornelius Dolabella. He in his turn was conquered by Cassius, and fell in battle; upon which the horse came into the hands of Cassius. He slaying himself on being defeated by Antony, the horse came into Antony's possession; who was afterwards defeated by Augustus, and put himself to death. The possession of this horse was considered so disastrous to its owner, that "The horse of Seius" became a proverbial expression for a thing that was supposed to bring ill luck.

Erant in officio, sed tamen qui mallent imperantium mandata interpretari, quam exsequi. TACIT.—"They attended to their duties, but still as preferring rather to cavil at the commands of their rulers, than to obey them." Quoted by Lord Bacon in his Essays.

Erant quibus appetentior famæ videretur, quando sapientibus cupido gloriæ novissima exuitur. TACIT.—"There were some to whom he seemed too greedy of fame, at a time when the desire of glory, that last of all desires, is by the wise laid aside." Milton was probably indebted to this passage for his line on ambition,

"That last infirmity of noble minds."

*Ergo haud difficile est perituram arcessere summam,
Lancibus oppositis, vel matris imagine fractâ.* JUV.

—"Therefore there is no scruple in borrowing a sum, soon to be squandered, by pawning their plate, or the battered likeness of their mother."

—*Eripe te moræ.* HOR.—"Away with all delay."

—*Eripe turpi*

Colla iugo. Liber, liber sum, dic age.— HOR.

—"Rescue your neck from this vile yoke; come, say, I am free, I am free."

Erīpīte isti glādiū, qui sui est impos anīmi. PLAUT.—

"Take away the sword from him who is not in possession of his senses."

Erīpit interdum, modo dat medicīna salūtem. OVID.—"Medicine sometimes takes away health, sometimes bestows it."

Erīpuit cælo fulmen, sceptrumque tyrannis.—"He snatched the lightning from heaven, and the sceptre from tyrants."

This line, an adaptation of one from Manilius, was inscribed by the French minister Turgot on a medal struck in honour of Benjamin Franklin. The allusion is to his discovery that lightning is produced by electricity, and to the support which he gave to his country in the assertion of its independence of the British crown. See *Solvitque animis*, &c.

Errāmus si ullam terrārum partem immūnem a pericūlo crēdimus. SEN.—"We are mistaken if we believe that there is any part of the world free from danger."

Errantem in viam redūcīto.—"Bring back him who has strayed, into the right way." The duty of the pastor of the flock.

—*Errat, et illinc*

*Huc venit, hinc illuc, et quoslibet occupat artus
Spiritus; eque feris humana in corpōra transit,
Inque feras noster.*— OVID.

—"The soul wanders about and comes from that spot to this, from this to that, and takes possession of any limbs it may; it both passes from the beasts into human bodies, and from us into the beasts." The Pythagorean doctrine of the transmigration of the soul.

Esse bonum fīcīle est, ubi quod vetet esse remōtum est. OVID.

—"It is easy to be good, when that which would forbid it is afar off." It is easy to be virtuous when we are not exposed to temptation.

Esse quam vidēri malim.—"I would rather be, than seem to be."

Esse quoque in Fatis reminiscitur affīre tempus

*Quo mare, quo tellus, correptaue rēgia cæli
Ardeat; et mundi moles operōsa laboret.* OVID.

"He remembers too that it was in the decrees of fate,

that a time should come when the sea, the earth, and the palace of heaven, seized by the flames, should be burnt; and the laboriously-wrought fabric of the universe should be in danger of perishing." So we read in Scripture, "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up." 2 Pet. iii.

Esse solent magno damna minora bono. OVID.—"Trivial losses are often of great benefit."

Est amicus socius mensæ, et non permanēbit in die necessitātis.

—"Some friend is a companion at the table, and will not continue in the day of thy affliction."—*Eccles.* vi. 10.

This, however, is only said of the class of so-called friends.

—*Est animus lucis contemptor!* VIRG.—"My soul is a contemner of the light!"

—*Est animus tibi*

Rerumque prudens, et secundis

Temporibus dubiusque rectus. HOR.

—"You have a mind endowed with prudence in the affairs of life, and upright, as well in prosperity as in adversity."

Est aviditas dives, et pauper pudor. PHÆD.—"Covetousness is rich, while modesty starves."

—*Est bonus ut melior vir*

Non alius quisquam.— HOR.

—"He is so good a man, that no one can be better."

Est brevitate opus, ut currat sententia.— HOR.—"There is need of conciseness that the sentence may run agreeably."

Est demum vera felicitas, felicitate dignum videri. PLINY the Younger.—"The truest happiness, in fine, consists in the consciousness that you are deserving of happiness."

Est egentissimus in sua re.—"He is much straitened in circumstances."

Est etiam miserris pietas, et in hoste probatur. OVID.—"Towards the wretched there is a duty, and even in an enemy it is praised."

Est etiam, ubi profecto damnum præstet facere, quam lucrum. PLAUT.—"There are occasions when it is undoubtedly better to make loss than gain."

—*Est hic,*

Est ubi vis, animus si te non deficit æquus. HOR.

—“[Happiness] is to be found here, it is everywhere, if you possess a well-regulated mind.”

Est in aquâ dulci non incidiosa voluptās. OVID.—“In pure water there is a pleasure begrudged by none.”

Est ipsi res angusta domi.—“His means are but very limited.”

Est mihi, sitque, precor, nostris diuturnior annis,

Filia; quâ felix sospite semper ero. OVID.

—“I have a daughter, and long, I pray, may she survive my years; so long as she is in comfort I shall ever be happy.”

Est miserorum, ut malevolentes sint atque invideant bonis.

PLAUT.—“’Tis the nature of the wretched to be ill-disposed, and to envy the fortunate.”

Est modus in rebus; sunt certi dñique fines,

Quos ultra citrâque nequit consistere rectum. HOR.

—“There is a medium in all things; there are, in fact, certain bounds, on either side of which rectitude cannot exist.” The evils which have been produced by fanaticism, prompted by motives really good, are almost equal to those which have sprung from confirmed vice. The poet wisely commends the *golden mean*.

—*Est multi fūbila plena joci.* OVID.—“It is a short story, but full of fun.”

Est natūra hōmīnum novitātis āvida. PLINY the Elder.—

“Man is by nature fond of novelty.”

Estne Dei sedes nisi terra, et pontus, et aer,

Et cælum, et virtus? Sup̄ros quid quærimus ultra?

Jūpiter est, quodcunque vides, quocunque mov̄ris. LUCAN.

—“Has God any other seat than the earth, and the sea, and the air, and the heavens, and virtue? Beyond these why do we seek God? Whatever you see, he is in it, wherever you move, he is there.” The doctrine of Pantheism.

Est nitidus, vitroque magis perlucidus omni

Fons.—

OVID.

—“The fountain is limpid and clearer than any glass.”

Est op̄ræ pr̄tium duplicis pernoscere juris

Natūram —

HOR.

- " 'Tis worth your while to know the nature of these two kinds of sauce." A good motto for a disciple of Kitchenier or Soyer.

Est pater ille quem nuptiæ demonstrant. *Law Max*—"He is the father whom the marriage-rites point out as such."

Each man must be content to father his wife's children, unless he can show a satisfactory reason to the contrary.

Est profectò Deus, qui quæ nos gērīmus auditque et videt.

PLAUT—"There is undoubtedly a God who both hears and sees the things which we do."

Est proprium stultitiæ aliōrum cernere vitia, oblivisci suōrum. *CIC.*—"It is the province of folly to discover the faults of others, and forget its own."

—*Est quædam flere voluptas;*

Explētur lachrymis, egērīturque dolor. *OVID.*

—"There is, in weeping, a certain luxury; grief is soothed and alleviated by tears."

—*Est quiddam gestus edendi.* *OVID.*—"One's mode of eating is of some importance."

Est quoddam prodire tenus, si non datur ultra. *HOR.*—" 'Tis something to have advanced thus far, even though it be not granted to go farther." Failure in a laudable attempt is far from being a thing to be ashamed of.

Est quoque cunctarum novitas carissima rerum. *OVID.*—

"Novelty is, of all things, the most sought after."

Est rosa flos Veneris; quo dulcia furta latērent,

Harpocrātī matris dona dicūvit Amor.

Inde rosam mensis hospes suspendit amicis,

Convivæ ut sub eâ dicta tæcenda sciānt.

—"The rose is the flower of Venus; in order that his sweet thefts might be concealed, Love dedicated this gift of his mother to Harpocrates. Hence it is that the host hangs it up over his friendly board, that the guests may know how to keep silence upon what is said beneath it." Harpocrates was the god of silence. Hence our expression, "It was said under the rose."

Est tempus quando nihil, est tempus quando aliquid, nullum tamen est tempus in quo dicenda sunt omnia.—"There is a time when nothing may be said, a time when some things may be said, but no time when all things may be said."

Est via sublimis, cœlo manifesta se, êno,

Lactea nomen habet, candore notâbilis ipso. OVID.

—"There is a way on high, easily seen in a clear sky, and which, remarkable for its very whiteness, receives the name of the Milky Way."

Esto perpētua.—"Be thou everlasting." The last words of Father Paul Sarpi, spoken in reference to his country Venice.

Esto quod es ; quod sunt alii, sine quemlibet esse :

Quod non es, nolis ; quod potes esse, velis.

—"Be what you really are ; let any other person be what others are. Do not wish to be that which you are not, and wish to be that which you can be."

Esto quod esse vidēris.—"Be what you seem to be." Motto of Lord Sondes.

Esto, ut nunc multi, dives tibi, pauper amicis. JUV.—"Be, as many are now-a-days, rich to yourself, poor to your friends."

Esurienti ne occurras.—"Do not encounter a starving man." An enemy reduced to desperation is likely to prove formidable.

Et cœtera.—"And the rest." Denoted by—&c.

—*Et credis cinēres curāre sepultos ?* VIRG.—"And do you suppose that the ashes of the dead care for what passes on earth ?"

Et dicam, Mea sunt ; injiciamque manus. OVID.—"And I will say, 'They are mine,' and will lay hands on them."

Et dubitāmus adhuc virtutem extendere factis ? VIRG.—"And do we hesitate to extend our glory by our deeds ?"

Et errat longè meā quidem sententiā,

Qui impērium credit grāvius esse aut stabilius

Ūi quod fit, quam illud, quod amicitia adjungitur. TER.

—"He is very much mistaken, in my opinion, at all events, who thinks that an authority is more firm, or more lasting, which is established by force, than that which is founded on affection."

Et facere et pati fortia Romānum est. LIVY.—"To act bravely and to suffer bravely is the part of a Roman."

Et fert suspensos, corde micante, gradus. OVID.—"And with palpitating heart he advances on tiptoe."

Et genus et formam regina pecunia donat HOR.—"Money,

that queen, bestows both birth and beauty." Money becomes the substitute for high lineage and good looks.

Et genus et proavos, et quæ non fecimus ipsi,

Vix ea nostra voco.——

OVID.

—"High lineage and ancestors, and such advantages as we have not made ourselves, all these I scarcely call our own."

Et genus et virtus, nisi cum re, vilior algâ est. HOR.—"Virtue and high birth, unless accompanied by wealth, are deemed more worthless than sea-weed." That is, by the unthinking part of the community.

Et lateat vitium proximitate boni. OVID.—"And let each fault lie concealed under the name of the good quality to which it is the nearest akin." See *Et mala*, &c.

Et latro, et cautus præcingitur ense viator;

Ille sed insidias, hic sibi portat opem. OVID.

—"Both the cut-throat and the wary traveller is girded with the sword; but the one carries it for the purposes of crime, the other as a means of defence."

Et magis adducto pomum decerpere ramo,

Quam de calatâ sumere lance juvat. OVID.

—"It is more gratifying too, to pull down a branch and pluck an apple, than to take one from a graven dish."

Et mala sunt vicina bonis; errore sub illo

Pro vitio virtus crimina sæpe dedit. OVID.

—"There are bad qualities too near akin to good ones: by confounding the one for the other, a virtue has often borne the blame for a vice." See *Et lateat*, &c.

Et male tornatos incudi reddere versus. HOR.—"And to return ill-polished verses to the anvil."

Et mea cymba semel vastâ percussa procellâ

Illum, quo læsa est, horret adire locum. OVID.

—"My bark too, once struck by the overwhelming storm, dreads to approach the spot on which it has been shattered."

Et meæ, (si quid loquar audiendum,)

Vocis accedet bona pars. HOR.

—"Then, if I can offer anything worth hearing, my voice shall readily join in the general acclamation."

Et mihi, Præpositum perfice, dixit, opus. OVID.—"And said to me, Complete the work that you design."

Et mihi res, non me rebus, submittere conor. HOR.—“I endeavour to conquer circumstances, not to submit to them.”

Et minimæ vires frangere quassa valent. OVID.—“A very little violence is able to break a thing once cracked.” If we give way to dejection, we shall be unable to struggle against the caprice of fortune.

Et monere, et moneri, proprium est veræ amicitiae. CIC.—“To advise, and be advised, is the duty of true friendship.”

Et moveant primos publica verba sonos. OVID.—“And let the topics of the day lead to the first words.”

Et nati natōrum, et qui nascentur ab illis. VIRG.—“The children of our children, and those who shall be born of them.” Our latest posterity.

*Et neque jam color est misto candore rubori;
Nec vigor, et vires, et quæ modo visa placebant;
Nec corpus remanet—* OVID.

—“And now, no longer is his complexion of white mixed with red; neither his vigour nor his strength, nor the points which charmed when seen so lately, nor even his body, now remains.”

*Et nova fictaque nuper habebunt verba fidem, si
Græco fonte cadunt parvè detorta —* HOR.

—“And new and lately invented terms will have authority, if they are derived from Greek sources, with but little deviation.”

*Et nulli cessura fides, sine crimine mores,
Nudaque simplicitas, purpureusque pudor.* OVID.

—“A fidelity that will yield to none, manners above reproach, ingenuousness without guile, and blushing modesty.”

*Et nunc omnis ager, nunc omnis parturit arbos;
Nunc frondent sylvæ, nunc formosissimus annus.* VIRG.

—“And now every field, now every tree, is budding forth; now the woods look green; now most beauteous is the year.” A description of Spring.

Et peccare nefas, aut prætium est mori. HOR.—“It is forbidden to sin, or the reward is death.” The sin to which the poet alludes, is that of adultery, as punished by the Scythians. So in Scripture, “The wages of sin is death” Rom. vi. 23.

—*Et Phæbo digna locūti,*

Quique sui mēmōres ālios fecēre merendo ;

Omnibus his nūcā cinguntur tempōra vittā. VIRG.

—“Those who have uttered things worthy of Phæbus, and those who have made others mindful of them by their merits, all these have their temples bound with the snow-white fillet.” In his description of the rewards of Elysium, the poet classes his brethren, the disciples of Phæbus, with the benefactors of mankind.

Et pudet, et mētuo, semperque eādēque prēcāri,

Nē subeant ānīmō tēdia justa tuo.

OVID.

—“I am both ashamed and I dread to be always making the same entreaties, lest a justifiable disgust should take possession of your feelings.”

—*Et quæ sibi quisque timēbat,*

Unius in misēri exitium conversa tulēre. VIRG.

—“And what each man dreaded for himself, they bore lightly, when centred in the destruction of one wretched creature.” A picture of the readiness with which man makes a scapegoat of his fellow-man.

Et quando ubērior vittōrum cōpia? Quando

Major avāritiæ pātuit sinus? Alea quando

Hos ānimos?—

JUV.

—“And when was vice ever in greater force? When was there ever a greater scope for avarice? When did the dice more thoroughly enthral the minds of men?”

Et qui āliis nocent, ut in ālios liberāles sint, in eādē sunt injustitiā, ut si in suam rem aliēna convertant. CIC.—

“And those who injure one party to benefit another, are quite as unjust, as if they converted the property of others to their own benefit.”

—*Et qui nolunt occidēre quenquam*

Posse volunt.—

JUV.

—“Even those who have no wish to slay another, are wishful to have the power.” In allusion to the ambitious thirst for power.

Et quiescenti agendum est, et agentī quiescendum est. SEN.—

“He who is indolent should labour, and he who labours should take repose.”

Et rident stōlidi verba Latīna.—OVID.—“And the fools laugh at Latin words.”

Et sanguis et spiritus pecunia mortalibus. PROV.—“Money is both blood and life to men.”

Et ssequentia.—“And what follows.” Generally written in short, *et seq.*

Et si non aliquā nocuisses, mortuus esses. VIRG.—“And if you could not have hurt him some way or other, you would have died (of spite).”

Et sic de similibus.—“And so of the like.”

Et tēnuit nostras numerosus Horātius aures. OVID.—“Horace too, with his varied numbers, charmed my ears.”

Et vñiam pro laude peto; laudātus abunde,

Non fastiditus si tibi, lector, ero. OVID.

—“Pardon too, in place of praise, do I crave; abundantly, reader, shall I be praised, if I do not cause thee disgust.”

Et vitam impendēre vero.—“And in the cause of truth to lay down life.”

Et enim omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quoddam inter se continentur. CIC.—“All the arts appertaining to civilized life, are united by a kind of common bond, and are connected, as it were, by a certain relationship.”

Etiam capillus unus habet umbram suam. SYR.—“Even a single hair has its shadow.” The most trivial thing has its utility and importance.

Etiam celeritas in desiderio, mora est. SYR.—“In desire, even swiftness itself is delay.”

Etiam fera animalia, si clausa teneas, virtutis obliviscuntur. —“Savage animals even, if you keep them in confinement, forget their ferocious disposition.”

Etiam fortes viros subitis terreri. TACIT.—“The minds of resolute men even may be alarmed by sudden events.” And on the other hand, weak men are then found resolute.

Etiam in secundissimis rebus maxime est utendum consilio amicorum. CIC.—“Even in our greatest prosperity, we ought by all means to take the advice of our friends.”

Etiam innocentes cogit mentiri dolor. SYR.—“Pain makes even the innocent liars.”

Etiam oblivisci quod scis, interdum expedit. SYR.—“It is sometimes as well to forget what you know.”

—*Etiam Parnassia laurus*

Parva sub ingenti matris se subjicit umbrā. VIRG.

—“Ever the Parnassian laurel shelters itself beneath the dense shade of its mother.” Said of the suckers which shoot up from the root.

Etiam sanāto vulnere cicātrix manet. SYR.—“Even when the wound is healed the scar remains.” Injuries are more often forgiven than forgotten.

Etiam si Cato dicat. PROV.—“Even if Cato were to say so”
—I would not believe it: Cato being a man of the most scrupulous integrity.

—*Etiam stultis acuit ingēnium fames.* PHÆD.—“Hunger sharpens even the wits of fools.”

Etsi pervivo usque ad summam ætātem, tamen

Breve spatium est perferendi quæ minitas mihi. PLAUT.

—“Though I should live even to an extreme age, still, short is the time for enduring what you threaten me with.”

—*Euge poetæ.* PERS.—“Well done, ye poets!”

Eum ausculta, cui quātuor sunt aures. PROV.—“Listen to him who has four ears.” Attend to persons who show themselves more ready to hear than to speak.

Eventus stultōrum magister est. LIV.—“Experience is the master of fools.” Fools are only to be taught by experience.

Eversis omnibus rebus, quum consilio profici nihil possit, una ratio videtur; quidquid evenērit, ferre moderāte. CIC.—
“When we are utterly ruined, and when no counsel can profit us, there seems to be one way open to us; whatever may happen, to bear it with moderation.”

Evolāre rus ex urbe tanquam ex vinculis. CIC.—“To fly from the town into the country, as though from chains.”

Ex abundanti cautēlā.—“From excess of precaution.”

Ex abūsu non arguitur ad usum. LAW MAX.—“We must not argue, from the abuse of a thing, against the use of it.”

Ex abūsu non argumentum ad desuetūdinem. LAW MAX.—
“The abuse of a thing is no argument for its discontinuance.”

Ex æquo et bono judicāre.—“To judge in fairness and equity.”

Ex arēnā funiculum nectis. PROV.—“You are for making a rope of sand.” You are attempting an impossibility.

Ex auribus cognoscitur āsinus. PROV.—“An ass is known by his ears.”

Ex cāthēdrā.—"From the chair," or "pulpit." Coming from high authority, and therefore to be relied on.

Ex concessio.—"From what has been conceded." An argument *ex concessio*, or from what the opponent has admitted.

Ex contractu.—"From contract."

Ex curiā.—"Out of court."

Ex dēbito justitiæ.—"From what is due to justice."

Ex delicto.—"From the crime."

Ex desuetudine amittuntur privilēgia. *Law Max.*—"Rights are forfeited by non-user."

Ex diuturnitate temporis omnia præsumuntur esse solemniter acta. *Law Max.*—"From length of time everything is presumed to have been solemnly done."

Ex eodem ore calidum et frigidum efflāre.—"To blow hot and cold with the same mouth." This adage is founded on the Fable of the Satyr and the Traveller.

Ex factis non ex dictis amici pensandi. *LIV.*—"Friends are to be estimated from their deeds, not their words."

Ex facto jus oritur. *Law Max.*—"The law arises from the fact." Until the nature of the crime is known, the law cannot be put in force.

Ex habitu homines iudicantes. *CIC.*—"Estimators of men from their outward appearances."

—*Ex humili magna ad fastigia rerum*

Extollit, quoties voluit fortuna jocari. *JUV.*

—"As oft as fortune is in sportive mood, she raises men from an humble station to the highest pinnacle of power."

Ex inimico cogita posse fieri amicum. *SEN.*—"Think that you may possibly make of an enemy a friend." Avoid extremes in enmities. See *Amicum*, &c.

Ex magnā cēnā stōmachō fit maxīma pœna,

Ut sis nocte levis, sit tibi cœna brevis.

—"From a heavy supper great uneasiness to the stomach is produced; that you may enjoy a good night's rest, let your supper be moderate." A Leonine or rhyming couplet, not improbably issued by the School of Health at Salerno.

Ex malis mōribus bonæ leges natæ sunt. *COKE.*—"From bad manners good laws have sprung."

Ex mero motu.—"From a mere motion;" of one's own free will.

Ex necessitate rei.—"From the urgency of the case."

Ex nihilo nihil fit.—"From nothing nothing is made."

Nothing can come of nothing.

Ex officio.—"By virtue of his office."

Ex otio plus negotii quam ex negotio habemus. *Old Scholiast.*

—"From our leisure we get more to do, than from our business." Especially when it gives us the opportunity of falling into mischief.

Ex parte. *Law Term.*—"On one part." Evidence given on one side only is called *ex parte*.

Ex pede Herculem. *Prov.*—"You may judge of Hercules from his foot." Pythagoras ascertained the length of the foot of Hercules by taking the length of the Olympic stadium or course, which was six hundred feet, originally measured by the foot of the hero. He thence came to the conclusion that his height was six feet seven inches. From this circumstance was formed the proverb, meaning that we may judge of the whole from the part.

Ex post facto. *Law Term.*—"Done after another thing." A law enacted purposely to take cognizance of an offence already committed, is, so far as that individual offence is concerned, an *ex post facto* law.

Ex quovis ligno non fit Mercurius. *Prov.*—"A Mercury is not to be made out of every log." Mercury being a graceful god, it was not out of every piece of wood that his statue could be made.

Ex tempore.—"Off-hand." On the spur of the moment, or, without preparation.

Ex umbrâ in solem. *Prov.*—"Out of the shade into the sunshine." You have rendered clear what was obscure before.

Ex ungue leonem. *Prov.*—"You can tell the lion by his claw." The master's hand may be known in the specimen.

Ex uno disce omnes.—"From one learn all." From one example you may judge of all. What has been said of one may be said of the rest. See *Crimine ab uno*, &c.

Ex uno spectata omnia. *Prov.*—"From one circumstance judge of all."

Ex vitâ discêdo, tanquam ex hospitio, non tanquam ex domo. *Cic.*—"I depart from life as from an inn, not as from my

home." I die without regret, just as one quits an inn, where he has been a sojourner for a time only.

Ex vitio alterius sapiens emendat suum. SYR.—"From the faults of another a wise man corrects his own."

Ex vitulo bos fit.—"The calf becomes an ox." Small things enlarge to great.

Ex vultibus hominum mores colligere.—"To judge of men's manners from their countenance"

Exceptio probat regulam. Law Max.—"The exception prove the rule." The fact of there being an exception proves the existence of a rule

Excepto quod non simul esses, cetera latus—"Except that you were not with me, I was in other respects happy."

Excessit ex ephēbis.—"He is out of his minority." He is of age, and has come to years of discretion.

—*Excludat iurgia finis.* HOR—"Let this settlement terminate all disputes."

Excusatio non petita fit accusatio manifesta. Law Max—"An excuse that is uncalled for is a convincing proof of guilt."

Exeat—"Let him depart." The leave given for temporary absence from college is so called.

—*Exeat aula*

Qui vult esse pius— LUCRET.

—"Let him withdraw from court, who wishes to remain uncorrupted."

Exegi monumentum ære perennius. HOR—"I have completed a monument more durable than brass" The prophecy of a poet, who formed a just estimate of his works.

Exempli gratia.—"For example." For instance. Usually written *e. g.*

Exemplo plus quam ratione vivimus.—"We live more by example than by reason." On this is based the tyranny of fashion.

Exemplo quodcumque malo committitur ipsi

Displicet auctori; prima est hæc ultio, quod, se

Judice, nemo nocens absolvitur—

JUV.

—"Every deed that will furnish a precedent for crime, must be condemned by the author himself. This is his first punishment, that, being his own judge, no guilty man is acquitted."

—*Exempla juvat spinis e pluribus una.* HOR.—"A single

thorn extracted out of many, is a point gained." As the passage stands in the original, the poet puts the question, "Of what use is it to have one thorn plucked out when you are smarting from many?"

Exercent illi sociæ commercia linguæ :

Per gestum res est significanda mihi. OVID.

—"They enjoy the intercourse of a common language: by me everything has to be signified by gestures."

Exercitatio optimus est magister. PROV.—"Practice is the best master."

Exercitatio potest omnia. PROV.—"Continued practice can accomplish everything." "Practice makes perfect."

Exeunt omnes.—"All depart." A stage direction.

—*Exi,*

Intonat horrendum. JUV.

—"Begone! she thunders out with awful voice."

Exigit et a statuis farinas. PROV—"He exacts meal from a statue even" He can make something out of everything, and can "get blood out of a stone."

Exigite ut mores ténēros ceu pollice ducat,

Ut si quis cerâ vultum facit— JUV.

—"Require him, with his thumb, as it were, to press into shape their unformed morals, just as one forms a face from wax." Said with reference to the importance of good training in tender years. The poet alludes to the Roman mode of taking portraits in wax.

Exigua est virtus, præstare silentia rebus ;

At contra, gravis est culpa, tacenda loqui. OVID.

—"Tis a small merit to hold silence upon a matter; on the other hand, it is a serious fault to speak of things on which we ought to be silent."

Exigui nūmēro, sed bello vivida virtus. VIRG.—"Few in number, but valiant in spirit."

Exiguum est ad legem bonum esse. SEN—"It is but a slight matter to be good to the letter of the law only."

Exilis domus est, ubi non et multa supersunt,

Et dōmīnum fallunt, et prosunt furibus— HOR.

—"It is a poor house indeed, in which there are not many superfluities, which escape the master's notice, and fall a prey to thieves."

—*Exitio est avēlis mare nautis.* HOR.—"The sea is the

destruction of avaricious sailors." Few will think this an apposite maxim at the present day.

Exitus in dubio est : audēbimus ultīma, dixit ;

Vidērit, audentes forsne Deusne juvet. OVID.

—"The result is doubtful, we will dare the utmost," said he, 'Be it chance or be it a Providence that aids the bold, let him see to it.'

Experientia docet. Prov.—"Experience teaches." Or, as our proverb has it, "Experience makes fools wise."

Experimentum crucis.—"Trial by the cross." Alluding, probably, to a mode of eliciting truth by torture.

—*Experto crede.* VIRG.—"Believe one who speaks from experience."

Experto crede Roberto.—"Believe Robert, who speaks from experience." A proverb commonly used in the middle ages ; but its origin does not appear to be known. Burton uses it in the Introduction to his Anatomy of Melancholy.

—*Expertus metuit*—HOR—"He who has experienced it, dreads it."

Exptuntur divitiæ ad perficiendas voluptates. CIO.—"Riches are sought to minister to our pleasures."

Explorant adversa viros, perque aspera duro

Nititur ad laudem virtus interrita clivo. SIL. ITAL.

—"Adversity proves men, and virtue, undaunted, struggles through difficulties, and up the steep height, to gain the reward of fame."

Expressa nocent, non expressa non nocent. Law Max.—"What is expressed may be injurious, what is not expressed is not so." Said in reference to written contracts.

Expressio unius est exclusio alterius. Law Max.—"The naming of one man implies the exclusion of another."

—*Extinctus amabitur idem* HOR.—"The same man will be beloved when dead." Men, in general, meet with more justice from their fellow-men, when dead, than when alive.

Extra lutum pedes habes. Prov.—"You have got your feet out of the mud." You are well out of that difficulty.

Extra telorum jactum.—"Beyond bow-shot." Out of harm's way. See *Ego post, &c.*

Extrema gaudii luctus occipat. Prov.—"Grief borders on the extremes of gladness." "If you laugh to-day, you may cry to-morrow," is an old saying.

Extrēma manus nondum op̄ribus ejus imp̄sita est.—"The finishing hand has not yet been put to his work."

Extrēm̄is dīgītis attinḡre.—"To touch with the finger ends."
To handle a matter lightly.

Extrēm̄is malis extrēm̄a remēdia. *Prov.*—"Extreme evils require extreme remedies." "Desperate maladies require desperate remedies."

*Exuērint sylvestrem ānīmum, cultuque frequenti,
In quascunque voces artes, haud tarda sequentur.* *VIRG.*
—"They lay aside their rustic nature, and by repeated instruction will advance apace in any arts into which you may initiate them"

*Exul, inops erres, aliēnaque līm̄na lustres;
Exiguūque petas ore tremente cibum.* *OVID.*
—"An exile, and in need, mayst thou wander, and mayst thou survey the thresholds of others, and beg with tremulous lips a morsel of food."

F.

F. C. See *Fieri curavit.*

Fabas indulcet fames. *Prov.*—"Hunger sweetens beans."
"Hunger is the best sauce."

*Faber comp̄des quas fecit ipse
Gestet—* *AUSON.*

—"Let the blacksmith wear the fetters which he himself has forged." See *Tute hoc*, &c.

Faber quisque fortūnæ suæ. *SALL.*—"Every man is the architect of his own fortune."

Fabricando fabri fimus. *Prov.*—"By working we become workmen." "Practice makes perfect."

Fābūla, nec sentis, totā jactūris in urbe. *OVID.*—"You are the talk, and yet you do not perceive it, of the whole city."

Fac simile.—"Do the like." Read as one word, it means an exact imitation or copy of anything.

Fac totum.—"Do everything." Hence our word *factotum*, meaning a "handy man."

Facētiarum apud prap̄otentes in longum memōria est. *TACIT.*
—"Men in power do not readily forget a joke."

Faciam ut hujus loci semper memin̄ris. *TER.*—"I will make you always remember this place."

—*Facies non omnibus una,*

Nec diversa tamen, qualis decet esse sororum. OVID.

—"The features are not the same in all, nor yet very different; they are such as those of sisters ought to be."
A description of "a family likeness."

Facies tua compūtat annos.—"Your face reckons your years;"
or, "Your face tells your age"

Facile est imp̄rium in bonis. PLAUT.—"The sway is easy over the good"

Facile est inventis add̄re. Prov—"It is easy to improve what has been already invented."

Facile impr̄bi malitiā suā aspergunt probos—"Wicked men with their malice easily asperse the characters of the good."

Facile invēries et peiōrem, et peius morātam,

Meliorem neque tu rep̄ries, neque sol videt. PLAUT.

—"You may easily find a worse woman, and one of worse manners; a better one you will not find, nor does the sun behold such."

Facile omnes cum val̄mus recta consilia

Ægrōtis damus Tu, si hic sis, al̄iter senties. TER.

—"When we are in health, we are all able to give good advice to the sick. You, if you were in my place, would think otherwise."

Facile princeps—"The acknowledged chief." The one who stands first, beyond a doubt.

—*Facilis descensus Averni,*

Sed revocāre gradum, sup̄rasque evād̄re ad aurās,

Hic labor, hoc opus est—

VIRG.

—"Easy the descent to hell; but to retrace your steps, and to regain the upper world, that is the difficulty, that the labour." The poet alludes to the descent of Æneas to the Infernal regions; but the figure may be applied to the readiness with which we may fall into evil courses, and the difficulty of retracing our steps.

Facilius crescit quam inchoātur dignitas. SYR.—"Increase of dignity is more easily gained than the first step."

Facilius sit Nili caput invenire. Prov.—"It would be easier to discover the sources of the Nile."

—*Facinus audax incipit,*

Qui cum opulento pauper hōmine cœpit rem hab̄ere aut negotium. PLAUT.

- “A *poet* who commences to have business or dealings with an opulent one, commences upon a rash undertaking.”
- Fācīnus mājōris abollæ.* JUV.—“The crime of a more dignified garb.” A crime committed by a philosopher of more dignified character. The *abolla* was the cloak worn by philosophers.
- Fācīnus quos inquīnat æquat.* LUCAN.—“Those whom guilt defiles, it places on a level.” The highest and the lowest are equally degraded by guilt; but, if anything, the former is the most culpable.
- Facit gratum fortūna, quam nemo videt.* SYR.—“The good fortune which no one sees, makes a man grateful for it.” Because he is not the object of envy.
- Fācīto aliquid ōpēris, ut semper te diabōlus invēniat occupātum.* ST JEROME.—“Be busy about something; so that the devil may always find you occupied.”
- Fāciunt nā intelligendo, ut nihil intelligant?* TER.—“By being thus knowing, do they not show that they know nothing at all?”
- Facta canam; sed erunt qui me finxisse loquantur.* OVID.—“I shall sing of facts; but there will be some to say that I have invented fictions.”
- Factis ignoscite nostris,*
Si scelus ingēno scitis abesse meo. OVID.
 —“Forgive my deeds, inasmuch as ye know that impiety was far from my intention.”
- Facto pius et scelerātus eōdem.* OVID.—“A father, affectionate and unnatural in the self-same act.” Said of Agenor, when he dismissed his son Cadmus to roam over the world in search of his daughter Europa.
- Factum ābut; monumenta manent.* OVID.—“The occurrence has passed away; the memorial of it still remains.” The motto of the London Numismatic Society.
- Factum est illud; fieri infectum non potest.* PLAUT.—“The thing is done, it cannot be undone.”
- Fæx pōpūli.*—“The dregs of the people.” The scum of the population.
- Fullācia alia aliam trudit.* TER.—“One deception makes way for another.” One lie is supported by another.
- Fullentis sēmīta vitæ.* HOR.—“The path of a life that passes unnoticed.”

Fallit enim vitium, specie virtutis et umbrâ,

Cum sit triste habitu, vultuque et veste severum. JUV.

—"For vice deceives us, under the form and guise of virtue, when serious in manner and reserved in countenance and dress." A rebuke of sanctified hypocrisy.

*Fallitur egrégio quisquis sub principe credit
Servitium. Nunquam libertas grätior extat
Quam sub rege pio—*

CLAUD.

—"He is mistaken who considers it slavery to be ruled by a virtuous prince. Never has liberty more charms, than under a pious king."

Fallor? An arma sonant? Non fallimur, arma sonabant;

Mars venit, et veniens bellica signa dabat. OVID.

—"Am I mistaken? Or is that the clash of arms? I am not mistaken, it was the clash of arms: Mars approaches; and, as he comes, he sounds the note of war."

Falsa grammatica non vitiat concessionem. COKE.—"Bad grammar does not vitiate a grant." See *Mala Grammatica*, &c.

—*Falso damnâti crimine mortis.* VIRG.—"On a false charge condemned to die."

Falsus honor juvat, et mendax infâmia terret,

Quem nisi mendosum et mendacem? — HOR.

—"Whom, but the vicious and the liar, does misplaced praise delight, or lying slanders alarm?"

Fama, malum quo non aliud velocius ullum,

Mobilitate viget, viresque acquirit eundo. VIRG.

—"Rumour, than which no pest is more swift, increases by motion, and gains strength as she goes."

Famâ nihil est celerius. LIVY.—"Nothing travels more swiftly than scandal."

Famæ damna majora sunt, quam quæ æstimari possint. LIVY.

—"The loss of reputation is greater than can be possibly conceived."

Famæ laboranti non facîle succurritur. PROV.—"It is not easy to repair a character when falling." It is not easy to recover a lost character.

—*Famam extendere factis.* VIRG.—"To extend our fame by our deeds." The motto of Linnæus.

Fames est optimus coquus. PROV.—"Hunger is the best cook."

Fames et mora bilem in nasum conciunt. PROV.—"Hunger

and delay summon the bile to the nostrils," i. e. "excite our wrath."

Fames optimum condimentum. *Prov.*—"Hunger is the best sauce."

Fames, pestis, et bellum, pöpuli sunt pernicies.—"Famine, pestilence, and war, are the scourges of mankind."

Familiäre est hominibus omnia sibi ignoscere.—"It is usual with man to forgive all his own faults." A man is an indulgent censor to himself.

Farrägo libelli. *Juv.*—"The medley of my book." The "something of everything" there to be found.

—*Fas est et ab hoste doceri.* *OVID.*—"It is right to be taught by an enemy even." We may profit from the oversights of our adversaries, by learning to avoid them.

Fastidientis est stömächii multa degustäre. *SEN.*—"To taste of many dishes is a sign of a delicate stomach."

Fastus inest pulchris, sequiturque superbia formam;
Irrisum vultu despicit illa suo. *OVID.*

—"Cold disdain is innate in the fair, and haughtiness accompanies beauty. By her looks she despises and she scorns him."

Fata obstant.—"The Fates are opposed." It is not his destiny.

Fata volentem ducunt, nolentem trahunt.—"The Fates lead him who is willing, and drag him who is unwilling." A maxim of the believers in predestination, that it is as well to be resigned to our fate.

Fatetur fñcñus is qui judicium fugit. *Law Max.*—"He who flies from trial confesses his guilt." At all events, his conduct is *primä facie* evidence against him.

Fatigätis humus cubile est. *CURT.*—"To the weary the earth is a bed."

—*Fatis accede Deisque,*
Et cole fñlices, miseros fuge. *Sidëra cælo*
Ut distant, flamma mari, sic ütile recto. *LUCAN.*

—"Welcome the Fates and the Gods, caress the fortunate, and shun the wretched. As much as the stars are distant in the heavens, as much as flame differs from the sea, so much does the expedient differ from the right."

Favete linguis. *OVID.*—"Favour by your tongues," or, "Be propitious in your language." This was an usual injuno-

tion with the Romans at their sacrifices, as a word of ill-omen spoken during their celebration was considered to have an evil influence.

Fecundi cālces quem non fecēre disertum? HOR.—“Whom have not flowing cups made eloquent?”

—*Felices errore suo.* LUCAN.—“Happy in their error.”
“Where ignorance is bliss, ’tis folly to be wise.” GRAY.

Felices ter et amplius

Quos irrupta tenet cōpula, nec, malis

Divulsus quærimōnis,

Suprēmā citius solvet amor die. HOR.

—“Thrice happy they, and more, whom an indissoluble union binds together, and whom love, unimpaired by evil complanings, does not separate before the last day.”
Applicable to the delights of connubial happiness.

Felicitas multos habet amicos PROV.—“Prosperity has many friends.” Fair-weather followers, and sun-shine friends.

Felicitas nutrix est iracundiæ. PROV.—“Prosperity is the nurse of anger.” Men who have been successful are apt to forget themselves.

Feliciter is sapit, qui pericūlo aliēno sapit—“He is happy in his wisdom, who is wise at the expense of another.” From the interpolated Scene in the *Mercator* of Plautus, supposed to have been written by Hermolaus Barbarus.

Felix est cui quantulumcunque temporis contigit, bene collocatum est. SEN.—“Happy is he who has well employed his time, however short it may have been.”

Felix quem faciunt aliēna pericūla cautum.—“Happy is he whom the perils of others put on his guard”

Felix quem faciunt aliōrum cornua cautum. OWEN [*Epigr.*].
—“Happy the man whom the horns of others make wary.”

Felix qui nihil debet. PROV.—“Happy is he who owes nothing.”

Felix qui pōtuit rerum cognoscere causas. VIRG.—“Happy is he who can trace the causes of things.” A compliment to the philosopher, who centres his pleasure in that which is for the benefit or instruction of mankind.

—*Felix quicunque dolore*

Altērius discēs posse carere tuo. TIBULL.

—“Happy you, who can, by the pain of another, learn to avoid it yourself.”

Felo de se. *Law Latin.*—"A felon of himself." One who, being, in legal estimation, of sound mind, slays himself. One who commits felony by suicide.

Feræ naturæ—"Of a wild nature." This term is applied to animals of a savage nature, in contradistinction to those, which are under the control of man, and are called *domitæ naturæ*, "of a tame nature."

Feras, non culpes, quod mutâri non potest. *SYR.*—"You must endure, not blame, that which cannot be altered."
"What cannot be cured must be endured."

Feras quod lædit, ut id quod prodest perfêras. *SYR.*—"You must bear that which hurts, that you may gain that which profits."

Fere libenter hōmīnes id quod volunt credunt. *CÆS.*—"Men generally are willing to believe what they wish to be true." Like our saying, "The wish is father to the thought."

Ferre pulcherrimè secundam fortunam et æquè adversam. *CIC.*—"To bear with equal gracefulness good fortune or bad."

Ferrûs assidue consûmitur annûlus usu. *OVID.*—"By continued use a ring of iron is consumed."

*Fertilior seges est aliûnis semper in agris,
Vicinumque pecus grandius uber habet.* *OVID.*

—"The crop is ever more fruitful in our neighbour's fields, and his cows have more distended udders than our own." It is the nature of man to repine at his own lot, and to envy that of another.

Ferto, ferêris—"Bear, and you shall be borne with." Learn to "give and take."

Fervens difficili bile tumet jecur. *HOR.*—"My inflamed liver swells with bile, difficult to be repressed."

Fervet avaritiâ misêroque cupidīne pectus? *HOR.*—"Does your heart burn with avarice, and the direful greed for gain?"

Fervet olla, vivit amicitia. *Prov.*—"While the pot boils, friendship endures."

Festina lentè.—"Hasten slowly." Be on your guard against impetuosity. A favourite saying of the emperors Augustus and Titus. It forms the punning motto of the Onslow family.

Festināre nocet, nocet et cunctātio sæpe ;

Tempore quæque suo qui facit, ille sapit.

—"It is bad to be in a hurry, and delay is often as bad ; he is wise who does everything at its proper time."

—*Festinat decurrere velox*

Flosculus, angustæ, miserræque brevissima vitæ

Portio ; dum bibimus, dum sarta, unguenta, puellas

Poscimus, obræpit non intellecta senectus.

JUV.

—"The short-lived flower, the limited span of our fleeting and wretched existence, hastens to decay ; whilst we are drinking, calling for garlands, perfumes, and women, old age steals upon us unperceived." We learn from Ovid that wine and women, unguents and garlands, all played their part in the feasts of the sensualists of Rome.

Festinatio tarda est. *Prov.*—"Haste is slow." Real despatch is insured by prudence and caution : for a thing is done "*sat cito si sat bene*," "quick enough if well enough."

—*Festo die si quid prodigeris*

Profecto egere liceat, nisi peperciris. PLAUT.

—"If you are guilty of any extravagance on a feast day, you may be wanting on a common day, unless you are frugal."

Fiat—"Let it be done." "So be it." An order or assent given by one in authority.

Fiat experimentum in corpore vili.—"Let the experiment be made on a worthless body."

Fiat justitia, ruat cælum.—"Let justice be done, though heaven should fall." Said of a decision formed at all hazards.

Fiat lux.—"Let there be light." *Gen.* i 3.

Fiat mixtura secundum artem.—"Let the mixture be made according to the rules of art." Often placed at the end of medical prescriptions.

Ficos dividere. *Prov.*—"To split figs." Said of persons who would, as we say, "flay a flint."

Ficta voluptatis causâ sit proxima veris. HOR.—"Let whatever is devised for the sake of entertainment have as much resemblance as possible to truth."

Fictis mēmīnerit nos jocari fabulis. PHÆDR.—"Let it be remembered that we are amusing you with tales of fiction."

Ficum cupit. *Prov.*—"He wants some figs." "He is paying me so much attention to suit his own purposes." The Athenian fashionables were in the habit of visiting the cottages of the peasants, on the approach of the fig season, and treating them with great courtesy, that they might obtain the choicest of the fruit when it came to maturity.

Ficus ficus, ligōnem ligōnem vocat. *Prov.*—"He calls a fig a fig, a spade a spade." He is a plain, straightforward man, one who speaks his mind.

Fide abrogatā, omnis humanā societas tollitur. *LIV.*—"Good faith abolished, all human society is destroyed."

Fideliūs ridēt tuguria. *Prov.*—"The laughter of the cottage is the most hearty." Because the laughers are free from care.

Fidem qui perdit perdere ultra nil potest. *SYR.*—"He who loses his good faith has nothing else to lose." Integrity and honour are the most valuable inheritance.

Fidem qui perdit, quo se servat in reliquum? *SYR.*—"He who has lost his credit, with what shall he sustain himself in future?"

Fides servanda est. *PLAUT.*—"Faith must be kept."

Fides sit penes auctorem.—"Let due faith be given to the author." A phrase used by a writer when quoting from a doubtful authority.

Fiēri curāvit.—"Caused this to be done." Often represented in monumental inscriptions by the initial letters F. C.

Fiēri fūcias. *Law Lat.*—"Cause it to be done." A writ by which the sheriff is commanded to levy the debt, or damages, on the defendant's goods. Sometimes called, for brevity, a *fi fa*.

Figūlus figulo invidet, faber fabro. *Prov.*—"The potter envies the potter, the blacksmith the blacksmith." So we say, "Two of a trade never agree."

Filiū non plus possessorum quam morborum heredes sumus.—"As sons we are heirs, no less to diseases than to possessions."

Filius nullius.—"The son of no man." A bastard is so called, for he has no legal rights as a son, in respect to the inheritance of property.

Filum aquæ.—"The thread of the stream." An imaginary

line in the middle of a river, which is supposed to be the boundary of the lordships or manors on either side.

Finge datos currus; quid agas?—— OVID.—“Suppose the chariot were given to you; what would you do?” The question put by Apollo, when Phaeton asks him for the loan of the chariot of the Sun. The same question may be asked of one who aspires to an office which he is unfit to fill.

Engēbat trēmūlā rustīca liba manu. OVID.—“She made her rustic cakes with trembling hand”

Fingit equum trēmūrū dūcilem cervicē magister

Ire viam quam monstrat eques—— HOR.

—“The trainer teaches the docile horse to turn, with tractable neck, whichever way the rider directs it”

Finis coronat opus. PROV.—“The end crowns the work.” A work cannot be appreciated until it is completed. The words are also capable of meaning the same as our saying, “The end sanctifies the means.”

Fistūla dulce canit vīlīeres dum dēcipit auceps;

Impia sub dulci melle venēna latent. OVID.

—“The pipe sounds sweetly, while the fowler is decoying the birds; beneath the sweet honey deadly poisons lie concealed.”

Fit cito per multas praeda petita manus OVID.—“The prey that is sought by many hands speedily accumulates.”

Fit erranti medicīna confessio. CIC.—“Confession is as medicine to him who has erred.” “Confess your faults one to another,” says the apostle, *James v. 16*

Fit fabricando faber. PROV.—“To become a blacksmith you must work at the forge.”

Fit in dominātu servitūs, in servitūte dominātus. CIC.—“He who should be the master, sometimes becomes the servant, he who should be the servant, the master.”

Fit sonus; inclāmat cōmītes, et lūmīna poscit. OVID.—“An uproar is the consequence; she summons her attendants, and calls for lights.”

Flagrante bello.—“While the war was raging.”

Flagranti delicto.—“In the commission of the offence.”
“In the very act.”

Flamma fumo est proxīma. PLAUT.—“Flame is near akin to smoke.” So our proverb, “Where there’s smoke there’s fire.” No rumour is without some foundation.

Flamma per incensas citius sedetur aristas. PROPERT.—“Sooner might the flames be extinguished among the standing corn as it burns.”

Fiare simul et corbère haud facile est. PLAUT.—“It is not easy to drink and whistle at the same moment.” We must not try to do two things at once.

Flebile ludibrium.—“A deplorable mockery.” Such, for instance, as a woman of seventy marrying a boy of fourteen. [See an instance in the *Gentleman's Magazine*, vol. i. p. 177.]

Flebit, et insignis totâ cantabitur urbe. HOR.—“He shall lament it, and his name shall be sung the whole city through.” The poet threatens his foes with this punishment.

Flectere si nūqueo sup̄eros, Acheronta movēbo. VIRG.—“If I cannot influence the gods of heaven, I will stir up Acheron itself.” I will avail myself of every possible resource to accomplish my purpose. Words which are only likely to proceed from the mouth of a vindictive and unscrupulous opponent.

Flet victus, victor int̄ruit.—“The conquered mourns, the conqueror is undone.” A not uncommon result, both in war and law. This saying took its rise from the battle of Chæronea, which caused the destruction of both the Theban and the Athenian power.

Florif̄ris ut apes in saltibus omnia libant. LUCRET.—“As bees sip of every juice in the flowery meads.” Every one who makes selections *tries* to do this, the man of taste alone succeeds.

Flūmīna jam lactis, jam flumīna nectāris ibant. OVID.—“Now rivers of milk, rivers of nectar, were flowing” A description of the happy state of man in the Golden Age.

—*Flūmīna libant*

Summa leves— VIRG.

—“They lightly skim the surface of the rivers.”

Fluvius cum mari certas. PROV.—“You, a river, are contending with the ocean.” Said to a person of small means trying to imitate the affluent.

Pædius hoc aliquid quandoque audēbis— JUV.—“Ere long you will dare to commit some crime more base than this.”

Fædum inceptu, fædum exitu. LIVY.—“A bad beginning leads to a bad ending.”

Fœnum habet in cornu, longe fuge, dummodo risum

Excūtiat sibi, non hic cuiquam parcat amico. HOR.

—“He has hay upon his horn, fly afar from him, for so long as he can excite a laugh, he spares no friend.” The ancients used to fasten a wisp of hay to the horns of a vicious bull. The poet speaks of an unscrupulous man, ready to say anything of another, to gratify his own vanity.

Fons omnium viventium.—“The fountain of all living things.” The Deity.

Fontes ipsi sitiunt. PROV.—“Even the fountains are athirst.” Said ironically of wealthy men who are covetous.

Forma bonum frāgile est— OVID.—“Beauty is a frail advantage.”

Formā paup̄eris. LAW TERM.—“In form of a poor man.” See *In forma*, &c.

Forma viros neglecta decet— OVID.—“A neglect of personal appearance becomes men.”

Formam quidem ipsam, Marce fili, et tanquam faciē honesti vides; quæ si oculis cerneretur, mirabiles amōres excitaret sapiētiæ. CIC.—“You see, my son Marcus, the very figure and features, as it were, of virtue; and, if it could only be beheld by our eyes, it would excite a marvellous love for wisdom.”

Format enim natūra prius nos intus ad omnem

Fortunārum hābitum; juvat, aut impellit ad iram,

Aut ad humum mærorē gravi dedūcit et angit;

Post effert animi motus interprēte linguā. HOR.

—“For nature forms us first within to every modification of circumstances; she delights us, impels us to anger, or depresses us to the earth, and afflicts us with heavy sorrow; and then expresses these emotions of the mind by the tongue, its interpreter.”

Formidābilior cervōrum exercitus, duce leōne, quam leōnum cervo. PROV.—“An army of stags would be more formidable under the command of a lion, than one of lions under the command of a stag.” Everything depends upon generalship.

Formōsa faciēs muta commendātio est. SYR.—“A handsome face is a silent recommendation.”

—*Formōsos sæpe invēni pessimos,*

Et turpi facie multos cognōvi optimos. PHÆD.

—"I have often found the good-looking to be very knaves, and I have known many with ugly features most worthy men"

—*Forsan et hæc olim mēmīnisse juvābit;*

Durāte, et vosmet rebus servāte secundis. VIRG.

—"Perhaps it may one day be a pleasure to remember these sufferings; bear up against them, and reserve yourselves for more prosperous fortunes."

—*Forsan misēros meliōra sequentur.* VIRG.—"Perhaps better fortunes await us wretched men."

Forsitan hic aliquis dicat, Quæ publica tangunt

Carpere concessum est; hoc via juris habet. OVID.

—"Perhaps some one here may say, 'What encroaches on the highway it is allowable to take; this right the road confers,'"

Fortem facit vicīna libertas senem. SEN.—"The prospect of liberty makes even an old man brave."

Fortem posce ānimum—— JUV.—"Pray for strong resolve." The motto of Lord Say and Sele.

Fortem posce ānimum, mortis terrōre carentem,

Qui spatium vitæ extrēmum inter mūnēra ponat,

Naturæ——

JUV.

—"Pray for strong resolve, void of the fear of death, that reckons the closing hour of life among the boons of nature."

Fortes creantur fortibus et bonis;

Est in juvencis, est in equis patrum

Virtus, nec imbellem feroces

Prognārant āquilæ columbam. HOR.

—"The brave are generated by the brave and good; there is in steers and in horses the virtue of their sires, nor does the warlike eagle beget the peaceful dove."

Fortes fortuna adjuvat. TER.—"Fortune favours the bold."

These words were quoted by the elder Pliny shortly before he perished, in the eruption of Mount Vesuvius, a victim to his thirst for knowledge.

Fortior et potentior est dispositio legis quam hōminis. LAW MAX.—"The control of the law is stronger and more powerful than that of man."

Fortis cadere, cedere non potest —“The brave may fall, but will never yield.” A play upon the resemblance of the words *cadere* and *cedere*.

Fortis et constantis animi est, non perturbari in rebus asperis. CIC.—“It is the proof of a brave and resolute spirit, not to be daunted in adversity.”

—*Fortissimus ille est*

Qui promptus metuenda pati, si cōminus instent. LUCAN

—“He is the bravest, who is prepared to encounter danger on the instant.”

Fortiter ferendo vincitur malum quod evitari non potest. PROV.—“By bravely enduring it, an evil which cannot be avoided is overcome.”

Fortitudo in laboribus periculisque cernitur: temperantia in prætermittendis voluptatibus: prudentia in delectu bonorum et malorum: justitia in suo cuique tribuendo CIC—“Fortitude is to be seen in the endurance of toils and dangers; temperance, in a self-denial of luxuries; prudence, in a choice between good and evil; justice, in rendering to every one his due.”

Fortius e multis mater desiderat unum;

Quam quæ flens clamat, Tu mihi solus eras. OVID.

—“With greater fortitude does a mother bewail one out of many, than she who, weeping, exclaims, ‘Thou wast my only one’”

Fortūna favet fatuis —“Fortune favours fools.”

Fortūna humanā fingit artatque ut lulet PLAUT —“Fortune moulds and fashions human affairs just as she pleases.”

Fortūna magna domino est servitus. SYR —“A great fortune is a great slavery to its owner.” He who has immense wealth, is troubled with cares unknown to others.

Fortūna multis dat nimium, nulli satis. MART.—“Fortune gives to many too much, to none enough”

Fortūna nimium quem fovet, stultum facit. SYR.—“Fortune makes a fool of the man whom she favours too much.”

Fortūna non mutat genus. HOR —“Fortune does not change our nature.” “What’s bred in the bone won’t out of the flesh.”

Fortūna obesse nulli contenta est semel. SYR.—“Fortune is not content to do a man but one ill turn.” “Misfortunes never come single.”

Fortūna opes auferre, non ānīmum potest. SEN —“ Fortune may deprive us of wealth, but not of courage.”

“[‡] care not, Fortune, what you me deny;
Of fancy, reason, virtue nought can me bereave.”

THOMSON.

Fortūna parvis momentis magnas rerum commutatiōnes efficit.
—“ Fortune, in a short moment, effects vast changes in worldly affairs.” The fate of a kingdom often depends upon the act of a moment.

*Fortūna sævo læta negōtio, et
Ludum insolentem lūdġre pertīnax,
Transmūtāt incertos honōres,*

Nunc mihi, nunc alii benigna HOR.

—“ Fortune, delighting in her cruel pursuit, and persisting in playing her insolent game, shifts her uncertain honours, indulgent now to me, now to another ”

Fortūna vitrea est, tum cum splendet frangitur. SYR —“ Fortune is like glass—while she shines she breaks.” She has its splendour with its brittleness.

—*Fortūnæ cætġra mando* OVID —“ I confide the rest to fortune ” I have taken all measures to ensure success, the rest remains in the hand of God.

Fortūnæ filius. HOR.—“ A son of fortune.” A favourite child of fortune; one of a number that are very often spoiled.

Fortūnæ majōris honos, erectus et acer. CLAUD.—“ An honour to his elevated station, upright and brave.”

—*Fortūnæ verba dġdique meæ.* OVID.—“ And I have deceived my destiny.”

Fortūnam reverenter habe, quicunque repēte

Dives ab exili progrġdiġre loco.

AUSON.

—“ Behave with all respect to fortune, you who have suddenly risen to wealth from narrow circumstances.”

Fortunāto omne solum patria est.—“ To him who is fortunate every land is his country ”

Fortunātus et ille deos qui novit agrestes VIRG —“ Happy the man who makes acquaintance with the rural gods.” Such a man knows the health and pleasures of a country life.

—*Frġgili quærens illidġre dentem*

Offendet sōlido—

HOR.

—“ Trying to fix her tooth in some tender part, Envy will

strike it against the solid." In allusion to the Fable of the Serpent and the File.

Frangas, non flectes—"You may break, you shall not bend, me." Motto of the Duke of Sutherland and Earl Granville.

*Frangere, miser, cālāmos, vigilātaque prāxia dele,
Qui facis in parvā sublimia carmīna cellā,
Ut dignus vīnuas hēdēris, et imāgine macrā.* JUV.

—"Break your pens, poor wretch! Blot out your battles that have kept you watching, you that write sublime poetry in your narrow room, that you may come forth worthy of an ivy crown and a meagre statue"

Fraudāre eos qui sciunt et consentiunt nemo vidētur. LAW MAX.—"It is not deemed that a fraud is committed upon those who are aware of the act and consent to it."

Fraus est celāre fraudem. LAW MAX—"It is a fraud to conceal fraud." By doing so a person becomes in the eye of the law an accomplice.

Frigidam aquam effundere—"To throw cold water on a matter" To discourage an undertaking, by damping the enthusiasm of the projector. To poo-poo a thing as impracticable or unprofitable.

*Frigora mutescunt Zephyris; ver prōterit æstas
Interitūra, simul*

Pōmifer autumnus fruges effūdērit; et mox

Bruma recurrit iners.

HOR.

—"The colds are mitigated by the Zephyrs; the summer follows close upon the spring; shortly to die itself, as soon as the fruit-bearing autumn shall have poured forth her fruits; and then anon sluggish winter returns again."

Frons, ōcūli, vultus persape mentiuntur: oratio vero sapissime. CIC.—"The forehead, eyes, and features often deceive; still oftener the speech." It is a maxim of Machiavellian policy that "the use of speech is to conceal the thoughts."

Fronti nulla fides—JUV.—"There is no trusting the features." Judge not from outward appearances

Fructu nōn folius arborem æstima. PHAED.—"Judge of a tree from its fruit, not from its leaves."

Fruges consumere nati. HOR.—"Born only to consume the fruits of the earth." Alluding to persons who pass their lives in eating and drinking, but are comparatively useless to society.

Frustra fit per plura, quod fieri potest per pauciora.—"It is useless to do by many, that which may be done by a few." The chances are that they will be in each other's way. "Too many cooks spoil the broth."

Frustra Hercūli. *Prov.*—"It is in vain you speak against Hercules." • Applied to those who speak ill of persons really above reproach.

Frustra laborat qui omnibus placere studet. *Prov.*—"He labours in vain who tries to please everybody" The Fable of the Old Man and the Ass teaches the same lesson.

—*Frustra retinacula tendens*

Fertur equis auriga, neque audit currus habēnas. VIRG.

—"In vain as he pulls the reins, is the charioteer borne along by the steeds; they no longer heed his control."

—*Frustra vitium vitāveris illud,*

Si te alio pravus detorsēris— HOR.

—"In vain do you avoid one vice, if in your depravity you plunge into another."

Fucum facere.—"To give a false colour to a thing."

Fugam fecit. *Law Term*—"He has taken to flight." Said of a person who has fled from trial.

—*Fuge magna; licet sub paupere tecto*

Reges et regum vitā præcurrere amicos. HOR.

—"Avoid an elevated station; under a poor roof one may surpass even kings and the friends of kings in what is really life."

Fugere est triumphus.—"Flight is a triumph." Said in the case of flight from temptation.

Fugiendo in mēdia sæpe ruitur fata. LIVY.—"By precipitate flight we often rush into the very midst of destruction."

"Beware of desperate steps. The darkest day
(Live till to-morrow) will have pass'd away."

COWPER.

Fugit hora.—"Time flies." Lost moments can never be recovered.

—*Fugit improbus, ac me*

Sub cultro linguat— HOR.

—"The rogue runs away, and leaves me under the knife."

He deserts me in my danger, and leaves me to be sacrificed.

—*Fugit irrēparābile tempus.* VIRG.—“Time flies, never to be regained.”

—*Fuit Ilium*— VIRG —“Ilium was.” So said in reference to the former greatness of Ilium, or, Troy, and the complete destruction which had befallen it. Commonly said of a thing long past. The expression may be appropriately applied to a man who is “a wreck of his former self.”

Fuit ista quondam in hac republicā virtus, ut viri fortes acerrimis suppliciis, civem perniciosum, quam hostem acerbissimum coercerent. CIC —“Virtue once prevailed so far in this republic, that our stern rulers would subject a vicious citizen to a more severe punishment than even the most inveterate enemy ”

—*Fulgente trahit constrictos gloria curru,*
Non minus ignotos generosis— HOR.

—“Glory drags along chained to her glittering car, the humble no less than those of noble birth.”

Fumos vendere. MART —“To sell smoke ” To barter for money that which is worth nothing. A favourite of the emperor Alexander Severus was in the habit of selling his pretended interest at court, as “smoke ” The emperor, on hearing of it, had him smoked to death, and proclamation made to the effect that “the seller of smoke was punished by smoke ”

Funum et opes, strepitumque Romæ— JUV.—“The smoke, the show, the rattle of the town ”

Functus officio —“Having discharged his duties.” Said of one who no longer holds his former office.

Fundamentum est justitiæ fides. CIC —“The foundation of justice is good faith ”

Funem abrupte nimium tendendo. PROV —“To break the cord by stretching it too tight.” In allusion to the mind, which becomes enfeebled if kept intensely applied too long.

Funera plango, fulgura frango, Sabbata pango,

Excito lentos, dissipo ventos, paco cruentos.

—“I bewail deaths, I disperse lightnings, I announce the Sabbath, I arouse the slow, I dispel the winds, I appease the blood-thirsty.” A mediæval inscription on a bell.

—*Fungar ināni**Munīre*—— VIRG.

—"I will discharge an unavailing duty."

—*Fungar vice cotis, acūtum**Reddēre quæ ferrum valet, exsors ipsa secandi.* HOR.

—"I will act the part of a whetstone, which can give an edge to iron, while incapable of cutting itself." Literary critics, like whetstones, often give to others an edge.

Fungīno genere est, capite se totum tegit. PLAUT.—"He is of the mushroom kind—he covers all his body with his head." Said of a man having a *petasus*, or broad-brimmed hat.*Fungino gēnre est, subito crevit de nihilo.*—"He is of the mushroom genus, he has suddenly sprung up from nothing."*Funiculus ligātum vel puer verberāret.* PROV.—"A man bound with cords even a child can beat."*Furāri litōris arēnas.* PROV.—"To steal the sands of the sea-shore." Said of those who prize things of no value to any one else.*Furiōsus absentis loco est.* COKE.—"A madman is looked upon as absent." Because of the absence of reason.*Furiōsus furōre suo punitur.* LAW MAX—"A madman is punished by his own madness." The affliction of madness is quite sufficient, without the sufferer being made responsible for his acts. The sentence may also be made to mean that a furious man causes suffering and repentance to himself by giving way to passion.—*Furor arma ministrat.* VIRG.—"Their rage supplies them with arms." Said of the desperation manifested in a popular insurrection, or in a captured city, when each uses as a weapon whatever comes to hand. Thus Abimelech and Pyrrhus were slain by missiles thrown by women, on the capture of a city.—*Furor est post omnia perdere naulum.* JUV.—"It is sheer madness, when everything else is gone, to lose one's passage-money too." It is unwise to cut off every hope.*Furor fit læsā sapius patientiā.* PROV.—"Patience, when trespassed on too often, is converted into rage."*Furor loquendi, or scribendi.* See *Cacoethes*, &c.*Futura expectans presentibus angor.*—"While awaiting the

future I am tormented by the present." The situation of a man in present difficulties, but with good prospects.

G.

—*Galeūtum serò duelli*

Pœnitel——

JUV.

—"Having put on your helmet, it is late to repent of becoming a warrior." Good advice to a soldier before he takes the fatal shilling. See *Gladiator*, &c.

Gallus in suo sterquilino plurimum potest. SEN.—"Every cock is master of his own dunghill."

—*Garrit aniles*

Ex re fabellas——

HOR.

—"He relates old women's tales very much to the purpose."

Gaude, Maria Virgo.—"Rejoice, Virgin Mary." The beginning of an anthem chaunted by the monks of the Romish Church at nightfall; from which that particular period of time obtained the name of the *Godemarre*.

—*Gaudet prænōmine molles*

Auriculæ——

HOR.

—"Delicate ears are tickled with a title."

Gaudet equis, canibusque, et aprici gramine campi. HOR.

—"He delights in horses, and dogs, and the grass of the sunny plain."

—*Gaudetque viam fecisse ruinā.* LUCAN.—"He rejoices at having made his way by ruin." Said by Lucan of Julius Cæsar, against whom he manifests a most bitter prejudice.

Gēnus loci.—"The Genius" or "presiding spirit, of the place"

—*Genus humanum multo fuit illud in arvis*

Dūrius——

LUCRET.

—"The human race was then far more hardy in the fields."

—*Genus immortale manet, multosque per annos*

Stat fortuna domūs, et avi numerantur avorum. VIRG.

—"The race continues immortal; throughout many years, the fortunes of the house still flourish, and grandsires of grandsires are to be numbered." A picture of a thriving community.

—*Genus irritabile vatum.* HOR.—“The sensitive race of poets.” Who are peculiarly tenacious of their literary fame.

Gladiator in arēnā consilium capit. PROV.—“The gladiator, having entered the lists, is taking advice.” Said of a man taking counsel at a moment at which it is probably too late to use it. See *Galeatum*, &c.

Gloria est consentiens laus bonōrum, incorrupta vox bene judicantium de excellenti virtūte. CIC.—“Glory is the unanimous praise of the good, the unbought voice of those who can well discriminate as to surpassing virtue.”

Gloria Patri.—“Glory be to the Father.”

Gloria virtutem tanquam umbra sequitur. CIC.—“Glory follows virtue, as though it were its shadow.”

Glorie et famę jactūra faciēda est, publicę utilitātis causā. CIC.—“A sacrifice must be made of glory and fame for the public advantage.”

Gnatum pariter uti his dēcuit, aut etiam amplius, Quod illa ætas magis ad hæc utēda idōnea est. TER.

—“Your son ought to have enjoyed these good things equally with you, or even more so, because his age is better suited for such enjoyments.”

Græcia capta ferum victorem cepit, et artes

Intulit agresti Latio—

HOR.

—“Greece, subdued, captivated her uncivilized conqueror, and imported her arts into unpolished Latium.”

Græcorum animi servitute ac miseriā fracti sunt. LIVY.—“The minds of the Greeks are broken down by slavery and wretchedness.” The historian speaks of the time when Greece had succumbed to the Roman arms.

Græculus esuriens ad cælum jussūris ibit. JUV.—“The hungry wretch of a Greek would attempt heaven even, were you to bid him.” So the English line, “Bid him go to hell, to hell he goes.” Said of the wretched sycophants who, in its degenerate days, left Greece, the country of their birth, to fawn on the great men of Rome.

Grammatici certant, et adhuc sub jūdice lis est. HOR.—“The grammarians disagree, and the matter in dispute is still undetermined.”

Gram. loquitur; Dia. vera docet; Rhe. verba colūrat;

Mu. canit; Ar. numērat; Geo. pondērat; As. docet astra.

—"Grammar speaks correctly; Dialectics (Logic) teach us truth; Rhetoric gives colouring to our speech; Music sings; Arithmetic reckons; Geometry measures; Astronomy teaches us the stars." Two Latin hexameters, composed to assist the memory in conveying to it some correct information.

Grata superveniet quæ non sperabitur hora. HOR.—"The hour of happiness will be the more welcome, the less it is expected." Unexpected blessings are doubly acceptable

Gratia ab officio quod mora tardat abest. OVID.—"Thanks are lost for a service tardily performed"

Gratia gratiam parit. PROV.—"Kindness produces kindness."

Gratia, Musa tibi. Nam tu solūtia præbes;

Tu curæ requies, tu medicīna malī. OVID

—"Thanks to thee, my Muse. For it is thou that dost afford me solace; thou art a rest from care, a solace for my woes."

Gratiū placendi—"The delight of pleasing." The happiness we ought to feel in making others happy.

Gratia pro rebus mērito debētur inemtis OVID—"Thanks are justly due for things obtained without purchase."

Gratiæ expectatiivæ.—"Anticipated benefits." Advantages in perspective.

Gratior et pulchro vēniens in corpore virtus. VIRG.—"Even virtue appears more lovely, when it inhabits a beautiful form"

Gratis anhelans, multa agendo nihil agens. PHÆD.—"Out of breath about nothing, with much ado doing nothing."

The poet's picture of the busy-bodies of Rome.

Gratis assertitur—"It is asserted, but not proved."

Gratis dictum.—"Said to no purpose." Irrelevant to the present question.

—*Gratis paritet esse probum.* OVID.—"A man is sorry to be honest for nothing."

Gratior quod cum quem necesse erat diligere, qualiscunque esset, talem habemus, ut libenter quoque diligamus. CIC.—"I rejoice that he, whom, whatever his character might have been, I was bound to love, should prove himself such, that I can feel a pleasure in bestowing my affections on

him." A compliment paid by a son or a subject, who finds the object of his dutious respect equally that of his admiration.

*Gratum est quod patriæ civem p̄pūloque dedisti,
Si facis ut patriæ sit idōneus, ūtilis agris;
Ūtilis et bellōrum et pacis rebus agendis.* JUV.

—"It deserves our gratitude that you have presented a citizen to your country and people, if you take care that he prove useful to the state, and of service to her lands; useful in transacting the affairs both of war and peace."

Gratum hōmīnem semper b̄neficiū delectat; ingrātum semel. SEN —"A benefit received is always delightful to a grateful man; to an ungrateful man, only at the time,"—that is, at the moment when it is bestowed

Grave nihil est hōmīni quod fert necessitas.—"Nothing is really heavy to a man, which necessity brings upon him"

Grave paupertas malum est, et intolerābile, quæ magnum domat populum.—"The poverty which weighs down a great people is a grievous and intolerable evil."

Grave pondus illum, magna nobilitas premit. SEN —"A grievous burden, his exalted rank weighs heavy on him."

Grave senectus est hominibus pondus—"Old age is a heavy burden to man."

—*Grave virus*

Munditiæ pepulēre— HOR.

—"Refinement expelled this offensive style." Horace alludes to the coarse and rugged lines of the early Roman authors, which became improved by their communication with the Greeks.

Graviōra quādam sunt remedia periculīs. SYR—"Some remedies are worse than the disease." This can be only said with reference to so-called remedies administered by quacks.

Gravis ira regum semper. SEN.—"The anger of kings is always heavy." Because they have the means of showing their displeasure.

Gravissimum est imperium consuetūdinis. SYR.—"The empire of custom is most mighty." The tyranny of fashion is a penalty inflicted on us in conjunction with the blessings of civilization. See *Usus tyrannus est.*

—*Grex totus in agris*

Unius scabie cadit, et porriginē porci. JUV.

—“The entire flock dies in the fields of the disease introduced by one, and the swine of the measles.”

Grex venilium. SUTTON —“A venal throng.” An assembly whose votes are put up for sale.

Gustatus est sensus ex omnibus maxime voluptarius. CIC.—“The sense of taste is the most exquisite of all.”

Edere oportet ut vivas, &c

Gutta cavat lapidem, consumitur annulus usu,

Et teritur pressa vomer aduncus humo.

OVID.

—“The drop hollows out the stone, the ring is worn by use, and the curved ploughshare is rubbed away by the pressure of the earth.”

Gutta cavat lapidem non vi sed sæpe cadendo. PROV.—“Dripping water hollows the stone not by force, but by continually falling.”

Gutta fortune præ dolio sapientiæ. PROV.—“A drop of fortune is worth a cask of wisdom.”

II.

Habeas corpus. Law Term.—“You are to bring up the body.” The English subject’s writ of right. Where a person has been imprisoned, having offered sufficient bail, which has been refused though the case is a bailable one, the judges of the court of Chancery or the Queen’s Bench may award this writ, for the discharge of the prisoner, on receiving bail.

Habeas corpus ad prosequendum. Law Term.—“You are to bring up the body for the purpose of prosecuting.” A writ for the removal of a person for trial in the proper county.

Habeas corpus ad respondendum. Law Term.—“You are to bring up the body to make answer.” A writ to remove a prisoner from the jurisdiction of a lower court to that of a higher one.

Habeas corpus ad satisfaciendum. Law Term.—“You are to bring up the body to satisfy.” A writ against a person

in a lower court, where judgment has been pronounced against him, to remove him to a superior court, that he may be charged with process of execution.

Habemus confitentem reum. CIC.—“We have his own confession of his guilt.”

Habemus luxuriam atque avaritiam, publicè egestatē, privātim opulentiam. SALL.—“We have luxury and avarice, public want, private opulence.” Cato’s description of Rome in the latter days of the republic.

Habent insidias hominis blanditiæ mali. PHÆD.—“The fair words of a wicked man are fraught with treachery.”

Habeo senectutis magnam gratiam, quæ mihi sermōnis aviditatem auxit, potius et cibi sustulit. CIC.—“I owe many thanks to old age, which has increased my eagerness for conversation, and has diminished my hunger and thirst.”

Habere derelictui rem suam. AUL. GELL.—“To abandon one’s affairs to ruin.”

Habere facias possessionem. Law Term.—“You are to put in possession.” A writ commanding the sheriff to give seisin of land recovered in ejectment.

Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos, utilitatē publicā rependitur. TACIT.—“Every great example [of punishment] has in it some injustice, but, though it affects individuals, it is balanced by the promotion of the public good.”

Habet et musca splenem. Prov.—“A fly even has its anger.” A warning that no enemy is to be despised, however weak and insignificant. See *Inest et*, &c.

Habet iracundia hoc mali, non vult regi. SEN.—“Anger has this evil, that it will not be governed.”

Habet natura, ut aliorum omnium rerum, sic vivendi modum; senectus autem peractio ætatis est tanquam fabulæ, cujus defatigationem fugere debemus, præsertim adjunctâ satietate. CIC.—“As in all other things, so in living, nature has prescribed to us a mean; but old age, like the last act of a play, is the closing of the scene, in which we ought to avoid too much fatigue, especially if we indulge to satiety.”

Habet salem.—“He has wit.” He is a wag.

Habet suum venenum blanda oratio. SYR.—“A soft speech has its poison.”

Habitus corporis quiescenti quam defuncto similior. PLINY

the Younger.—"The appearance of the body was more that of a person asleep than dead." His description of the appearance of the body of his uncle, the Elder Pliny, after his death.

Hæc jacet in tumbâ rosa mundi non rosa munda.—"In this tomb lies a rose of the world, but no chaste rose." A punning epitaph placed by the monks on the tomb of fair Rosamond, in reference to her name and lax morals.

Hæc sunt in fossâ Bedæ venerabilis ossa.—"In this grave lie the bones of venerable Bede." Inscription on the tomb of Bede in Durham cathedral.

Hactenus invidiæ respondimus—— OVID.—"Thus far do I give an answer to envy."

——*Hæ nugæ sēria ducent*

In mala, derisum semel, exceptumque sinistrè. HOR.

—"These trifles will lead to mischiefs of serious consequence, when once made an object of ridicule, and used in a sinister manner."

*Hæ tibi erunt artes, pacisque imponere morem,
Parcere subjectis et debellare superbos*. VIRG.

—"These shall be thy arts, to prescribe the conditions of peace, to spare the conquered, and to subdue the proud." The destinies of Rome.

*Hæc amat obscurum; volet hæc sub luce videri,
Judicis argutum quæ non formidat acumen;
Hæc placuit semel; hæc decies repetita placēbit*. HOR.

—"The one courts the shade; another, who is not afraid of the critic's caustic acumen, chooses to be seen in the light; the one has pleased once, the other will give pleasure if ten times repeated."

——*Hæc à te non multum abliūdī imago*. HOR.—"This picture bears no slight resemblance to you."

——*Hæc brevis est nostrorum summa malorum*. OVID.—"This is the short sum of our evils."

——*Hæc ego mecum*

*Compressis agito labris; ubi quid datur otī,
Illūdo chartis*—— HOR.

—"These things I revolve by myself in silence. When I have any leisure I amuse myself with my papers."

*Hæc facit, ut vivat victus quoque compede fossor;
Liberaque a ferro crura futura putet*. OVID.

—“Hope it is that makes even the muner, bound with the fetter, to live on, and to trust that his legs will be liberated from the iron.”

—*Hæc perinde sunt, ut illius ānīmus, qui ea possidet, Qui uti scit, ei bona, illi qui non utitur recte, mala.* TER.

—“These blessings are just according to the disposition of him who possesses them. To him who knows how to use them, they are blessings; to him who does not use them aright, they are evils.”

Hæc prima lex in amicitia sancitur, ut neque rogemus res turpes, nec facimus rogati CIC.—“This is the first law to be established in friendship, that we neither ask of others that which is dishonourable, nor ourselves do it when asked ”

Hæc, pro āmicitiā nostrā, non occultāvi. SUET.—“These things, in consideration of our friendship, I have not concealed from you.” Said by Tiberius to his unworthy favourite, Sejanus.

Hæc scripsi non otii abundantia, sed amoris erga te. CIC.—“I have written this, not from having an abundance of leisure, but of love for you.”

Hæc studia adolescentium alunt, senectutem oblectant, secundas res ornant, adversis solatium ac perfugium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur. CIC.—“These studies are as food to us in our youth, they are the solace of our old age, the ornament of our prosperity, the comfort and refuge of our adversity, they amuse us at home, they are no encumbrance abroad, they pass the night with us, accompany us on our travels, and share our rural retirement.” So true it is, that books are the best, the most truthful, and the most constant of friends.

Hæc sunt jucundi causa cibusque mali. OVID.—“These things are at once the cause and the nutriment of the delightful malady.”

Hæc sunt quæ nostrā liceat te voce moneri.

Vade age—

VIRG.

—“These are all the points on which I am allowed to offer you advice. Begone then.”

Hæc vivendi ratio mihi non convēnit. CIC.—“This mode of living does not suit me.”

Hærdem Deus facit, non homo. COKE.—“It is God that makes the heir, not man.” Because no man is the heir of another who is alive. See *Nemo est hæres.* &c

Hærdis fletus sub personâ risus est. SYR.—“The tears of an heir are laughter beneath a mask.” It is to be hoped that this saying has more wit than truth in it.

Hærdum appellatiōne vñunt hærides hærdum in infinitum. COKE.—“Under the appellatiō of heirs come the heirs of heirs for everlasting.”

Hæres hærdem, &c. See *Perpetuus nulli,* &c.

Hæres jure repræsentatiōnis.—“An heir by right of representation.” Thus, a grandson inherits from his grandfather, as representing his father.

Hæres legitîmus est quem nuptiæ demonstrant. Law Max.—“He is the legitimate heir, whom the marriage ceremony points out as such.” To be an heir, a person *must* be born, though he may not have been *procreated*, in wedlock.

—*Hæret latèr lethâlis arundo.* VIRG.—“The fatal shaft remains fixed in her side.” Words emblematical of the deep-seated wounds of love, envy, or remorse.

Halcyōni dies.—“Halcyon days.” The kingfisher, or halcyon, was supposed to sit upon her nest, as it floated, for seven days in the winter, upon the sea; during which time that element was always calm; hence the expression, “Halcyon days,” expressive of a time of happiness or peace

Hanc cupit, hanc optat; solâ suspîrat in illâ;

Signaque dat nutu, sollicitatque notis

OVID.

—“Her he desires, for her he longs, for her alone he sighs; he makes signs to her by nods, and courts her by gestures.”

—*nam certam petimusque damusque vicissim.* HOR.—“We expect this privilege, and we give it in return.”

—*Has pœnas garrûla lingua dedit.* OVID.—“This punishment has a prating tongue incurred.”

Has vaticinatiōnes eventus comprobavit. CIC.—“The event has verified these predictions.”

—*Haud æquum facit,*

Qui quod didicit, id dediscit. PLAUT.

—“He does not do right who unlearns what he has learnt.”

Haud facile emergunt quorum virtûtibus obstat

Res angusta domi—

JUV.

—“Those persons do not easily rise, whose talents are impeded by limited means.”

—*Haud ignāra ac non incauta futūri.* HOR.—“Neither ignorant, nor regardless, of the future.” Said of the ant.

Haud ignāra mali misēris succurrere disco. VIRG.—“Not unacquainted with misfortune, I have learned to succour the wretched.” The words of Dido, whom misfortunes had made more kind than wise, to the shipwrecked Æneas.

—*Haud passibus æquis.* VIRG.—“Not with equal steps.” These words are sometimes applied to a person who has been distanced by another in the race of life.

Hectōra quis nosset, si felix Troja fuisset!

Publica virtūti per mala facta via est. OVID.

—“Who would have known of Hector, if Troy had been fortunate? A path is opened to virtue through the midst of misfortunes.”

Hei mihi! hei mihi! Istāc illum perdidit assentatio.

PLAUT.—“Ah me! ah me! this over-indulgence has proved his ruin.”

*Hei mihi! non magnas quod habent mea carmina vires,
Nostraque sunt mēritis ora minora tuis!* OVID.

—“Ah me! that these my verses have so little weight, and that my praises are so inferior to your deserts.”

Hei mihi, quod nostri toties pulsata sepulcri

Janua, sed nullo tempore aperta fuit. OVID.

—“Ah! wretched me! that the door of my tomb should so oft have been knocked at, but never opened!”

—*Heu! Fortūna, quis est crudēlior in nos*

Te Deus? Ut semper gaudes illudēre rebus

Humānus—

HOR.

—“Alas! O Fortune, what god is more cruel to us than thou? How much thou dost always delight in making sport of the fortunes of men!”

Heu mēlior quanto sors tua sorte meā! OVID.—“Alas! how much better is your fate than mine!”

Heu pietas! Heu prisca fides!—VIRG.—“Alas! for piety—Alas! for our ancient faith!”

Heu! quam difficile est crimen non prodere vultu! OVID.—

“Alas! how difficult it is not to betray guilt by our looks!”

Heu! Quam difficilis gloriæ custōdia est! SYR.—“Alas!

how difficult is the guardianship of glory!" Because **more** is expected of him who has once distinguished himself, than of the crowd of his fellow-men.

Heu! *Quam miserrum est ab eo lædi, de quo non ausis queri.*

SYR.—"Alas! how grievous is it to be injured by one against whom you dare make no complaint."

Heu! *Quanto minus est cum reliquis versari, quam tui meminisse!*—"Alas! how little the pleasure of conversing with

those who are left, compared with that of remembering thee." SHENSTONE's epitaph on Miss Dolman.

"To live with them is far less sweet

Than to remember thee." MOORE.

Heu quantum fati parva tabella vehit! OVID.—"Ah! what a weight of destiny does one slight plank carry!" In allusion to a ship.

Heu! totum triduum. TER.—"Alas! a whole three days." The language of an impatient lover.

Hi motus animarum, atque hæc certamina tanta Pulveris exigui jactu compressa quiescent. VIRG.

—"These commotions of their minds, and these mighty frays, checked by the throwing of a little dust, will cease." Said of the battles of the bees. These lines have been applied to the Carnival of the Roman Church, and the season of repose which follows immediately after the ceremony of sprinkling the ashes on Ash Wednesday.

Hi narrata ferunt aliò; mensuraque ficti

Crescit; et auditis aliquid novus adjicit auctor. OVID.

—"These carry elsewhere what has been told them; the sum of the falsehood is ever on the increase, and each fresh narrator adds something to what he has heard."

Huius maxime defendendus.—"A deficiency very much to be deplored" Words used to mark a blank in a work, which has been rendered defective by accident or time. It is sometimes used in an ironical sense, in reference to speakers or other persons who make great promises, which they fail to perform.

Hibernicis ipsis Hibernior.—"More Irish than the Irish themselves." A specimen of modern dog Latin, quoted against those who are guilty of bulls or other absurdities.

Hic coquus scitè ac munditè condit cibos. PLAUT—"This cook seasons his dishes well, and serves them up neatly."

Hic dies vere mihi festus atrox

Eximet curas.—

HOR.

—“This day, to me a real festival, shall expel gloomy cares.” Said originally in reference to the day on which Augustus returned to Rome from Spain

Hic est aut nusquam quod querimus. HOR.—“What we seek is either here or nowhere.”

Hic est mucro defensionis meæ. CIC.—“This is my weapon of defence.” This is the point of my argument.

Hic et ubique.—“Here and everywhere.” Words sometimes used in reference to the omnipresence of the Deity.

Hic finis fandi.—“Here ends the discourse.” Let our conversation end here.

Hic funis nihil attraxit. PROV.—“This line has taken no fish.” This plan has not answered.

Hic gelidi fontes, hic mollia prata, Lycori,

Hic nemus, hic toto tecum consumerer ævo. VIRG.

—“Here are cooling springs, here grassy meads; here, Lycoris, the grove; here with thee could I pass my whole life.”

Hic locus est, partes ubi se via findit in ambas. VIRG.—

“This is the spot where the road divides into two parts.”

Hic manus, ob patriam pugnando vulnera passi,—

Quique pii vates, et Phæbo digna locuti :

Inventas aut qui vitam excoluere per artes,

Quique sui mœmores alios fecere merendo. VIRG.

—“Here is a band of those who have sustained wounds in fighting for their country; pious poets, who sang in strains worthy of Apollo; those who improved life by the invention of arts, and who, by their deserts, have made others mindful of them.”

—*Hic murus æneus esto,*

Nl conscire sibi, nullâ palleſcere culpâ. HOR.

—“Let this be as a brazen wall of defence, to be conscious of no guilt, to turn pale at no accusation.” An admirable picture of the advantages of a good conscience.

—*Hic nigræ succus loliginis, hæc est*

Æriugo mera.—

HOR.

—“This is the invention of black envy, this is sheer cankered malice.”

Hic patet ingēniis campus, certusque merenti

Stat favor : ornatur propriis industria donis. CLAUD.

—"Here lies a field open for talent, and certain favour awaits the deserving; industry is graced with her appropriate reward."

Hic pōtērit cavere recte, jura qui et leges tenet. PLAUT.—

"He will be able to take all due precautions, who understands the laws and ordinances."

Hic rogo, non furor est ne moriāre mori? MART.—"I ask, is it not downright madness to kill yourself, that you may not die?"

"How! leap into the pit our life to save?

To save our life leap all into the grave?" COWPER.

Hic secūra quies, et nescia fallere vita,

Dives opum variarum; hic latis ōtia fundis,

Speluncæ, vivique lacus; hic frigida Tempe,

Mūgitusque boum, mollesque sub arbore somni. VIRG.

—"Here is quiet free from care, and life ignorant of guile, rich in varied opulence; here are peaceful retreats in ample fields, grottoes and refreshing lakes; here are cool valleys, and the lowing kine, and soft slumbers beneath the tree." The first *hic* is here substituted for *at*.

Hic sēgētes, illuc vēniunt felicius uvæ :

Arborei fœtus alibi, atque injussa virescunt

Grāmīna—

VIRG.

—"Here grain, there grapes more abundantly grow; nurseries of trees elsewhere, and grass spontaneously spring up."

Hic situs est Phaëton currus auriga paterni ;

Quem si non tēnuīt, magnus tamen excīdit ausis. OVID.

—"Here Phaeton lies buried, the driver of his father's car; which if he did not manage, still he miscarried in a great attempt." The epitaph on the rash son of Apollo.

Hic transitus efficit magnum vitæ compendium.—"This change effects a great saving of our time."

Hic ubi nunc urbs est, tum locus urbis erat. OVID.—"Here, where now the city stands, was then the city's site."

Hic ver assiduum, atque aliēnis mensibus ætas. VIRG.—

"Here is everlasting spring, and summer in months that are not her own."

—*Hic vivimus ambiōsā*

Paupertāte omnes.— JUV.

—“Here we all live in an ostentatious poverty.” The poorest man in a company is very often found to have the best coat.

Hilārisque tamen cum pondere virtus. STATIUS.—“Virtue may be gay, but with dignity.” “Be merry and wise.”

Hinc illæ lachrymæ— HOR.—“Hence those tears.” The cause of his grief is now seen.

Hinc omne principium, huc refer exitum. HOR.—“To this refer every undertaking, to this the issue thereof.” To the decrees of Providence.

Hinc subitæ mortes atque intestata senectus. JUV.—“Hence arise sudden deaths, and an intestate old age.” Debauchery and excesses cut short the lives of their votaries, and by a sudden death deprive them of the opportunity of making their will.

—*Hinc tibi copia*

Manabit ad plenum benigno

Ruris honorum opulenta cornu. HOR.

—“Here plenty, rich in rural honours, shall flow for you, with her generous horn full to the very brim.” In allusion to the *Cornucopia*.

Hinc totam infelix vulgatur fama per urbem. VIRG.—“Hence the unhappy report was spread throughout the whole city.”

Hinc usura vorax, avidumque in tempore fœnus,

Et concussa fides, et multis utile bellum. LUCAN.

—“Hence devouring usury, and interest accumulating by lapse of time—hence shaken credit, and warfare profitable to the many.”

Hinc venti dociles rēsōno se carcere solvunt,

Et cantum acceptā pro libertate rependunt.

—“Hence the obedient winds are loosed from their durance as they sound, and give melody in return for the liberty they have received.” Words very applicable to the Æolian harp.

Hirundinem sub eodem tecto ne habeas. PROV.—“Do not have a swallow under the same roof.” Do not make friends of those who will leave you when the spring and fair weather are past

Hirundines æstivo tempore præsto sunt : frigore pulsæ recedunt. Ita falsi amici. AD HERENN.—“The swallows in summer are among us; in cold weather they are driven away. So it is with false friends.” Such friends may justly be called *fair-weather* friends.

His lachrymis vitam damus, et miserescimus ultro. VIRG.—“To these tears we concede his life, and willingly show mercy.”

His legibus solūtis respublica stare non potest. CIC.—“These laws once repealed, the republic cannot last.”

His nunc præmium est, qui recta prava faciunt. TER.—“In these days they are rewarded who make right appear wrong.”

His saltem accumulē donis, et fungar ināni

Munere.—

VIRG.

—“These offerings at least I would bestow upon him, and discharge this unavailing duty.” A quotation often used with reference to distinguished men when deceased.

Hoc age —“Do this,” or “attend to this.”

Hoc decet uxōres ; dos est uxōria lites. OVID.—“This befits wives only; strife is the dowry of a wife.”

Hoc erat in more majōrum. “This was the custom of our forefathers.”

Hoc erat in votis ; modus agri non ita magnus ;

Hortus ubi, et tecto vicinus jugis aquæ fons,

Et paulum silvæ super his foret.—

HOR.

—“This was ever the extent of my wishes; a portion of ground not over large, in which is a garden, and a fountain with its continual stream close to my house, and a little woodland beside.”

Hoc est quod palles ? cur quis non prandeat, hoc est ? PERS.

—“Is it for this you grow pale? Is it for this that one should go without his dinner?”

—*Hoc est*

Vivere bis, vitā posse priore frui. MART.

—“It is to live twice over, to be able to enjoy the retrospect of our past life.”

—*Hoc fonte derivāta clades,*

In patriam, populumque fluxit. HOR.

—“Derived from this source, perdition has overwhelmed the nation and the people.” The poet says that the

misfortunes of the Romans in their wars with the Parthians originated in the depravity then universally prevalent.

Hoc maxime officii est, ut quisquis maxime opus indigeat, ita ei potissimum opitulâri. CIC.—“It is more especially our duty, to aid him in preference who stands most in need of our assistance.”

Hoc opus, hoc studium, parvi properemus et ampli, Si patriæ volumus, si nobis vivere cari. HOR.

—“Let us, both small and great, push forward in this work, in this pursuit; if to our country, if to ourselves, we would be dear.”

Hoc pretium ob stultitiam fero. TER.—“This is the reward I gain for my folly.”

Hoc quoque, quam volui, plus est. Cane, Musa, receptus OVID.
—“Even this is more than I wished to say. My Muse, sound a retreat.”

Hoc scio pro certo, quod si cum stercore certo, Vinco seu vincor, semper ego maculor.

—“This I know for certain, that when I contend with filth, whether I vanquish or am vanquished, I am always soiled.” Leonine rhymes.

—*Hoc scito, nimio celerius*

Venire quod molestum est, quam id quod cupide petas.

PLAUT.

—“Know this, that that which is disagreeable comes much more speedily than that which you eagerly desire.”

Hoc tibi sit argumentum, semper in promptu situm, Ne quid expectes amicos facere, quod per te queas.

—“Let this be your rule of life, always to be acted upon, expect not your friends to do anything that you can do yourself.”

—*Hoc tolerabile si non*

Et furere incipias. JUV.

—“This might be endurable, if you did not begin to rave.”

Hoc volo, sic jubeo, &c. See *Sic volo, &c.*

Hodie mihi, cras tibi. PROV.—“To-day for myself, to-morrow for you.” Inscribed over the elder Wyatt’s epitaph at Ditchley.

Hodie nihil, cras credo. VARR.—“To-morrow I will trust, not to-day.” See *Cras credimus, &c.*

Hodie vivendum amissâ præteritorum curâ.—“Let us live to

day, dismissing all care for the past." Epicurean advice, given by a boon companion.

*Hōmīne imp̄rito nunquam quidquam injustius,
Qui, nisi quod ipse facit, nil rectum putat.* TER.

—"There is nothing more unreasonable than a man who wants experience, one who thinks nothing right except what he himself has done."

Hōmīnem non odi sed ejus vitia.—"I hate not the man, but his vices."

—*Hōmīnem p̄gina nostra sapit.* MART.—"Our pages understand human nature." We write from experience.

Hōmīnes ad deos nullā re propius accēdunt quam salutē homīnibus dando. CIC—"In nothing do men more nearly approach the gods, than in giving health to men"

Hōmīnes amplius ōcūlis quam auribus credunt: longum iter est per pr̄cepta, breve et effīcax per exempla. SEN—"Men believe their eyes rather than their ears—the road by precept is long, by example short and sure."

Hōmīnes nihil agendo discunt malē aḡre. CATO.—"By having nothing to do, men learn to do evil"

"For Satan always mischief finds

For idle hands to do."

WATTS.

Hōmīnes proniores sunt ad voluptatē, quam ad virtutē.

CIC.—"Men are more prone to pleasure than to virtue."

Hōmīnes qui gestant, quique auscultant crimīna,

Si meo arbitrātu liceat, omnes pendeant,

Gestōres linguis, auditōres auribus.

PLAUT.

—"Those men who carry about, and those who listen to, accusations, should all be hanged, if I could have my way, the carriers by their tongues, the hearers by their ears."

Hōmīnes quo plura habent, eo ampliōra cupiunt. JUST.—

"The more men have, the more they want."

Hōmīnis est errāre, insipientis perseverāre—"It is the nature of man to err, of a fool to persevere in error."

Hōmīnis frugi et temperantis functus officio. TER.—"One who has acted the part of a virtuous and temperate man"

—*Hōmīnum sententia fallax.* OVID.—"The opinions of men are fallible."

Homo ad res perspicacior Lynceo vel Argo, et oculus totus.

APUL—"A man more clear-sighted than Lynceus or Argus, and eyes all over."

Homo constat ex duâbus partibus, corpore et ânîmâ, quorum una est corporea, altëra ab omni materiæ concretione se-juncta. CIC.—“Man is composed of two parts, body and soul, of which the one is corporeal, the other severed from all combination with matter.”

Homo delirus, qui verbôrum minutis rerum frangit pondëra. A. GELL.—“A foolish man, who fritters away the weight of his subject by fine-spun trifling on words.”

Homo extra est corpus suum cum irascitur. SYR.—“A man when he is angry is beside himself.”

Homo fervidus et diligens ad omnia paratur. A KEMPIS *de Imit. Christi*.—“The man who is earnest and diligent is prepared for all things.”

Homo hómîni aut deus aut lupus. *Prov.*—“Man is to man either a god or a wolf.”

Homo hómîni deus, si officium sciât. CÆCIL.—“Man to man is a god, if he knows how to do his duty.”

Homo hómîni lupus. PLAUT.—“Man to man is a wolf.” One man’s loss is, too often, another man’s gain.

“Man’s inhumanity to man makes countless thousands mourn.” BURNS.

Homo in Hispâniâ natûra natûram vitium visum —“A woman about to sail to Spain to see the nature of vines.”

A Latin puzzle; the sentence, at first, seeming to have neither grammar nor meaning.

Homo justus nil cupiam detrâhit. CIC.—“A just man speaks ill of no one.”

Homo multa habet instrumenta ad adipiscendam sapientiam. CIC.—“Man possesses numerous means of acquiring wisdom.”

Homo multarum literarum.—“A man of many letters.” A man of extensive learning.

Homo multi consilii et optimi.—“A man always ready to give his advice, and that the best.”

Homo qui erranti comiter monstrat viam,

Quasi lumen de suo lumine accendit, facit;

Nihilominus ipsi luceat, cum illi accenderit.

—“He who kindly shows the way to one who has gone astray, acts as though he had lighted another’s lamp by his own; although it has given light to the other, it still

lights him on his way." So Shakspeare says, "The quality of mercy is twice blessed."

Homo qui in hōmīne calamitōso est misericors, mēmīnī sui.

Prov.—"A man who is merciful to the afflicted, remembers what is due to himself." He remembers his duty as a man.

Homo sine religiōe, sicut equus sine fræno. *Prov.*—"A man without religion is like a horse without a bridle."

Homo solus aut deus aut dæmon. *Prov.*—"A man to live alone must be either a god or a dæmon."

Homo sum; hūmāni nihil à me aliūnum puto. *TER.*—"I am a man, and nothing that concerns a man do I deem a matter of indifference to me." St. Augustin tells us that on hearing these words of the poet, the theatre resounded with applause.

Homo tōties mōrītur, quōties amittit suos. *SYR.*—"A man dies as many times as he loses his relatives."

Homo trium literarum. *PLAUT.*—"A man of threc letters"—FUR, "a thief."

Homo unius libri.—"A man of one book." To fix one's mind intently on one book, and master it, is the only way to become truly learned, at least, according to Thomas Aquinas, as quoted by Jeremy Taylor.

Homunculi quanti sunt! cum recogito. *PLAUT.*—"What poor creatures are men! when I reflect upon it."

Honesta mors turpi vitā potior. *TACIT.*—"An honourable death is better than an ignominious life." The maxim of a martyr.

Honesta paupertas prior quam opes malæ. *Prov.*—"Poverty with honesty is better than ill-acquired wealth."

Honesta quædam scēlērā successus facit. *SEN.*—"Success makes some crimes honourable." Thus rebellion and conspiracy, though based on fraud and ingratitude, are dignified, if successful, with the name of "revolution."

Honestum non est semper quod licet. *Law Max.*—"That is not always honourable which is lawful." If every one scrupulously insisted on his legal rights, the world would be a scene of tenfold litigation. We must "give and take."

Honestum quod vere dicimus, etiamsi a nullo laudātur, laudābile est suā naturā *CIC.*—"That which we truly call

virtuous, even though it be praised by no one, is praise-worthy in its own nature."

Honestus rumor altërum patrimonium est. SYR.—"A good name is a second inheritance."

Honor est premium virtutis. CIC.—"Honour is the reward of virtue."

Honora mēdicum propter necessitatem. PROV.—"Make much of a physician through necessity."

Honores mutant mores.—"Honours change manners"

Honos alit artes. CIC.—"Honours nurture the arts." See *Quis enim, &c.*

Horæ cedunt, et dies, et menses, et anni, nec præteritum tempus unquam revertitur. CIC.—"Hours and days, and months and years, pass away, and no time that is once past ever returns."

—*Horæ*

Momento cita mors venit, aut victória læta. HOR.—"In a moment of time comes sudden death, or joyous victory." The contingencies of a soldier's life.

Horrea formicæ tendunt ad inānia nunquam;

Nullus ad amissas ibit amicus opes. OVID.

—"Ants never bend their course to an empty granary; no friend will visit departed wealth." Said in reference to fair-weather or sun-shine friends.

Horresco rēfrēns. VIRG.—"I shudder as I tell it."

Horridus miles esse debet, non cælatus auro argentoque, sed ferro et animis fretus. Virtus est militis decus. LIVI.

—"The soldier should inspire terror, and not be adorned with gold and silver, but rely upon his courage and his sword. Valour is the soldier's virtue."

Horror ubique animos, simul ipsa silentia terrent. VIRG.

—"Horror seizes their minds, and the very silence is dreadful."

Hortus siccus.—Literally, "a dry garden." A collection of dried plants for the purpose of classification. Applied figuratively to a recital of dry and uninteresting details.

Hos ego versicūlos feci, tulit alter honores;

Sic vos non vobis fertis arātra boves;

Sic vos non vobis mellificātis apes;

Sic vos non vobis vellēra fertis oves;

Sic vos non vobis nidificātis aves. VIRG.

—"I wrote these lines; another has borne away the honour—Thus do ye, oxen, for others bear the yoke; thus do ye, bees, for others make honey; thus do ye, sheep, wear fleeces for others; thus do ye, birds, for others build nests."—On the occasion of some shows at Rome, the weather was remarkable for tempestuous nights, with fine days. Virgil, then a young man, and unknown, wrote these lines, and fixed them in a conspicuous place:

*"Nocte pluit totâ, redeunt spectacula mane,
Divisum imp̃rium cum Jove Cæsar habet."*

"It rains all night, the games return with day,
Cæsar with Jove thus holds divided sway."

The author being inquired for, a poet of the name of Bathyllus claimed the distich, and was rewarded accordingly. Virgil, indignant at this, wrote under the verses the line "*Hos ego, &c.*," and the words, "*Sic vos non vobis*," four times. He alone proving able to complete the lines, of which these words were the beginning, the imposture of Bathyllus was detected, and he was dismissed with disgrace, while Virgil obtained the credit which was his due.

—*Hospes nullus tam in am̃ici hospitium devorti potest,
Quin ubi tr̃dium continuum fũrit, jam odiōsus siet,
Verum ubi tr̃dium continuos immor̃bitur,
Tametsi dōm̃inus non invit̃us pat̃itur, servi murmurant.*

PLAUT.

—"No guest can be hospitably entertained by a friend, but what when he has been there three days together, he must become a bore; but when he prolongs his stay for ten successive days, even should the master willingly allow it, the servants grumble."

Hospitis antiqui solitas intrāvimus ædes OVID. — "We entered the well-known abode of an old friend."

Hostis est uxor invita quæ ad virum nuptum datur. PLAUT.

—"That wife is an enemy who is given to a man in marriage against her will."

—*Huc natas adjuce septem,*

*Et totidem juṽnes, et mox g̃ñrosque nurusque,
Quer̃ite nunc, hæbeat quam nostra superbia causam.* OVID.

—"Add to this my seven daughters, and as many sons, and ere long my sons-in-law and daughters-in-law; then

inquire what reason I have for being proud." The vain-glorious words of the unfortunate Niobe.

—*Huc propius me,*

Dum doceo insanire omnes, vos ordine adite. HOR.

—"Hither, all of you, come near me in order, while I convince you that you are mad."

Huic maxime putamus malo fuisse, nimiam opinionem ingeni atque virtutis. CORN. NEPOS.—"This we think was his especial misfortune, that he entertained too high an opinion of his own genius and valour." The character of Themistocles.

Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres, quodcunque ageret. LIVY.—"This man's genius was so versatile, so equally adapted to every pursuit, that in whatever he engaged, you would pronounce him to have been born for that very thing alone." The character of the elder Cato.

Hujus aquæ tactus depellit dæmonis actus.—"The contact of this water dispels the wiles of the devil." A mediæval line describing the alleged virtues of holy water.

Humani nihil aliudum. TER.—"Nothing that concerns a man is indifferent to me." Motto of Earl Talbot.

Humanitati qui se non accommodat,

Plerumque pœnas oppetit superbæ. PHÆD.

—"He who does not conform to courtesy, mostly pays the penalty of his superciliousness."

Humanum amare est, huminum autem ignoscere est. PLAUT.

—"It is natural to love, and it is natural also to be considerate."

Humanum est errare.—"It is the nature of man to err."

The result of his finite comprehension.

"To err is human, to forgive divine." POPE.

—*Humanum fœcibus factum est.*

Actutum fortunæ solent mutarier. Varia vita est. PLAUT

—"The common course of things has happened. Fortunes are wont to change upon the instant. Life is chequered."

Humiles labôrant ubi potentes dissident. PHÆD.—"The humble are in danger, when the powerful disagree." See *Quæcquid delirant, &c.*

Hunc comedendum et deridendum vobis propino. TER—"I

make him over to you to eat and drink him to the very dregs." The figure is taken from the custom of tasting of a cup of wine, and then handing it to another.

Hystērōn prōtērōn.—"The last first." The Greek ὑστέρων πρότερον, Latinized. A figure of speech in which the order of things is inverted, as in the lines of Virgil, *Georg.* b. iii. l. 60, and *Æn.* b. iii. l. 662. See also *Æn.* b. ii. l. 353, —*Moriāmur, et in media arma ruāmus*.—"Let us die, and rush upon their weapons."

I.

I. E., for *id est*.—"That is."

I. H. S.—An inscription sometimes attached to the figure of the cross. It may mean, *Jesus hominum Salvator*, "Jesus the Saviour of men," or *In hoc salus*, "In him is salvation." Or for the beginning of the Greek ΙΗΣΟΥΣ, "Jesus."

I. N. R. I., for *Jesus Nazarinus Rex Judæorum*.—"Jesus of Nazareth, King of the Jews." The inscription over the cross.

I Q for *idem quod*.—"The same as."

I, bone, quo virtus tua te vocat; i pede fausto, Grandia latūrus meritōrum præmia.—HOR.

—"Go, my brave fellow, whither your valour calls you, go with prosperous step, certain to receive the ample rewards of your merit." Words addressed to a soldier who had by his valour already won a purse of gold. To which he made answer, *Ibit eo quo, &c.*, which see.

—*I demens! et sævas curre per Alpes, Ut puëris plâceas, et dēclāmatio fias*. JUV.

—"Go, madman! run over the rugged Alps, that thou mayst amuse children, and become the subject of a theme."

I nunc, et vītūrum nobis exempla virōrum, Qui fortī casum mente tulīre refer. OVID.

—"Come now, and recount to me the examples of men of ancient times, who have endured evils with fortitude."

I nunc, magnīficos, victor, molire triumphos, Cinge comam lauro, votaue redde Jovi. OVID.

—"Go now, thou conqueror, acquire splendid triumphs, encircle thy brows with laurel, and pay thy vows to Jove."

—*Ibi omnis*

Effusus labor.— VIRG.

—"There all his labour is lost." Said of Orpheus, who lost Eurydice when bringing her back from the infernal regions.

Ibis, redibis, non morieris in bello—"Thou shalt go, thou shalt return, thou shalt not die in battle." This may be also read, by changing the punctuation, *Ibis, redibis non, morieris in bello*. "Thou shalt go, thou shalt not return, thou shalt die in battle." An ambiguous answer given by an oracle; which, as punctuation was not used in ancient times, might save the credit of the oracle either way.

Ibit eo quo vis, qui zonam perdidit.— HOR.—"He who has lost his girdle, will go wherever you please." Among the ancients, money, or the purse, was sometimes kept within the girdle. It is of the same meaning as our homely adage, "Hungry dogs eat dirty puddings." See *Græculus esuriens*, &c.

—*Id arbitror,*

Adprimè in vitâ esse utile, ne quid nimis. TER.

—"This I consider in life to be especially advantageous; that one do nothing to excess." See *Sunt certi*, &c.

Id cinerem aut manes credis curâre sepultos? VIRG—"Do you suppose that the ashes of the dead, or the shades of the buried, care for that?" The poet's less enlightened countrymen believed, however, that ghosts ate and drank at certain periods of the year, and especially at the time of the *Feralia*, which they celebrated in February. See Ovid's *Fasti*, b. ii. l. 566, *et seq.*

Id commûne malum, semel insanivimus omnes. MANTUANUS, *Ecl. i.*—"It is a common ill, that we have all been mad once."

Id demum est homîni turpe, quod mœruit pati. PHÆD.—"That only is really disgraceful to a man, which he has deserved to suffer."

Id ego jam nunc tibi renuncio tibi ut sis sciens. TER—"I now warn you of it, that you may be on your guard."

Id est.—"That is." Commonly expressed by the initials *i. e.*

Id facere laus est quod decet, non quod licet. SEN.—"To do

what is becoming, not what the law allows, is true merit."

There are many moral offences, which it is impossible to bring within the strict letter of the law, but which it is our duty to avoid equally with those which are criminal.

—*Id genus omne.* HOR.—"All that class." An expression which contemptuously alludes to the scum of the populace.

Id maxime quemque decet, quod est cujusque suum maxime.

CIC.—"That thing best becomes us, which belongs to our station." See *Ne sutor*, &c.

Id mutavit quia me immutatum videt. TER.—"Because he sees me unchanged he has changed."

Id nobis maxime nocet, quod non ad rationis lumen sed ad similitudinem aliorum vivimus. SEN.—"This is especially detrimental to us, that we live, not according to the light of reason, but after the fashion set by others." We "follow the multitude to do evil."

Id vero est, quod ego mihi puto palmarium,

Me reperisse, quo modo adolescentulus

Meretricum ingenia et mores posset noscere :

Matrem ut cum cognovit, perpetuo odierit. TER.

—"That is a thing that I really consider my crowning merit, to have found out the way by which a young man may be enabled to learn the dispositions and manners of courtesans, so that by knowing them betimes he may detest them for ever after."

—*Idem quod.*—"The same as." Commonly expressed by the initials, *i. q.*

Idem velle et idem nolle ea demum firma amicitia est. SALL.

—"To have the same tastes and the same dislikes—this in fact is the basis of lasting friendship."

Idoneus quidem mea sententia, præsertim quum et ipse eum

audivisset, ut scribat de mortuo ; ex quo nulla suspicio est, amicitia causâ, eum esse mentitum. CIC.—"In my opinion he is qualified to write (of the deceased), especially as he had been accustomed to hear him speak ; for which reason there can be no ground for suspicion, that he has, for motives of friendship, stated what is false."

Ignavis semper feriâ sunt. PROV.—"With fools it is always holiday." Idle persons can always find an excuse for indolence.

Ignavissimus quisque, et, ut res docuit, in pericūlo non ausūrus, nimio verbis et linguā ferox. TACIT.—“Every cowardly fellow, who, as experience tells us, will skulk in the hour of danger, is noisy and blustering with his words and language.” The best pictures of a blustering coward are the two captains, Thraso, in the *Eunuchus* of Terence, and Pyrgopolinices, in the *Miles Gloriosus* of Plautus, both of whom are first-rate vapourers.

Ignāvum fuccis pecus a præsēpibus arcent. VIRG —“ [The bees] drive from their hives the drones, a lazy race.”

Ignē quid utilis? si quis tamen ur̄re tecta
Compārat, audāces instruit igne manus. OVID.

—“What is there more useful than fire? and yet, if any one prepares to burn a house, it is with fire that he arms his rash hands.” Every blessing may be abused.

Ignem ne gladio fōdīto. Prov.—“Stir not the fire with a sword.” Do not irritate an angry person,—or, as we say, “add fuel to flame.”

Ignis fūtuus.—“A deceiving light.” The Will o’ the wisp, or Jack-a-lantern. These words are sometimes used figuratively to denote a false light, tending to lead men astray.

Ignis sacer. PLINY the Elder.—“St. Anthony’s fire,” or Erysypelas. Columella calls by the same name an incurable and contagious disease among sheep.

Ignorāmas.—“We are ignorant.” A term employed when a grand jury ignores an indictment. The word is jokingly applied to an ignorant man, a dolt.

Ignorantia facti excūsat. Law Max.—“Ignorance of the fact excuses.” A contract being falsely read or explained to an ignorant man, and executed by him under the false impression produced thereby, is void.

Ignorantia juris quod quisque tenētur scire nēm̄inem excūsat. Law Max.—“Ignorance of a law which every man is bound to know is no excuse.”

Ignorantia non excūsat legem. Law Max —“Ignorance is no plea against the law.” To the same effect as the last.

Ignoratiōe rerum bonārum et malūrum, maxīmē hōmīnum vita vexātur. CIC.—“Through ignorance of what is good and what is bad, the life of man is greatly troubled.”

Ignōrent pōpūli, si non in morte probāris,

An scires adversa pati — LUCAN.

—"The people would be ignorant, if you did not prove by your death that you were capable of supporting adversity."

Words addressed to Pompey, whom the poet represents as a hero, while he makes Julius Cæsar little better than a demon.

Ignoscas aliis multa, nil tibi. AUSEN — "Pardon others for many an offence, yourself for none."

Ignoscent si quid peccāvĕro stultus amīci,

Inque vicem illōrum patiar delicta libenter. HOR.

—"If I, in my foolishness, commit any offence, let my friends pardon it; I, in my turn, will willingly bear with their failings."

Ignoscito sæpe altĕri, nunquam tibi. SYR. — "Pardon others often, yourself never."

Ignōti nulla cupīdo. PROV. — "There can be no desire for that which is unknown." Our wants are very much increased by knowledge and example.

Ignōtis errāre locis, ignōta vidĕre

Flūmīna gaudĕbat, studio minūente labōrem. OVID

—"He loved to wander over unknown spots, and to see unknown rivers, his curiosity lessening the fatigue."

—*Ignōtum argenti pondus et auri.* VIRG. — "An untold weight of silver and gold."

Ignōtum per ignōtius. PROV. — "A thing not understood by a thing still less understood." An attempt at illustration which only adds to the previous obscurity.

Is qui vendunt, emunt, condūcunt, locant, justitia necessariā est. CIC. — "Justice is necessary for those who sell, who buy, who hire, and who let on contract"

Illicōs intra muros peccātur et extra. HOR. — "Sin is committed as well within the walls of Troy as without." Both sides are to blame.

Illa dolet verē quæ sine teste dolet. MART. — "She grieves sincerely who grieves when alone."

Illa est agrīcolæ messis iniqua suo. OVID. — "That is a harvest which ill repays its husbandman."

Illa fidem dictis addĕre sola potest. OVID. — "It is that

[the intention] alone that is able to give weight to what we say."

*Illā laus est, magno in gēnre et in divitiis maxīmis,
Libēros homīnem educāre, gēnri monumentum et sibi.*

PLAUT.

—"Tis some merit for a man of noble family and of ample wealth to bring up children, memorials of his race and himself."

*Illā placet tellus in quā res parva beātum
Mē facit, et tennes luxuriantur opes.* MART.

—"That spot has its especial delights, in which small means render me happy, and moderate wealth insures abundance."

Illā victoriā viam ad pacem patefecit.—"By that victory he opened a way to peace."

Illāso lūmine solem.—" [To look] at the sun with sight uninjured." Eagles are said to be able to do so. This is the motto of the Earl of Rosslyn.

*Illam, quicquid agit, quoquo vestigia flectit,
Compōnit furtum, subsequiturque decor.* TIBULL

—"In whatever she does, wherever she turns, grace steals into her movements, and attends her steps" So Milton:

"Grace was in all her steps, heaven in her eye,
In every gesture dignity and love" *Pur. Lost*, viii.

Ille crucem scēl̄ris pretium tulit, huc diadēma. JUV.—"This man found the cross the reward of his crime; that one, a diadem." History shows us how some men have gained a throne by the same steps which led others to the gallows.

—*Ille etiam cācos instāre tumultus*

Sape monet, fraudesque et opera tumescere bella. VIRG.

—"He often warns too that secret revolt is impending, and that treachery and pent-up warfare are ready to burst forth." The duty of a skilful statesman.

Ille fuit vitæ Mario modus, omnia passo

*Quæ pejor fortuna potest, atque omnibus uso
Quæ mēlior.*—

LUCAN.

—"Such was the course of Marius' life, who suffered all that ill fortune could inflict, and enjoyed all that good fortune could bestow." Marius experienced, perhaps, more vicissitudes than any man we read of in history. See Plutarch's Life of him.

Ille igitur nunquam direxit brachia contra

Torrentem ; nec civis erat qui libera posset

Verba animi proferre, et vitam impendere vero. JUV.

—“He never exerted his arms to swim against the stream, nor was he a citizen who would freely deliver the sentiments of his mind, and lay down his life for the truth.”

—*Ille potens sui*

Lætusque degit, cui licet in diem

Dixisse, Vixi : cras vel atrâ

Nube polum pater occupâto

Vel sole puro ; non tamen irritum

Quodcunque retrò est efficiet. HOR.

—“The man is master of himself, and lives happy, who has it in his power to say, ‘I have *lived* to-day ; to-morrow let the Omnipotent invest the heavens, either with black clouds, or with clear sunshine, still, he shall not efface what is past.”

Ille sinistrorsum, hic dextrorsum, abit : unus utrique

Error, sed variis illūdit partibus —

HOR.

—“One digresses to the right, the other to the left ; they are both equally in error, but are influenced by different delusions.”

Ille tñnet palmam ; palma petenda mihi est.—“He holds the palm, the palm must be sought by me.”

Ille terrarum mihi præter omnes

Angulus ridet.—

HOR.

—“That little spot of earth has charms for me before all others.” The charms of home.

Ille vir, haud magnâ cum re, sed plenus fidei.—“He is a man, not of ample means, but full of good faith.”

Illi inter sese magnâ vi brachia tollunt. VIRG.—“The workmen lift their arms in turns with mighty force.” Said of the Cyclopes, working at the forges of Etna. This line, when scanned, is expressive of the sound of alternate strokes on the anvil:

Illin | ter se | se mag | nâ vi | brachia | tollunt—

by the figure *Onomatopœa*. See a similar instance in *Quadrupedante putrem, &c.*

Ille mors gravis incūbat,

Qui, notus nimis omnibus,

Ignōtus mōritur sibi.

SÆM.

—“Death falls heavily upon him, who, too well known to all others, dies unknown to himself.”

Illi robur et æs triplex

Circa pectus erat, qui frāgilem truci

Commisit pēlāgo ratem

Primus.—

HOR.

—“That man must have had oak and three-fold bronze around his breast, who first intrusted a frail bark to the raging seas.”

Illiberāle est mentīri; ingñuum vērītas decet.—“It is a low thing to lie; truth alone bespeaks the man of high birth.”

Illic appōsito narrābis multa Lyæo. OVID.—“There, with the wine on the table, you will tell many a story.”

Illic et cantant quicquid didicēre theātris;

Et jactant faciles ad sua verba manus OVID.

—“There too they sing whatever snatches they have picked up at the theatres, and move their phant arms in tune to their words.”

Illōtis pēdibus ingrēdi. Prov.—“To enter with unwashed feet.” In reference to the custom of the ancients of washing the feet before entering a sacred place, or sitting down at meals. Sometimes applied to those who talk irreverently of sacred subjects.

Illuc est sapēre, qui ubicunque opus sit, animum possis flectere.

TER.—“It is true wisdom to be enabled to govern the feelings whenever there is a necessity for it.”

Illud amicitiae sanctum ac venerabile nomen

Nunc tibi pro vili sub pēdibusque jacet? OVID.

—“Is the sacred and venerable name of friendship now held cheap by you, and trodden under foot?”

Illud maxime rarum genus est eorum, qui aut excellenti ingñui magnitudine, aut præclārā eruditione atque doctrinā, aut utraq̃ue re ornāti, spatium deliberandi habuerunt, quem potissimum vitæ cursum sequi vellent. CIC.—“The number is especially small of those, who, either by extraordinary genius, or by remarkable erudition and knowledge, or by being endowed with either, have enjoyed the opportunity of deciding what mode of life, in especial, they would wish to embrace.”

In herbis juvenis tandem custode remoto

Gaudet equis canibusque, et aprici gramine campi,

*Cereus in vitium flecti, monitoribus asper,
Utilium tardus provisor, prodigus æris,
Sublimis, cupidusque, et amata relinquere pernix.* HOR.

—"The beardless youth, his tutor at length dismissed, devotes himself to horses and hounds, and the sword of the sunny Campus Martius, pliable as wax in receiving bad impressions, impatient of admonition, slow to see what is really for his good, profuse of money, high-spirited and full of eagerness, and prone to abandon the objects of his recent affection."

—*Immensum gloria calcar habet.* OVID.—"Glory affords an unbounded stimulus."

*Immo, duas dabo, inquit ille adolescens, una si parum est,
Et si duarum paenitebit, inquit, addentur duæ.* PLAUT.

—" 'Aye, I will give you two,' says this young man, 'if one is too little; and if you are not satisfied with two,' says he, 'two more shall be added' "

Immöritur studius, et amore senescit habendi HOR.—"He is dying from his very efforts, and in his eagerness to acquire wealth is becoming an old man "

Immortale odium, et nunquam sanabile vulnus. JUV.—"An undying hatred, and a wound that can never be healed."

Immortalia ne speres monet annus, et alium

Quæ rapit hora diem—

HOR.

—"That we are not to expect permanence in things, the year, and the hour that is hurrying past this delightful day, admonish us."

Imperare sibi maximum imperium est. SEN.—"To command one's self, is to exercise the greatest command "

Imperat aut servit collecta pecunia cuicque HOR.—"Money amassed either serves or rules us " It becomes either a slave or a tyrant, according to the way in which it is employed.

Impéria dura tolle, quid virtus erit?—"Remove all harsh restraints, what will become of virtue? "

Impèrium facîle iis artibus retinetur, quibus initio partum est. SALL.—"Empire is most easily retained by those arts by which it was originally acquired."

Impèrium flagitio acquisitum nemo unquam bonis artibus exerceuit. TACIT.—"No one ever employed sovereign power acquired by guilty measures, to promote good ends."

Imp̄rium in imp̄rio.—"One government existing within another." Said of a power assumed or set up in opposition to constituted authority.

Impetrāre oportet, quia æquum postūlas. PLAUT—"You ought to have your own way, as you only ask what is fair."

Implacābiles plerumque læsæ muliēres. PROV.—"Women when injured are generally implacable."

Implētus venter non vult studēre libenter.—"A belly well filled is not readily inclined to study." A mediæval line.

Impotentia excūsat legem. LAW MAX.—"Inability suspends the operation of the law." Natural infirmities disqualify a man from the performance of certain duties of a citizen; as in the case of lunatics, the blind, the dumb, &c.

Imprimātur.—"Let it be printed." The word generally used by the licenser of the press, in countries where the press is under the control of the government.

—*Imprōbæ*

Crescunt divitiæ, tamen

Curtæ nescio quid semper abest rei. HOR

—"Iniquitous wealth increases, yet something or other is ever wanting to our still incomplete fortune."

Imprōbe amor, quid non mortalia pectōra cogis? VIRG—"Oh, cruel love! to what dost thou not impel the human breast?"

Imprōbè Neptunum accūsāt, qui naufragium it̄rum facit. SYR.—"He who twice suffers shipwreck unfairly throws the blame on Neptune." Let experience teach you to avoid a danger which you have once escaped.

Imprōbi hōmīnis est mendācio fallēre. CIC—"It is the act of a bad man to deceive by falsehood."

Imprōbis aliēna virtus semper formidolōsa est SALL.—"By wicked men the virtue of others is always dreaded." They are afraid that comparisons will be made to their disadvantage.

Impūnitas semper ad deteriōra invitat. COKE—"Impunity always invites to still worse crimes."

In actu.—"In the very act."

In æquāli jure mēlior est conditio possidentis. LAW MAX.—"Where the rights are equal the condition of him who is in possession is the best." Equivalent to "Possession is nine points of the law."

In aere piscāri; in mare venāri. *Prov.*—"To fish in the air; to hunt in the sea." Said of persons attempting things for which by nature or circumstances they are utterly unfitted.

In amōre hæc omnia insunt vitia; injūriæ, Suspiciōnes, inimicitia, indūciæ, Bellum, pax rursus.—

TER.

—"In love there are all these evils; wrongs, suspicions, enmities, reconcilements, war, and then peace again."

In Anglā non est interregnum. *Law Max.*—"In England there never is an interregnum." See *Rex nunquam*, &c.

In annūlo Dei figuram ne gestāto. *Prov.*—"Wear not the image of the Deity in a ring." Do not use the name of God on frivolous occasions.

In aquā scribis. *Prov.*—"You are writing on water." You are wasting your labour.

In arēnā ædificas. *Prov.*—"You are building on sand." You are raising a fabric which cannot stand.

In beāto omnia beāta. *HOR.*—"With him who is fortunate everything is fortunate."

In cadūcum parietem inclināre. *Prov.*—"To lean against a falling wall." To rely upon a false or a feeble friend.

In calamitōso risus etiam injūria est. *SYR.*—"Even to smile at the unfortunate is to do an injury."

In capite.—"In chief." In the middle ages, those who held lands immediately of the king, and not of a mesne tenant, were called tenants *in capite*.

In capite orphani discit chirurgus.—"The surgeon practises on the orphan's head." A proverb of Arabian origin.

In causā faciili, cuius licet esse disert. *OVID.*—"In an easy cause any man may be eloquent."

In cælo nunquam spectatam impūnè comētam. *CLAUD.*—"A comet is never beheld in the sky without disastrous results." The appearance of a comet was supposed to be indicative of some calamity to mankind.

In cælo quies.—"In heaven there is rest." A motto very commonly used on hatchments.

In cælum jaculāris. *Prov.*—"You are aiming your dart against the heavens." Your anger cannot injure him against whom it is directed.

In commendam.—"As commended," or "intrusted." A

contendendam implies a licence to hold a living jointly with some benefice of higher rank.

In contingētibus et libēris tota rātio facti stat in voluntāte facientis. *Law Max.*—"In contingencies and on occasions where we are free to act, the reason of our doing depends on the will of the doer."

In corpore.—"In a body."

In curiā. *Law Term.*—"In court."

In dubus benignōra semper sunt præferenda. *Law Max.*—"In cases of doubt the side of mercy should always be preferred."

In eādē re utilitas et turpitudō esse non potest. *CIC.*—"In the same thing turpitude and advantage cannot coexist"

In eburnā vaginā plumbeus gladius—"A leaden sword in an ivory sheath." Said by Diogenes of a shallow, showy fop.

In equilibrio.—"In equilibrium."

In esse. *Law Term.*—"In actual being" That which exists.

In exornando se, multum temporis insūmunt muliēres. *TER.*—"Females spend too much time in bedecking themselves."

In extenso.—"In full," or "at large." Without abridgment. Used in reference to written documents.

In flagranti delicto.—"In glaring delinquency." In the very commission of the act.

In flammam flammæ, in mare fundis aquas. *OVID.*—"You heap flames upon flames, and pour water into the sea."

In flammam ne manum injicito. *Prov.*—"Thrust not your hand into the fire."

In fōribus scribat, occupātum se esse. *PLAUT.*—"Let him write upon the door that he is busy."

In formā pauperis. *Law Term.*—"In the form of a poor man." Where any person has just cause of suit, but is so poor that he is not worth five pounds when all his debts are paid, the court, on oath made to that effect, and a certificate from counsel that he has good ground of action, will admit him to sue *in formā pauperis*, without paying any fees to counsel, attorney, or the court.

In foro conscientiæ. *Law Term.*—"At the tribunal of conscience." According to the test supplied by our own conscience.

In fugâ fœda mors est, in victôria gloriôsa. CIC.—“Death is shameful in flight, glorious in victory.”

In furias ignemque ruunt; amor omnibus idem. VIRG.—“They rush into fire and fury, love is the same in all.”

In futuro.—“In future.” At a future time.

In hoc signo vinces.—“By this sign shalt thou conquer.”

This motto was adopted by the emperor Constantine, after his assertion that he had beheld a cross in the heavens, the fancied precursor of victory. It is the motto of the Earl of Arran, and other persons of rank.

—*In horâ sæpe ducentos,*

Ut magnum, versus dictabat, stans pede in uno. HOR.

—“He would often, as a great feat, dictate two hundred lines in an hour, standing in the same position” A description of the fluency of Lucilius, a witty but inelegant poet.

In hunc scœpŭlum cadăverôsi senes ut plurimum impingunt.—

“Old men on the verge of the grave are mostly wrecked upon this rock”—that of avarice.

In illo viro, tantum robur corpôris et ânîmi fuit, ut quocunque loco natus esset, fortunam sibi facturus videretur. LIVY.—

“In that man there was such great strength of body and mind, that in whatever station he had been born it seemed as though he was sure of making his fortune” Character of the elder Cato, as quoted by Lord Bacon.

In judicando criminôsa est celêritas. SYR.—“In giving judgment haste is criminal”

In limine.—“At the threshold.” Preliminary.

In loco.—“In the place;” meaning, “in the proper place,” “upon the spot.” It may also mean, “instead of.”

In loco parentis.—“In the place of a parent”

—*In lucro quæ datur hora mihi est.* OVID.—“The hour which is granted me, is so much gained.”

In magnis et vîluisse sat est. PROP.—“In great undertakings to have even attempted is enough.”

—*In malâ uxôre atque inimîco si quid sumas sumptus est;*

In bono hospîte atque amîco, quæstus est, quod sumitur.

PLAUT.

—“If you lay anything out on a bad wife or an enemy, that is an expense; but what is laid out on a deserving guest and a friend, is so much gained.”

In malis sperāre bonum. nisi innocens, nemo potest —“In adversity no one but the innocent can hope for happiness”

In manus.—A mediæval expression, meaning, “Into your hands I commend myself,” *commendo me* being understood.

In mari aquam quærit. *Prov.*—“He is looking for water in the sea.”

In mea vesānas habui dispendia vires,

Et valui pœnas fortis in ipse meas. OVID.

—“To my own undoing I had the strength of a madman; and for my own punishment did I stoutly exert it.”

In mēdias res. HOR.—“Into the very midst of a thing.”

Applicable to a person who without prelude plunges into the very midst of the matter in hand.

In mēdio tutissimū ibis. OVID.—“You will go most safely in the middle.” A middle course is the safest.

In melle sunt sitæ linguæ vestræ atque orātiōnes,

Corda felle sunt lita atque aceto

PLAUT.

—“Your tongues and your talk savour of honey; your hearts are steeped in gall and vinegar.”

In memoriā.—“In memory of”

In mercatūrā faciendā multæ fallaciæ et quasi præstigiæ exercentur.—“In commerce many deceptions, and, so to say, juggleries, are currently practised.”

In monendo sapiamus omnes, verum ubi

Peccāmus ipsi, non vidēmus propria.

—“We are all wise in giving advice, but when we ourselves commit faults, we see them not.”

In nocte consilium *Prov.*—“In the night is counsel.” Act not precipitately, but take time for reflection, or, as we say, “sleep on it.”

In nōmine Dōmīni incipit omne malum.—“In the Lord’s name every evil begins” A mediæval proverb, implying that the most sacred pretences are often made an excuse for the infliction of the greatest injuries.

In nova fert animus mutatas dicere formas

Corpora.—

OVID.

—“My design leads me to speak of forms changed into new bodies.”

In nubibus.—“In the clouds.”

In nuce.—“In a nutshell.”

In nullum avārus bonus est, in se pessimus. SYR.—“The

avaricious man is good to no one, but most hurtful to himself."

In nullum reipublicæ usum, ambiōsā loquēdā inclāruit. TACIT.—"He distinguished himself by ambitious oratory, of no advantage to the state." A good description of the career of a demagogue.

In omnia paratus.—"Prepared for everything."

In omnibus ferè minōri ætāti succurritur. Law Max.—"In nearly all respects a person under age is protected by the law." A minor can be sued only for money due for necessities; for the law encourages no one to supply him with luxuries.

In omnibus quidem, maxīmè tamen in jure, æquitas est. Law Max.—"In all things, but in law especially, equity is an ingredient." Equity tempers the asperity of the written law, and makes it pliable according to the requirements of the case.

In pace.—"In peace." The *in pace* was a monastic punishment in the middle ages. The offender was incarcerated or immured, the parting words addressed to him or her being *Vade in pace*, "Go in peace," which see.

In pace leōnes, in prælio cervi. Prov—"Lions in peace, deer in war." The character of braggarts.

In partibus.—"In the parts (beyond sea)," *transmarinis* being understood. In the Roman Catholic Church, titular bishops are said to be bishops *in partibus*.

In perpētuum rei memōriam—"In everlasting remembrance of the event." A motto on a memorial of any great event.

In pertūsum ingērimus dicta dolium. PLAUT.—"We are casting our words into a leaky cask." We are throwing away our advice.

In pios usus.—"For pious uses."

In pleno.—"In full."

In pontificālibus.—"In pontificals," or priestly robes.

In portu navigāre. Prov.—"To sail into harbour." To overcome difficulties with final safety. See *Inveni portum*, &c.

In posse. Law Term.—"In possible being." A child unborn is *in posse*.

—*In prece totus eram.* OVID.—"I was wholly wrapt in prayer."

- In principātu commutando sæpius Nil præter dōmīni nomen mutant paup̄res.* PHÆD.
 —“In a change of government, the poor mostly change nothing beyond the name of their master.”
- In propriā personā.*—“In proper person.” Personal appearance, used in contradistinction to appearance by a representative.
- In proverbium cessit, sapientiam vino obumbrāri.* PLINY the Elder.—“It has passed into a proverb, that wisdom is overshadowed by wine.”
- In puris naturalibus.*—“In a state of nature.” Stark naked. An expression used in a jocular sense.
- In quadrum rediḡre.*—“To make a matter square.” To reduce to order.
- In re.* Law Term.—“In the matter of.”
- In re malā animo si bono ut̄re, adjūvat.* PLAUT.—“In adversity, if you employ fortitude, it is of service.”
- In rebus dubiis plurīmi est audācia.* SYR.—“In matters of doubt, boldness is of the greatest value.”
- In rebus prosp̄ris superbiam magnōp̄re, fastidium, arrogantiamque fugiāmus.* CIC.—“In prosperity, let us especially avoid pride, disdain, and arrogance.”
- In referendā gratiā, debēmus imit̄ri agros fertiles qui plus multo aff̄runt quam accep̄runt.* CIC.—“In making a return for kindness, we ought to imitate fertile lands, which give back much more than they have received.”
- In saltu uno duos apros cap̄re.* PROV.—“In one cover to take two boars.” Similar to our proverb, “To kill two birds with one stone.”
- In se magna ruunt.*— LUCAN.—“Great interests clash with each other.” Their very extent is apt to bring them into collision.
- In secundis rebus nihil in quemquam superbē ac violenter consul̄re decet.* LIVY.—“In prosperity it becomes us to act towards no one with pride and violence.”
- In seipso totus, teres, atque rotundus.* HOR.—“A man perfect in himself, polished, and round as a globe.” A description of a man wholly occupied in mastering the inequalities of his own passions.
- In servitūte exp̄tunt multa inīqua;*
Habendum et ferendum hoc onus est cum labōre. PLAUT.

—"In servitude many hardships befall us; in pain this burden must be borne and endured."

In situ.—"In its site," or "position."

In solo Deo salus.—"Salvation in God alone." Motto of the Earl of Harewood.

In solo vivendi causa palāto est. JUV.—"The pleasures of the palate are their only reason for living."

In studio rei amplificandæ apparēbat, non avaritiæ prædam, sed instrumentum bonitātis quæri. CIC.—"In his anxiety to increase his fortune, it was evident that it was not the gratification of avarice that was sought, but the means of doing good." A compliment paid by Cicero to the virtues of Rabirius Postumus.

In summâ inanitūte versārī.—"To be engaged in the very height of frivolity," or, in a vain and silly pursuit.

In sylvam ligna ferre Prov.—"To carry wood to the forest." As we say, "To carry coals to Newcastle."

In te, Dōmine, sperāvī.—"In thee, O Lord, have I put my trust." The first line of a Psalm, and the motto of the Earl of Strathmore.

—*In te omnis domus inclināta recumbit*. VIRG.—"In thee are centred all the hopes of thy house." The words of Amata to her son Turnus, when about to engage in combat with Æneas.

In tēnu labor at tēnuis non gloria — VIRG.—"It is labour bestowed on a trifling subject, but not trifling is the glory." Said by Virgil in reference to the Fourth Book of his Georgics, which treats of the production and habits of bees.

In terrōrem.—"In terror." By way of warning. Any power of enforcing the execution of a bond, or of inflicting punishment, or of revealing a secret, may be held *in terrorem* against another. The rod and fool's cap are exhibited *in terrorem*.

In toto.—"In the whole." Entirely.

In toto et pars continētur.—"In the whole the part is contained."

In transitu.—"On the passage." Goods are *in transitu* when on their passage from the owner to the consignee, so designated to free them from duties or excise in their passage through countries where they are not to remain.

In tuo regno es.—"You are in your own kingdom." You are omnipotent here, or you would not have insulted me thus.

In turbas et discordias pessimo cuique plurima vis; pax et quies bonis artibus indigent. TACIT.—"In times of turbulence and discord, whoever is the most abandoned has the greatest power; peace and good order stand in need of repose."

In unoquoque virorum bonorum habitat Deus. SEN.—"God dwells within every good man."

In utero.—"In the womb."

In utramvis dormire aurem. PROV.—"To sleep on either ear." As we sleep most soundly when lying on the side, this proverb applies to a man who has made his fortune, and may take his ease.

In vacuo.—"In a vacuum."

In verbo.—"In a word."

In vino veritas. PROV.—"In wine there is truth." Reserve is laid aside when a person is under the influence of wine. See *Quod in*, &c.

In vitium ducit culpæ fuga — HOR.—"In flying from one vice, we are led into another."

— *In vitium libertas excidit, et vim*

Dignam lege requi. —

HOR.

—"Freedom degenerated into excess and violence that required to be regulated by law."

— *In vultu signa dolentis erant.* OVID.—"On his features there were signs of grief."

Inānem inter magnātes versandi gloriam pertinacissimè sectari.

—"Inveterately to hanker after the glory of associating with the great."

Inānis torrens verbōrum. QUINT.—"An empty torrent of words."

— *Incedimus per ignes*

Suppositos cineri doloso. HOR.

—"We are walking over fires that lie concealed beneath deceitful ashes." Our prospect of success appears encouraging, but we may encounter unforeseen disasters.

Incendit omnem fœminæ zelus domum. PROV.—"A jealous woman sets a whole house in a flame."

Incenditque animum famæ venientis amore. VIRG.—"And fires his soul with the love of coming fame."

Incerta hæc si tu postûles

Ratiōne certa facere, nihilo plus agas,

Quam si des op̄ram ut cum ratiōne insānias. TER.

—"If you expect to render these uncertain things certain by dint of reason, you will no more effect it than if you were to endeavour to be mad with reason."

Incerti sunt exitus belli. CIC.—"The results of war are uncertain."

Incertum est quo te loco mors expectet; itaque in omni loco illam expecta. SEN.—"It is uncertain in what place death awaits you; await it therefore in every place." "Live this day as if the last."

—*Incessu p̄tuit Dea.* VIRG.—"She stood revealed a goddess in her gait."

Incidit in Scyllam cupiens vitare Charybdim. PHILIP GUALTIER DE LILLE, a poet of the 18th century.—"He falls into Scylla in endeavouring to escape Charybdis." These were two whirlpools on the coast of Sicily, of which Scylla was the most dangerous. They caused the destruction of a part of the fleet of Ulysses. It is sometimes quoted "*Qui vult vitare, &c.*" See *Quo tendis, &c.*

Incipere multo est, quam impetrare, facilius. PLAUT—"It is much more easy to begin a thing than to complete it."

Incitamentum amoris musica.—"Music is an incitement to love."

Inclusio unius est exclusio alterius. LAW MAX.—"The inclusion of the one implies the exclusion of the other."

—*Incoctum generoso pectus honesto.* PERS—"A breast imbued with generous honour."

Incudi reddere. HOR.—"To return to the anvil." To reconsider a work, or return our performances to the anvil, to repair or repolish them.

Incultis asperisque regionibus diutius nives hærent, ast domitâ tellure, dilabuntur; similiter in pectoribus ira considit; feras quidem mentes obsidet, eruditas prælabitur. PETRON. ARBITER.—"In rugged and uncultivated regions the snow lies longer upon the ground, but on cultivated soil it soon disappears; in a similar manner anger affects our breasts; in those which are uncultivated it remains, but in those which are cultivated it quickly subsides."

Incurvat genu senectus. PROV.—"Old age bends the knee."

Inde datæ leges ne fortior omnia posset. LAW MAX.—"Laws

were given that the strongest might not have it all his own way."

Inde ira.—"Hence this resentment."

Index expurgatōrius.—An "Index expurgatory," or "purifying index." A list of books denounced by the pope as improper to be read by members of the Romish Church. Since it was originally compiled this Index has been frequently modified according to circumstances.

Indictum sit—"Let it be unsaid." Said by way of apology.

Indigna digna habenda sunt quæ hæres facit. PLAUT—"Unworthy acts must be looked upon as worthy if done by your master." See *Ita servum*, &c.

Indigne vivit per quem non vivit alter.—"He by whom no one else lives, does not deserve to live."

Indignor quidquam reprehendi, non quia crasse

Compositum, illepidumve putetur, sed quia nuper HOR.

—"I am annoyed that a thing should be found fault with, not because it is a heavy composition, or inelegant, but because it is modern."

Indignum est in eâ civitate, quæ legibus continetur, discendi à legibus—"In a state which is governed by laws, there ought to be no departure from them."

—*Indocilis privata loqui.*—LUCAN.—"Incapable of divulging secrets"

Indocti discant, et ament meminisse periti.—"Let the ignorant learn, and the learned take pleasure in remembering." A line by HENAU, often attributed to Horace.

Industriæ nil impossibile.—"To industry there is nothing impossible." A Latinized saying of Periander of Corinth, one of the seven wise men of Greece.

Indutus virtute ab alto.—"Endued with virtue from on high."

Inerat Vitellio simplicitas ac liberalitas, quæ, nisi adsit modus, in exitum vertuntur. TACIT.—"There was in Vitellius a frankness and liberality, which, unless tempered with moderation, must lead to ruin." Virtues in excess, unless guided by prudence, are frequently productive of ultimate evil. See *Insani sapiens*, &c.

Inest et formicæ sua bilis. PROV.—"Even the ant can feel anger." The humblest of beings in the animated world is

influenced by passion, though it often lacks the means of showing it. See *Habet et*, &c.

Inest sua gratia parvis.—"Trifles have their own peculiar charms."

Infandum, regina, jubes renovare dolorem. VIRG.—"You command me, O queen, to renew an unspeakable grief." Said by Æneas, with reference to the destruction of Troy, his native city, when requested by Dido to relate the history of its downfall.

*Infantem nudum cum te natūra creavit,
Paupertatis onus patienter ferre memento.* CATO.

—"As nature created you a naked infant, remember to bear with patience the burden of poverty."

*Infelix Dido, nulli bene juncta marito;
Hoc pereunte fugis, hoc fugiente peris.* AUSEN.

—"Hapless Dido, wedded under no good auspices to either husband; the one dying thou didst fly, the other flying thou didst die." SICHÆUS is here alluded to as her first husband, Æneas as the second.

Infinita est velocitas temporis, quæ magis apparet respicientibus. SEN.—"The swiftness of time is infinite, as is still more evident when we look back on the past."

Infra dignitatem—"Below his dignity." In cant parlance called *Infra dig.*

Infra tuam pelliculam te contine. PROV.—"Content yourself with your own skin." Live as becomes your circumstances. Said to the ass who was found wearing a lion's skin, and got cudgelled to death.

—*Ingeminant curæ, rursusque resurgens
Sævit amor, magnoque irarum fluctuat æstu.* VIRG.

—"Her cares redouble, and love, again arising, rages in her breast, and swells with a vast tide of passion."

Ingénio fœces conciliante placet. OVID.—"When the disposition charms, the features are pleasing."

—*Ingénio stat sine morte decus.* PROPERT.—"The honours of genius are immortal." See *Exegi monumentum*, &c., and *Jamque opus*, &c.

Ingeniorum cos æmulatio. PROV.—"Emulation is the whetstone of genius."

*Ingénium cui sit, cui mens divinior, atque os
Magna sonaturum, des nōminis hujus honorem.* HOR.

—"To him who possesses genius, a soul of diviner cast, and greatness of expression, to him give the honour of the name of poet."

—*Ingñium ingens*

Inculto latet hoc sub corpore.— HOR.

—"A great intellect lies concealed beneath that uncouth exterior."

—*Ingñium mala sæpe movent.*— OVID.—"Misfortunes often sharpen the genius."

—*Ingñium res*

Adversæ nudare solent, celare secundæ. HOR.

—"Adversity is wont to reveal genius, prosperity to conceal it."

Ingens telum necessitas. SEN.—"Necessity is a powerful weapon."

—*Ingentem firibus domus alta superbis*

Mane salutatantum totis vomit ædibus undam. VIRG.

—"The lofty palace, with its gorgeous portals, pours forth from every part whole torrents of courtiers, who have been paying their morning homage."

Ingentes animos angusto in corpore versant. VIRG —"In diminutive bodies they display mighty souls." Said by Virgil of the bees, but applicable to men, like Alexander the Great, and Buonaparte, small in person, but great in spirit.

Ingentes dominos, et clara nōmina famæ,

Illustrique graves nobilitate domos

Devita, et longè cautus fuge, contrahere vela,

Et te littoribus cymba propinqua vehat. SEN.

—"Shun mighty lords, and names illustrious in fame, and houses ennobled by exalted rank, and ever on your guard, fly from them afar; take in your sails, and let your bark hug the shore as it bears you along."

—*Ingñuas didicisse fidiłiter artes*

Emollit mores, nec sinit esse feros. OVID.

—"To have thoroughly learned the liberal arts refines the manners, and permits them not to be unpolished."

Ingrato homine terra pejus nil creat.—"The earth produces nothing worse than an ungrateful man."

Ingratum est beneficium quod diu inter manus dantis hæret; at bis gratum est, quod ultro offertur.—"The favour that

has been long delayed in the hands of the giver loses its value; but that is doubly grateful, which is offered voluntarily." See *Bis dat, &c*, and *Inopi beneficium, &c*.

Ingrātum si dixeris, omnia dicis. *Prov.*—"If you say he is ungrateful, you say everything." The ungrateful man is capable of any criminality.

Ingrātus est qui remōtis testibus agit gratiam. *SEN.*—"He is an ungrateful man who acknowledges his obligation when all witnesses are removed." A truly grateful man does not content himself with secret thanks for benefits conferred.

Ingrātus unus misēris omnibus nocet. *SYR.*—"One ungrateful man does an injury to all who are in distress." Many wretched but deserving persons go unrelieved, in consequence of the ingratitude of others.

Ingrēditurque solo, et caput infer nūbila condit. *VIRG.*—"She roves over the earth, while her head is hid among the clouds." A description of scandal.

Inimici famam non ita ut nata est ferunt. *PLAUT.*—"Enemies carry about reports not in the form in which they have originated."

Inimicus et invidus vicinōrum ōculus. *Prov.*—"An enemy and an envious man is an eye over his neighbours."

Iniqua nunquam regna perpetua manent. *SEN.*—"Rule unjustly gained is never of long duration."

Iniquissimam pacem justissimo bello antefero. *CIC.*—"I prefer the most unjust peace to the most just war."

Iniquum est aliquem rei sui esse iudicem. *COKE.*—"It is unfair that any one should be judge in his own cause."

Initia magistrātuum nostrōrum meliōra et firma finis inclināt. *TAC.*—"The commencement of our official duties is characterized by greater vigour and alacrity, but towards the end they flag." Too often the case in new undertakings.

Injuriā injuriā cohibere licet.—"We may escape an injury by the infliction of another." According to the law of nations, not of Christianity.

Injuriæ spretæ exolescunt, si irascāris agnita videntur. *Prov.*—"Injuries unnoticed lose their effect; if you are angry, they are seen to be acknowledged." You thereby afford a triumph to him who gave the affront.

Injuriā qui facturus est jam facit. *SEN.*—"He who is

about to commit an injury, has committed it already."

"Whoso hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John iii. 15. See also *Matt. v. 28*.

Injuriarum remedium est oblivio. *Prov.*—"Oblivion is the best remedy for injuries."

—*Injusta ab justis impetrari non decet;*

Iusta autem ab injustis, petere, insipientia 'st. *PLAUT.*

—"From the reasonable to ask what is unreasonable is not right; from the unreasonable to ask what is reasonable is sheer folly."

Innotat unda freto dulcis, leviorque marina est,

Quæ proprium mixto de sale pondus habet *OVID.*

—"Fresh water swims on the surface of the deep, and is lighter than that of the sea, which derives its peculiar weight from the admixture of salt."

Innuendo—"By making signs," or, "By nodding at." A covert hint or intimation is so called.

—*Inopem me copia fecit.* *OVID.*—"Plenty has made me poor." Narcissus says this, on finding that self-love has deprived him of a valuable treasure, the love of others. It may be applied to a writer, or speaker, whose expression is embarrassed by the copiousness of his thoughts.

Inopi beneficium bis dat, qui dat celerrime. *SYR*—"He confers a two-fold benefit on the needy man who confers it speedily." See *Bis dat*, &c., and *Ingratum est*, &c.

Inops, potentem dum vult imitari, perit. *PHÆD.*—"The needy man, while affecting to imitate the powerful, comes to ruin." Witness the Fable of the Frog and the Ox.

Inquinat egrégios adjuncta superbia mores. *CLAUD.*—"If pride accompanies, it is a blemish to the best of manners."

Insani sapiens nomen ferat, æquus iniqui,

Ultra quod satis est virtutem si petat ipsam. *HOR.*

—"Let the wise man bear the name of fool, the just of unjust, if he pursues even virtue herself beyond the proper bounds." See *Inerat Vitellio*, &c.

Insanientis dum sapientiæ

Consultus erro — *HOR.*

—See *Parcus Deorum*, &c.

Insanire parat certâ ratione modoque. *HOR.*—"He is preparing to show his madness with a certain degree of

reason and method." There is "method in his madness."
Insanire putas solennia me, neque rides. HOR.—"You think me mad like everyone else, and you do not laugh."

Insānus mēdio flumīne quēris aquam.—"You madly search for water, in the middle of a stream." Said of one who searches for what is wrong where there is nothing good to be found.

Insānus omnis furēre credit cēteros. SYR.—"Every madman believes that all others are mad."

—*Insequitur cumulo præruptus aquæ mons.* VIRG—"A steep mountain of waters follows with its towering height."

Insipientis est dicere, Non putārem. CIC—"It is the part of a fool to say, 'I should not have thought so'"

Insita hominibus naturā violentiæ resistere. TACIT—"It is by nature implanted in man to resist oppression"

—*Insuperata accidunt magis sæpe quam quæ speres.* PLAUT.—"Things not hoped for happen more frequently than things which you do hope for."

*Inspicere, tanquam in speculum, in vitas omnium
 Jubeo, atque ex illis sumere exemplum sibi.* TER.

—"I advise you to look into the lives of men, as though into a mirror, and from others to take an example for yourself."

Intēger vitæ scelerisque purus

Non eget Mauri jaculis neque arcu. HOR.

—"The man whose life is unblemished, and unstained by crime, needs not the javelins nor bow of the Moor." Such a man may be wounded in body, but will remain unscathed in soul.

Intēgra mens augustissima possessio. PROV.—"A mind unblemished is the noblest possession."

Intentio inservire debet legibus, non leges intentioni COKE.—"The intention ought to obey the laws, not the laws the intention." The laws ought not to be wrested from their original meaning, to suit the purposes of any one.

Inter alia.—"Among other things"

Inter amicos omnium rerum communitas. CIC.—"Among friends all property is common"

Inter arma leges silent. CIC.—"In the midst of arms the laws are silent." Martial law then takes the place of civic sway.

Inter cuncta leges, et percontabère doctos,

Quâ ratōne queas tradūcere lenīter ævum. HOR.

—"Under every circumstance you must read and consult the learned how you may be enabled to pass your life in quiet."

Inter delicias semper aliquid sævi nos strangūlat. PROV.—

"Amid our enjoyments there is always some vexation to torment us." See *Medio de fonte*, &c.

Inter finitimos vetus atque antiqua simulas,

Immortale odium et nunquam sanabile vulnus

Ardet adhuc——

Inde furor vulgo, quod nūmīna vicinorum

Odit uterque locus, cum solos credit habendos

Esse deos, quos ipse colit——

JUV.

—"An ancient and inveterate enmity between neighbours, an everlasting hatred, and an ever-rankling wound, still galls them both. Hence has sprung universal rancour, because each community hates the worship of its neighbour, as it believes that those gods only which itself holds sacred ought to be esteemed as such."

Inter indoctos etiam corydus sonat. PROV.—"To the unskilled the voice of the sparrow is music." A dunce even may impose on the illiterate. The *corydus* was a lark with an inferior note, found in the neighbourhood of Athens.

Inter malleum et incudem. PROV.—"Between the hammer and the anvil." Said of a person between the horns of a dilemma.

Inter nos.—"Between ourselves." "Not to let it go any further."

Inter pueros senex. PROV.—"An old man among boys." Said of a person who by his gravity of manners affects to be wiser than he really is.

Inter quadrupedes gloria prima lepus. MART.—"Of quadrupeds the chief glory is the hare." The Roman gourmands seemed to esteem this animal higher than we do; for we find Horace saying, *Fæcundi lepōris sapiens sectabitur armos.*—"A man of taste will look out for the shoulders of a pregnant hare."

Inter spem curamque, timōres inter et iras,

Omnem crede diem tibi diluxisse supremum :

Grata superveniet quæ non sperabitur hora. HOR.

—"In the midst of hope and care, in the midst of fear, and disquietudes, think every day that dawns upon you to be your last; the hour which shall not be expected will come upon you as a grateful boon."

—*Inter strepit anser olōres.* VIRG.—"A goose he gabbles among the swans."

—*Inter sylvas Acadēmi quærere verum.* HOR.—"Amid the woods of Academus to seek for truth." A spot near Athens where Plato lectured, and the philosophers met for discussion.

—*Inter utrumque tene.* OVID.—"Keep a mid course between the two extremes." See *In medio*, &c.

Inter vivos.—"Between" or "among the living."

Interdictum est ne bonus cum malifico usum ullius rei consocietur. PHÆD.—"It is forbidden a good man to hold any intercourse with an evil-doer."

Interdum lacrymæ pondēra vocis habent. OVID.—"Sometimes tears have the weight of words."

Interdum stultus benè loquitur. PROV.—"Sometimes a fool speaks to the purpose." We may learn something of even a fool.

—*Interdum vitia prosunt hominibus, Sed tempore ipso tamen apparet veritas.* PHÆD.—"Vices are sometimes profitable to men, but still, in time, the truth transpires."

Interdum vulgus rectum videt, est ubi peccat. HOR.—"Sometimes the populace sees things aright; at other times it errs."

Intērea dulces pendent circum oscūla nati; Casta pudicitiam servat domus. VIRG.

"Meantime his sweet children hang about his lips, and his chaste abode is the dwelling of virtue" See *At jam*, &c., and the corresponding lines in *Gray's Elegy*, Stanza vi.

Intērea gustus elementa per omnia quærunt, Nunquam animo prętiis obstantibus; intērius si Attendas, magis illa juvant, quæ plaris emuntur. JUV.

—"Meantime they search for delicacies throughout all the elements, with minds regardless of expense; watch them narrowly, and you will see that those things please most which cost the highest price."

Intērērit multum Davusne loquatur an heros. HOR.—"It is

of considerable consequence whether (the servant) Davus is speaking, or a hero." The poet here warns dramatic writers to make their characters speak in language appropriate to their station in life.

Intērest reipublicæ ut quisque re suâ benè utâtur.—"It is of importance to the state that every one should make a good use of his property."

Interpōne tuis interdum gaudia curis.—"Season your cares with joys sometimes."

Intolerābilis nihil est quam fœmina dives. JUV.—"Nothing is more unbearable than a woman with a full purse."

Intonuere poli et crebris micat ignibus æther. VIRG.—"The heavens thunder and the sky flashes with vivid lightnings."

—*Intra*

Fortūnam debet quisque manēre suam. OVID.

—"Every one is bound to live within his means." See *Crede mihi*, &c.

—*Intus et in cute novi.* PERS.—"I know thee inside and out." See *Ad populum*, &c.

—*Intus et in pectore agro*
Nascuntur dōmīni.— PERS.

—"In our own breasts, and from a morbid liver, our masters spring up." Our passions, if they are not our servants, will become our masters.

Intūta quæ indēcūra. TACIT.—"Those things which are unbecoming are unsafe."

Invendibili merci oportet ultro emptōrem abducere,
Proba merx fūcile emptorem repērit, tametsi in abstrūso sit.
PLAUT.

—"To unsaleable wares it is necessary to try to entice the buyer; good wares easily meet with a purchaser, although they may be hid in a corner."

Invēni portum, Spes et Fortūna valēte;
Sat me lusistis, ludite nunc alios.

"I've reach'd the harbour, Hope and Chance, adieu!

You've play'd with me, now play with others too."

Lines at the end of Le Sage's *Gil Blas*. Translated from the *Anthologia Græca*. See *Jam portum*, &c Burton ascribes this version, with some variations, to Prudentius.

Invēnies vestri præcōnia nōmīnis illic;

Invēnies animi pignōra multa mei. OVID.

—"There wilt thou find the commendations of thy name • there wilt thou find full many a pledge of my esteem."

Inventas aut qui vitam excoluere per artes,

Quique sui mōmōres alios fecere merendo. VIRG.

—"Men who have improved life by their discoveries in art, and who have insured remembrance by their good deserts."

Invidiā Sicūli non invenēre tyranni

Tormentum majus —

JUV.

—"Sicilian tyrants invented nothing that is a greater torment than envy." He alludes to the brazen bull of Perillus, made for the Sicilian tyrant Phalaris, in which his victims were roasted to death. This, as well as the cave of Dionysius of Syracuse, were productive of slight tortures compared with those produced by envy.

Invidiam ferre aut fortis aut felix potest. SYR.—"The brave or the fortunate are able to endure envy."

Invidiam placare paras, virtute relicta? HOR.—"Do you think of appeasing envy by forsaking virtue?"

Invidus alterius macrescit rebus optimis. HOR.—"The envious man grows lean on seeing the prosperity of another."

A description of the cankering effects of envy.

Invidus, iracundus, iners, vinosus, amator,

Nemo adeo ferus est, ut non milesceere possit,

Si modo cultura patientem commoedet aurem. HOR.

—"The envious, the choleric, the indolent, the slave to wine, to women—none is so savage that he cannot be tamed, if he will only lend a patient ear to discipline."

Invisa nunquam impéria retinentur diu. SEN.—"A sway that has incurred hatred is never held long."

Invisa potentia, atque miseranda vita eorum, qui se mutui quam amari malunt. CORN. NEP.—"The power is detested, and the existence wretched, of those who would rather be feared than loved."

Inviso semel principe seu bene, seu male, gesta premunt. TACIT.

—"A ruler once detested, his deeds, whether good or bad, lead to his downfall." Somewhat similar to our proverb—"Give a dog a bad name and hang him."

Invidia Minervā. CIC. and HOR.—"Minerva being unwilling."

Minerva being the goddess of wisdom, it was supposed that she was the bestower of that invaluable attribute.

If a work appeared to be destitute of wisdom, or genius, it was said to have been composed *invitâ Minervâ*, “against the will of Minerva.”

Invitat culpam qui peccatum præterit. SYR.—“He who passes a crime unpunished, encourages sin.”

Invitum qui servat idem facit occidenti. HOR.—“He who saves a man’s life against his will does just the same as if he murdered him.” His benevolence is as little estimated as if he were his most bitter enemy.

Involvère diem nimb et nox humida cælum

Abstulit. —

VIRG.

—“Clouds enwrapped the day, and humid night withdrew the heavens from our view.”

Ipsa hæret scöpiis, et quantum vertice ad auras

Æthærias, tantum radice in Tartära tendit. VIRG.

—“[The tree] itself cleaves fast to the rocks, and as high as it shoots upwards into the æthereal regions, so deep does it descend with its roots to Tartarus below.”

—*Ipsæ rursum concédite sylvæ.* VIRG.—“And you, ye woods, once more farewell!”

*Ipse dies agitat festos; fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenæe, vocat* —

VIRG.

—“The swain himself keeps holiday; and stretched on the grass, where there is a fire in the middle, and where his companions crown the bowl, he invokes thee, Lenæus, as he makes the libation.”

Ipse dixit.—“He himself said it.” He said it on his *ipso dixit*. A mere saying or assertion without proof.

Ipse Jupiter, neque pluens omnibus placet, neque abstînens.

Prov.—“Not even Jupiter himself can please all, whether he sends rain or whether he leaves off.”

Ipse pavet; nec qua commissas flectat habînas,

Nec scit quâ sit iter; nec si sciat impëret illis. OVID.

—“He becomes alarmed, nor knows which way to turn the reins intrusted to him, nor does he know the way; nor if he did know, could he control the steeds.” Persons who undertake what they cannot accomplish are in the predicament of Phaeton, when he attempted to guide the horses of the Sun.

Ipse semet canit. *Prov.*—"He sings about himself." In our phrase, "He is his own trumpeter."

Ipsi lætitiâ voces ad sidëra jactant

*Intonsi montes; ipsæ jam carmina rupes,
Ipsa sonant arbusta.*—*VIRG.*

—"The unshorn mountains themselves send forth their voices to the stars; even the rocks utter their song, the very shrubs resound."

Ipsissima verba—"The very identical words."

Ipso facto.—"In fact itself." "Absolutely," or "actually."

Ipso jure.—"By the law itself"

—*Ira furor brevis est.*—*HOR.*—"Anger is a short madness."

—*Ira quæ trahitur nocet;*

Professa perdunt odia vindictæ locum. *SEN.*

—"Resentment which is concealed is baneful; hatred avowed loses the opportunity of revenge." The object of the resentment is put upon his guard.

Iracundiam qui vincit, hostem superat maximum. *SYR.*—"He who overcomes his anger, subdues his greatest enemy."

Irarum tantos volvis sub pectore fluctus? *VIRG.*—"Do you harbour such torrents of anger in your breast?"

—*Iræ et verba locant.*—*MART.*—"They let out for hire their anger and their words." A satirical view of the duties of a pleader.

Iratus cum ad se redit, sibi tum irascitur. *SYR.*—"An angry man, when he returns to himself, is angry with himself." He is overwhelmed with self-reproach.

Ire tamen restat, Numa quo devēnit et Ancus. *HOR.*—"It still remains for you to go where Ancus and Numa have gone before"

Irrēpit in hominum mentes dissimulatio. *CIC.*—"Dissimulation creeps apace into the minds of men."

Irrigat ros herbam virentem, et calor solâris tēpēfacit.—"The dew waters the growing grass, and the sun's heat warms it."

Irritabis crabrōnes. *PLAUT.*—"You will irritate the hornets." Or, as we say, You will bring a hornet's nest about your ears.

Is cadet ante senem qui sapit ante diem. *Prov.*—"He dies

before he is old, who is wise before his day." See *Cito maturum*, &c.

Is est honos hōmīni pudīco, meminisse officium suum. PLAUT.—"To be mindful of his duty is true honour to an upright man."

Is hābitus animōrum fuit, ut pessimum facinus audērent pauci, plures vellent, omnes pōterentur. TACIT.—"Such was the state of feeling, that a few dared to perpetrate the worst of crimes, more wished to do so, all suffered it."

Is maxīmē divītis utitur, qui mīnīmē divītis indiget. SEN.—"He uses riches to the best purpose, who stands the least in need of riches."

Is mihi demum vivēre et frui animā videtur, qui aliquo negotie intentus, prælārī facinōris aut artis bonæ famam quarit. SALL.—"That man in fine appears to me to live and to enjoy life, who, being engaged in any business, seeks the reputation attendant upon some illustrious deed, or upon the discovery of some useful art."

Is mihi videtur amplissimus qui suā virtūte in altīorem locum pervēnit. CIC.—"He is, in my opinion, the greatest man, who has by his own virtues raised himself to a higher station."

Is mīnimo eget mortālis, qui mīnimum cupit. SYR.—"He of all mortals is the least in want, who desires the least."

Is ordo vitio carēto, ceteris spēcimen esto.—"Let this order be free from vice, and an ensample to the others." This injunction was contained in the Twelve Tables at Rome, and was addressed to the Senatorial or Patrician order. The highest in rank should be most careful to set a good example.

Is sapiens qui se ad casus accommodet omnes;

Stultus in adversis ire natator aquis.

—"He is the wise man who can accommodate himself to all contingencies, the fool struggles, like a swimmer, to go against the stream." This is not the motto of the *Iustus et tenax propositi vir*, but it is the one usually adopted by the man who "wants to get on in the world."

—*Istam*

Oro, (si quis adhuc precibus locus) exue mentem. VIRG.

—"I beseech you (if my entreaties can still have any effect) lay aside that intention."

Ita decens facies longis vitiabitur annis ;

Rugaeque in antiquâ fronte senilis erit. OVID.

—"That beauteous face will be spoiled by length of years, and the wrinkle of age will be on thy antiquated brow."

Isthuc est sapère, non quod ante pedes modo est

Vidère, sed etiam illa quæ futura sunt

Prospicere —

TER.

—"That is wisdom indeed, not to look at the present moment, but to look forward to what is to come."

Ita comparatam esse hominum naturam omnium,

Aliena ut melius videant et dijudicent,

Quam sua ! —

TER.

—"That the nature of men should be so constituted, that they can see and judge of other men's affairs better than their own !"

Ita dis est placitum, voluptatem ut mæror comes consequitur.

PLAUT.—"It has so pleased the gods that Sorrow should attend as companion on Pleasure."

Ita finitima sunt falsa veris, ut in præcipitem locum non debeat se sapiens committere. CIC.—"Falsehood borders so closely upon truth, that a wise man should not trust himself too near the precipice." A rebuke against quibbling.

Ita lex scripta est.—"To such effect is the law written."

The words of a man who argues tersely, and by the letter.

Ita me Di ament ! ubi sim nescio. TER.—"May the gods so love me, I know not where I am." I am bewildered, quite beside myself.

Ita nobilissima Græciæ civitas, quondam vero etiam doctissima sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset. CIC.—"So the most noble city of Greece, once too the most distinguished for learning, would have remained in ignorance of the monument of her most talented citizen, had it not learned from a man of Arpinum" (now Abruzzo). Cicero speaks of the city of Syracuse; he himself having found there the tomb of Archimedes, covered with weeds, and abandoned to oblivion.

Ita oportuit intrare in gloriam suam.—"Thus ought he to enter upon his career of glory."

—*Ita servum par videtur frugis se instituere ;*

Proinde heri ut sint, ipse item sit, vultum e vultu comparet ;

Tristis sit, si heri sint tristes ; hilâris sit si gaudeant.

PLAUT.

—"Thus does it seem becoming for a trusty servant to conduct himself; just as his superiors are should he be too; by their countenances he should fashion his own countenance; if his superiors are grave, let him be grave; if they rejoice, let him be merry." See *Indigna digna*, &c.

—*Ita vertēre sēria ludo.* HOR.—"Thus to turn serious matters into jest."

*Ita vita est hōminum, quasi, cum ludas tessēris ;
Si illud quod maxime opus est jactu non cadit,
Illud quod cecidit forte ul arte ut corrigas.* TER.

—"The life of man is just like playing with dice; if that which you most want to throw does not turn up, that which turns up by chance you must correct by skill."

Ita voluerunt, ita factum est.—"So they willed it, and so it has been done."

—*Iter factum corruptius imbre.* HOR.—"The way being rendered more disagreeable by the rain."

Iter pigrorum quasi sepes spinarum. From *Proverbs* xv. 19.

—"The way of the slothful is as a hedge of thorns."

*Iterum ille eam rem judicatam judicat
Majoreque multā mulctat.*— PLAUT.

—"He is trying a matter again that has been tried already, and is mulcting us again with a still heavier fine."

*Ixion quod versari narratur rotā
Volubilem fortunam jacturi docet.* PHÆD.

—"The story of Ixion whirling round upon the wheel, teaches us how changeful a thing is fortune."

J.

—*Jacet ecce Tibullus,
Vix manet e toto parva quod urna capit.* OVID.

—"See, here Tibullus lies; of one so great there hardly remains enough to fill a little urn."

Jacta est alea.—"The die is cast." The deed is done, and there is now no room for deliberation.

Jactitatio. Law Term.—"A boasting" Jactitation of marriage is a false boasting of a person that he, or she, is married to another, such not being the case. On a Libel

brought against the party guilty of jactitation, the ecclesiastical courts will impose silence on him or her

—*Jam desuetudine longā*

Vix subeunt ipsi verba Latina mihi. OVID.

—"From long disuse scarcely do Latin modes of expression recur to me." The complaint of Ovid, when in exile at Tomi in Pontus.

—*Jam istæ insipientia est,*

Sic viam in promptu gerere —PLAUT.

—"Why, this is sheer folly, thus to keep your wrath always bottled up in readiness"

Jam nunc minaci murmurare cornuum

Perstringis aures; jam litui strepunt. HOR.

—"Even now you stun our ears with the threatening murmur of horns; now the clarions sound."

Jam pauca aratro iugera regiæ

Moles relinquent. — HOR.

—"Princely palaces will soon leave but few acres to the plough." The allusion is to the vast tracts of land enclosed by the rich for purposes of ornament, and no longer available for the public benefit.

Jam portum invini, Spes et Fortuna valête!

Nil mihi vobiscum est, lūdite nunc alios.

—"I have now gained the harbour, Hope and Fortune, adieu! I have nothing to do with you, now go play with others." A translation by Sir Thomas More of an Epigram in the Greek Anthology. See *Inveni portum*, &c.

—*Jam protervā*

Fronte petit Lälage maritum. HOR.

—"Already, with unblushing face, does Lalage seek a husband."

Jam redit et Virgo, redeunt Sæturnia regna. VIRG —"Now the Virgin returns, now the Saturnian age returns." The supposed reign of Astræa, the goddess of justice, in the Golden Age.

—*Jam sævus apertam*

In rabiem cæpit verti jocus, et per honestas

Ire minax impune domos. —

HOR.

—"At length the bitter raillery began to be turned into open rage, and menaces with impunity to stalk through reputable houses."

Jam satis—ohē. A^US^ON.—“Hold—enough!”

—*Jam summa procū villārum culmīna fumant.* V^IR^G.—
“Now the high tops of the villages afar send forth their smoke.”

*Jamque opus exēgi, quod nec Jovis ira, nec ignis,
Nec pōtērit ferrum, nec edax abōlēre vetustas.* O^VI^D.

—“I have now completed a work which neither the anger of Jove, nor fire, nor the sword, nor consuming time, will be able to destroy.” A prediction of the poet, which, thus far, has been verified, and deservedly so.

*Jamque quiescēbant voces hōmīnumque canumque ;
Lunaque nocturnos alta regēbat equos.* O^VI^D.

—“And now the voices of men and the baying of dogs were lulled, and the moon or high was guiding the steeds of night.”

—*Jānuā lethi*

Sed patet immāni, et vasto respectat hiātu. L^UC^RET.

—“But the gate of death yawns with its wide and vast entrance.” “Broad is the way that leadeth to destruction.” *Matt.* vii 13.

Jānuus clausus.—“With closed doors;” that is, “in secrecy.”

Jasper fert myrrham, thus Melchior, Balthazar aurum.

*Hæc quicum secum portet tria nōmīna regum,
Solvitur a morbo, Dōmīni pietāte, cadūco.*

—“Jasper brings myrrh, Melchior frankincense, and Balthazar gold. Whoever carries with him the names of these three kings will be exempt, by the goodness of God, from the falling sickness.” A mediæval charm. These were said to be the names of the kings of the Magi, who were led by the star to the cradle of our Saviour in Bethlehem. They are usually called the Three Kings of Cologne.

Jejūnus raro stōmāchus vulgāria temnit. H^OR.—“A hungry stomach rarely despises plain food.”

—*Jovis omnia plena.* V^IR^G.—“All things are full of Jove.” The hand of Providence is visible everywhere.

—*Jubeo totas aperire fenestras.* O^VI^D.—“I bid you open all the windows.”

Jubilāte Deo.—“O be joyful in the Lord.” The beginning of the Hundreth Psalm.

—*Jucunda et idōnea dicere vitæ.* H^OR.—“To relate what

is agreeable and suited to our conduct in life." The useful, as well as the amusing. See *Omne tulit, &c.*

Jucunda est memōria prætēritōrum malōrum. CIC.—"The recollection of past evils is pleasant."

Jucunda rerum vicissitūdo.—"A delightful change of circumstances."

Jucundi acti labōres. CIC.—"The remembrance of difficulties overcome is delightful."

Jucundum et carum stērilis facit uxor amicum. JUV.—"A barren wife makes a dear and interesting friend." To those, namely, who are looking for her husband's money after his decease.

Jucundum nihil est, nisi quod rīfcit variētās. SYR.—"Nothing is pleasant that is not enlivened with variety."

Judex damnātur cum nocens absolvitur. SYR.—"The judge is condemned when the guilty is acquitted." That is, when the sentence is supposed to be dictated by corrupt motives, or to betray incapacity.

Judex non potest esse testis in prōpriā causā. COKE.—"A judge cannot be a witness in his own cause."

Judex non solum quid possit, sed etiam quid dēbeat ponderāre debet. CIC.—"A judge ought to weigh well not only what he may do, but also what he ought to do."

Judicandum est lēgibus, non exemplis. Law Max.—"We must judge according to law, not by precedent."

*Judice te mercēde caret, per seque petenda est
Externis virtus incomitāta bonis.* OVID.

—"In thy judgment, virtue needs no reward, and is to be sought for her own sake, unaccompanied by external benefits."

Judices qui ex lege judicātis, lēgibus obtemperāre dēbētis. CIC.—"You judges who judge according to the law, ought to be obedient to the law."

Judicia Dei sunt ita recondita ut quis illa scrutāri nullitēnus possit. CIC.—"The decrees of God are so impenetrable, that no one can possibly scrutinize them." The ways of Heaven are unsearchable. See *Job* v. 9; *Rom.* ii. 33.

Judicio acri perpendere. LUCRET.—"To weigh with keen discernment."

Judicis est innocentiae subvenire. CIC.—"It is the duty of the judge to succour innocence."

Judicis officium est, ut res, ita tempöra rerum

Quærere —

OVID.

—"It is the duty of a judge, to consider not only the facts, but the circumstances of the case."

Judicium Dei.—"The judgment of God." The name by which the *ordeal* by fire or water was called in the middle ages, because it was supposed that God would by his intervention manifest the guilt or innocence of the party tried.

Judicium pārium aut leges terræ.—"The judgment of our peers, or the laws of the land." By these only can an Englishman be condemned. Words from the *Magna Charta*, selected as his motto by that eminent judge, Lord Camden. The nobles are judged by the nobles, the commons by the commons, each by their peers.

Judicium subtile videndis artibus.—HOR.—"An acute discernment in understanding the arts."

Jugulāre mortuos. *Prov.*—"To stab the dead." To be guilty not only of needless cruelty, but also of cowardice.

Juncta juvant.—"United, they assist." Said of things trifling in themselves, but which, put together, acquire strength

Jungere dextras. VIRG—"To join right hands." Or, as we say, "to shake hands."

Jungere equos Titan vīlōcibus impirat Horis. OVID.—"Titan commands the swift-flying Hours to yoke the horses." The poet speaks of the *Hours*, which were personified under the names of *Eunomia*, *Dice*, *Irene*, *Carpo*, and *Thallo*, as harnessing the horses of the sun.

Jupiter est quodcunque vides, quocunque movēris. LUCAN.—"Where'er you turn your eyes, where'er you move, 'tis God you see." The doctrine of Pantheism.

Jupiter in multos tēmerāria fulmīna torquet,

Qui pēnam culpā non meruere pati.

OVID.

—"Jupiter hurls his lightnings at random against many who have not deserved punishment for any commensurate fault."

Jupiter tonans.—"The thunderer Jove." "The *Jupiter tonans* of debate," i. e. a "great gun" in argument.

Jura negat sibi nata, nihil non arrogat armis. HOR.—"He denies that laws were framed against him; he arrogates

everything to himself by force of arms." The acts of a tyrant or usurper.

Juratōres sunt jūdices facti. *Law Max.*—"The jurors are the judges of the facts"

Juravi linguā, mentem injurātam gero. *CIC.*—"I have sworn with my tongue, but I have a mind unsworn" I feel no constraint to perform my oath. The words of a man from whom an oath has been extorted by unlawful means and under duress, or the mental reservation of a subtle casuist.

Jure divīno.—"By Divine law," meaning, "by the will of Heaven," irrespective of the will of the people. The sovereigns of the line of the Stuarts were the last monarchs of Great Britain who claimed to govern by this title.

Jure humāno.—"By human law." By laws made and upheld by men. The present emperor of France professes to reign *jure humano*, "by the will of the people."

Jure repræsentatiōnis. *Law Term*—"By right of representation" As representing another party.

Jurgia præcipue vino stimulāta cavēto. *OVID*—"Especially avoid quarrels excited by wine"

Jus aliquod faciunt affinia vincūla nobis. *OVID*—"The links of connexion form a certain tie between us"

Jus civile.—"The civil law," i. e. the Roman law, which, to a certain extent, is still used in our ecclesiastical courts.

Jus civile neque inflecti grātū, neque perfringi potentiā, neque adulterārī pecūniā debet. *CIC.*—"The law of the land ought neither to be warped by favour, nor broken through by power, nor corrupted by money."

Jus divīnum.—"Divine right"

Jus gentium.—"The law of nations." Laws formed on strict principles of universal justice, and acknowledged by all nations of the civilized world as the basis of their international relations.

Jus postlimīni.—"The law of recovery." A Roman law which restored certain rights and privileges to one who had lost them was thus called.

Jus primogenituræ.—"The right of eldership."

Jus proprietātis.—"The right of property."

Jus regium.—"Royal right"

Jus sanguinis. *quod in legitimis successiōnibus spectātur, ipso*

nativitātis tempore quæsitum est. *Law Max.*—"The right of consanguinity, which is regarded in successions by law, is established at the very moment of our birth."

Jus summum sæpe summa malitia est. *TER.*—"Extreme law is often extreme wrong." See *Summum jus*, &c.

Justæ causæ facilis est defensio. *CIC.*—"It is easy to defend a just cause."

—*Justissimus unus*

—*Et servantissimus æqui.* *VIRG.*

—"Most just and most observant of what is right." The character of Rhipheus

Justitia erga Deum religio dicitur; erga parentes pietas.—*CIC.*—"Fulfilment of our duty towards God is called religion; towards our parents, piety."

Justitia est obtemperatio scriptis legibus. *CIC.*—"Justice is obedience to the written law."

Justitia nihil expetit præmi. *CIC.*—"Justice seeks no reward."

Justitia non novit patrem nec matrem, solum veritatem spectat *Law Max.*—"Justice knows neither father nor mother; it looks at truth alone."

Justitiâ tanta vis est, ut ne illi quidem, qui malificio et scèlère pascuntur, possint sine ullâ particulâ justitiæ vivere. *CIC.*

—"There is so vast a power in justice, that those even who live by crime and wickedness, cannot live without some small portion of justice among them." Hence the proverb which says that "There is honour among thieves."

Justitiæ partes sunt, non violere homines, verecundiæ non offendere. *CIC.*—"It is the duty of justice to do injury to no man; of propriety, to offend none."

Justum bellum quibus necessarium, et pia arma quibus nulla nisi in armis relinquitur spes. *LIVY.*—"War is just to those to whom it is necessary; and an appeal to arms is a sacred duty with those who have no hope left except in arms."

*Justum et tenacem propòsiti virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida.* *HOR.*

—"Not the rage of the people pressing to hurtful measures, not the aspect of the threatening tyrant, can shake

from his settled purpose the man who is just and determined in his resolution."

Juvenile vitium regere non posse impetum. SEN.—"It is the failing of youth, not to be able to restrain its own impetuosity."

Iuxta fluvium puteum fodit. PROV.—"He is digging a well close by a river." Said of a person adding to a supply which is already more than sufficient.

K.

Kyrie eleison.—"Lord, have mercy upon us." Two Latinized Greek words in common use in the responses of the Romish Church.

L.

LL. D. for "*Legum Doctor*," "Doctor of Laws."

L. S. for "*Locus sigilli*," which see.

Labitur et labetur in omne volubilis ævum. HOR.—See *Rusticus expectat*, &c.

Labitur occulte, fallitque volubilis ætas. OVID.—"Age glides stealthily on, and beguiles us as it flies."

—*Labor omnia vincit*

Improbis.— VIRG.

—"Incessant labour conquers everything."

—*Labōrum*

Dulce levāmen.— HOR.

—"The sweet soother of my cares." The words addressed by the poet to his lyre, the solace of his leisure hours.

—*Lachrymæque decōræ,*

Grātior et pulchro vñiens in corpore virtus. VIRG.

—"His graceful tears, and a merit that still more commends itself in a beauteous person."

—*Lactuca innātat acri*

Post vinum stōmacho.— HOR.

—"Lettuce after wine floats on an acrid stomach." Words to be borne in mind by the *bon vivant*.

Lætus in præsens ânîmus, quod ultra est

Odërît curâre, et amâra lento

Tempëret risu. Nihil est ab omni

Parte beatum.

HOR.

—"The mind that is cheerful at the present hour, will be indifferent about anything beyond it, and meet the bitters of life with a complacent smile. Nothing is blessed on every side."

Lætus sorte tuâ vives sapienter.—"If you are wise you will live contented with your lot."

Lâpîdes lôquîtur, cåveant lectôres ne cërëbrum iis excîtiât.—

"He speaks stones; let his readers take care that he does not knock their brains out." See *Plautus, Aulul.* 11. 1 29.

Lapis philosophôrûm.—"The philosopher's stone." A supposed mineral, sought by the alchemists of the middle ages, the property of which was to transmute the base metals into gold.

Lapis qui volvitur algam non gënërat. *Prov.*—"A rolling stone finds no sea-weed." Or as we say, "A rolling stone gathers no moss." The figure, in the Latin, refers to the stone on the sea-shore, upon which, as it rolls to and fro, the sea-weed does not collect.

Lapsus calâmi.—"A slip of the pen."

Lapsus linguæ.—"A slip of the tongue."

Lascivi sôbôles gregis. HOR.—"The descendants of a wanton race."

Lateat scintillûla forsan.—"Some small spark may lie perchance concealed." These words (in reference to the vital spark) have been adopted as the motto of the Humane Society for the recovery of persons apparently drowned.

Lâtrem lavas. *Prov.*—"You are washing a brick." This was originally said of unburnt bricks, which the more they were scoured, the more muddy they became. "You are making bad worse."

—*Latet anquis in herbâ.* VIRG.—"A snake lies bidden in the grass." Individuals, like armies, suffer most from perils that lie in ambush.

Lâtrus regnes, âvidum domando

Spirîtum, quam si Libyam remôtis

Gädibus jungas, et úterque Pænus

Serviat uni.

HOR.

—“You may possess a more extensive dominion by controlling a craving disposition, than if you could unite Libya to the distant Gades, and the natives of either Carthage were subject to you alone.”

Latrant me, lăteo ac tăceo.—“They bark at me, but I lie hid, and hold my tongue.”

Latrante uno, latrat statim et alter canis. *Prov.*—“When one dog barks, another at once barks too.”

Latrantem curatne alta Diăna canem? *Prov.*—“Does Diana on high care for the dog that bays her?”

Laudāri a laudāto viro. *CIC.*—“To be praised by a man who deserves praise.”

Laudat vênāles qui vult extrūdĕre merces. *HOR.*—“He praises the wares he has to sell who wishes to push them off upon others.”

—*Laudāto ingentia rura,*
Exiguū cōlito. *VIRG.*

—“Commend large estates, but cultivate a small one.”
You will both avoid giving offence to others, and will insure your own happiness and peace of mind

—*Laudātor temporis acti.* *HOR.*—“A praiser of times past.” An old man, who, like Nestor in the Iliad, is always praising the men and manners of former times. A weakness both amiable and natural. See *Ætas parentum*, &c.

—*Laudātur ab his, culpātur ab illis.* *HOR.*—“He is praised by these, censured by those.”

Laudibus arguitur vini vinōsus — *HOR.*—“The drunkard is convicted by his praises of wine.”

Laudis amōre tumes? sunt certa pūcĭla quę te
Ter purē lecto, pōtĕrunt recreāre, libello. *HOR.*

—“Do you swell with the love of praise? There are [in philosophy] certain purgations which can restore you, a certain treatise being thrice perused with purity of mind.”

Laudo Deum verum, plebem voco, congrĕgo clerum,
Defunctos ploro, pestem fugo, festa decoro.

—“I praise the true God, I summon the people, I assemble the clergy, I mourn the dead, I put to flight the plague, I celebrate festivals.” Inscription on a church bell. See *Funera*, &c.

Laudo, malum cum amīci tuū ducis malum. *PLAUT.*—“I

commend you for considering the affliction of your friend your own affliction."

Laureum bacillum gesto. *Prov*—"I carry a sprig of laurel." I am proof against all dangers. The laurel was thought by the ancients to be an antidote against poison, and to afford security against lightning.

Laus Deo.—"Praise be to God"

Laus in proprio ore sordescit. *Prov*—"A man's own praise of himself is unseemly." "Self-praise is no recommendation."

Leberride cæcior. *Prov.*—"Blinder than a serpent's slough." Which has holes only instead of eyes.

Legē totum si vis scire totum.—"Read the whole if you wish to know the whole." It is not easy to judge of a book on one connected subject, by reading a bit here and there.

Legem brevem esse oportet quo facilius ab imperitis teneatur. *SEN*—"A law ought to be short that it may be the more easily understood by the unlearned"

Leges a victoribus dicuntur, accipiuntur a victis. *CURT.*—"Conditions are made by the conquerors, accepted by the conquered"

Leges ad civium salutem, civitatumque incolumitatem conditæ sunt. *CIC.*—"Laws were made for the safety of citizens, and the security of states."

—*Leges mori serviunt.* *PLAUT.*—"The laws are subservient to usage"

Leges sunt inventæ quæ cum omnibus semper unâ atque eâdem voce loquerentur. *CIC.*—"Laws are so made that they may always speak with one and the same voice to all." Good laws are no respecters of persons.

Legis constructio non facit injuriam. *Law Max*—"The construction of the law does injury to no man." For instance, it will not suppose a man to grant away that which rightfully belongs to another.

—*Legitimâ fraudatur litæra voce;*

Blasæque fit jussu lingua coacta sono *OVID.*

—"The letters are deprived of their full sound, and the lisping tongue is contracted with an affected pronunciation."

Legum ministri magistratus, legum interpretes iudices; legum omnesque idcirco omnes servi sumus, ut liberi esse possimus.

CIC.—"The magistrates are the ministers of the law, the

judges the interpreters of the laws; we all, in fine, are the servants of the law, that we may be free."

Lenior et melior fis, accedente senectâ? HOR.—"Do you become milder and better, as old age approaches?"

Leniter ex merito quidquid patiâre ferendum est,

Quæ venit indignè pœna dolenda venit. OVID.

—"Whatever you suffer deservedly should be borne with patience; the penalty that comes upon us undeservedly comes as a ground for complaint." The poet thus consoles himself, upon his banishment to Thrace without having deserved it.

Lentiscum mandâre. Prov.—"To chew mastich." Said of people over-nice about their personal appearance. Gum mastich is a whitener of the teeth, and a preserver of the gums.

Leônem larvâ terres. Prov.—"You are for frightening a lion with a mask."

Leonina societas. Prov.—"A lion's society." A partnership where one individual engrosses the whole power and authority. See the Fable of the Lion in Partnership, in *Phædrus*, b. i. f. 1.

Leonini versus.—"Leonine verses." These consist of Latin hexameters, or hexameters and pentameters, in rhyme. There are various kinds; but the most common is that in which the cæsura in the fifth syllable rhymes with the end of the line, thus:

En rex Edwardus debacchans ut leopardus.

("Lo! king Edward, raging like a leopard.")

Other metres are however used in the Leonine hymns of the Roman Catholic Church. The name is said to have been derived from Leoninus, a monk of the twelfth century. He may very possibly have revived the use of these rhymes; but we find them composed as far back as the third century.

Leônibus ora a magistris impûnè tractantur. SEN.—"The mouths of lions are handled with impunity by their keepers." That which is dangerous to one man may be done in safety by another.

Lepidi mores turpem ornatum facîle factis comprobant. PLAUT.—"Good morals have no difficulty in setting off a lowly garb."

Lēpōris vitam vivit. *Prov.*—"He lives the life of a hare."
He is always full of fears and anxiety.

Lēpos et festīvitas orātiōnis. *Cic.*—"The pleasantry and playfulness of his conversation."

—*Leve fit quod benè fertur onus.* *OID.*—"The load becomes light which is borne with cheerfulness."

Leves hōmīnes futūrī sunt imprōvīdī. *TACIT.*—"Light-minded men are careless of the future."

Lēvna perpassi sumus, si flēnda pātīmur. *SEN.*—"We have had to suffer but trifles if our sufferings are merely such as we should weep for." Real misfortunes require something more than tears as their remedy.

Lēviōra sunt iŕjūria, quæ repentinō ālīquo motu accīdunt, quā ea quæ meditāte pręparāta inferuntur. *Cic.*—"The injuries which befall us unexpectedly are less severe than those which we are deliberately anticipating."

Levis est dolor qui capere consilium potest. *SEN.*—"That grief is but light which can take counsel."

Lēvius solet timere qui prōpīus timet. *SEN.*—"A man's fears are diminished when the danger is near at hand." Dangers appears less formidable when looked in the face.

Lex appetit perfectum. *Law Max.*—"The law aims at perfection."

Lex citius tolerare vult privatum damnum quam publicum malum. *COKE.*—"The law will sooner tolerate a private loss than a public evil."

Lex est, quæ in Græcōrum conviviis obtinētur, aut bibat aut abeat. Et rectè. Aut enim fruātur ālīquis, pāriter cum āliis, voluptāte potandī; ut ne sobrius in violentiam vinolentōrum incīdat ante discēdat. *Cic.*—"At the banquets of the Greeks a custom prevails, that every man shall either drink or begone: and with good reason: for every man should enjoy, equally with the rest, the pleasure of drinking; lest he, being sober, should witness any violence of conduct, before he departs, on the part of those who are overtaken with wine."

Lex nēmīnem cogit ad impossibilia. *Law Max.*—"The law compels no man to do impossibilities." If a man under a penalty in a bond undertakes to do a physical impossibility, the law will not allow the penalty to be recovered.

Lex nēmīni operātur inīquum; nēmīni facit injuriam. *Law Max.*—"The law works injustice to no man, does injury to none."

Lex non scripta.—"The unwritten law." The common law of England, which originated in custom prior to the time of Richard I., and has never been committed to writing. The eldest son inherits realty to the exclusion of the younger children under the *Lex non scripta*.

Lex prospicit non respicit. *Law Max.*—"The law is prospective, not retrospective."

Lex scripta.—"The written" or "statute law."

Lex talionis.—"The law of retaliation," or "of requital." "An eye for an eye, a tooth for a tooth." This is the law of revenge, not of justice, and not unlike what the Americans call "Lynch Law."

Lex terræ—"The law of the land." A term used in contradistinction to the "civil law."

Lex universa est quæ jubet nasci et mori. *Syr.*—"There is one universal law which commands that we shall be born and shall die."

Libra te metu mortis. *Sen.*—"Deliver thyself from the fear of death." By doing your best to insure the reward of a good life.

Libri parentes alant, aut vinciantur.—"Let children support their parents, or be imprisoned." A Roman law.

Librius quam ut imperantium mēmīnissent. *Tacit.*—"Too freely to remember their own rulers."

Libertas est potestas faciendi id quod jure licet. *Law Max.*—"Liberty is the power of doing that which the law permits." The proper estimate of real liberty.

Libertas, quæ sera, tamen respexit inertem. *Virg.*—"Liberty which, though late, looked back upon me in my helpless state."

—*Libertas ultīma mundi*

Quo steterit fūienda loco.— *Lucan.*

—"In the spot where liberty has made her last stand must she be smitten." A sentiment attributed by Lucan to Julius Cæsar.

Libidinōsa et intempērans adolescentia effæctum corpus tradit senectūti. *Cic.*—"A youth of sensuality and intemperance transmits to old age a worn-out body."

Libido effrenāta effrenātam appetentiam efficit. Prov.—“Unbridled gratification produces unbridled desire.” See *Sic quibus*, &c.

Libra justa justitiam servat.—“A just balance preserves justice.”

—*Liceat concēdere veris.* HOR.—“It is only right to yield to truth.”

*Licet superbus ambūles pecuniā,
Fortūna non mutat genus.* HOR.

—“Although you may strut about, proud of your money, fortune does not change birth.” Words addressed to a conceited *parvenu*.

—*Licuit, semperque licēbit
Parcere personis, dicere de vitiis.*

—“It ever has been lawful, and ever will be, to spare the person, but to censure the vice.”

Lignum vitæ.—“The wood of life.” Boxwood, or the wood of the *guaiacum officinale*, is popularly so called.

—*Lamæ labor et mora.* HOR.—“The labour and tediousness of the file.” The wearisome labour of correcting and giving the last polish to a work.

Lingua mali loquax malæ mentis est indicium. SYR.—“An evil tongue is the proof of an evil mind.” Because “Out of the abundance of the heart the mouth speaketh.” *Luke vi 4, 5.*

—*Lingua mali pars pessima servi.* JUV.—“The tongue is the worst part of a bad servant.” If a servant is unprincipled, the opportunities which he has for slander render his power for evil ten-fold greater.

—*Lingua melior, sed frigida bello
Dextera.*— VIRG.

—“Excelling in speech, but of a right hand slow to war.” The description given of Drances.

Lingua, sile; non est ultra narrabile quicquam. OVID.—“My tongue, be silent; not another word must be said.”

—*Linguarum centum sunt, oraque centum,
Ferreæ vox.*— VIRG.

—“It has a hundred tongues, a hundred mouths, a voice of iron.” The attributes of rumour.

—*Linguarum prorsus non nego
Habere atque agere maximas me gratias:
Verum oculis ut privetur opto perfidis.* PRÆD.

—"I do not deny that to your tongue I owe most sincere thanks, and I return them; but I wish you may be deprived of your perfidious eyes." Said to one who, though he may hold his tongue, still acts the traitor by his significant looks.

Lingam alicujus fūtilem ac ventōsam retundere. LIVY.—"To silence the babbling empty tongue of a person."

Lingam compescere, virtus non minima est.—"To restrain the tongue is not the least of virtues."

Linguenda tellus, et domus, et placens

Uxor, neque harum, quas colis, arborum,

Te, præter invisas cupressos,

Ulla brevem dñm sequitur.

HOR.

—"Your estate, your house, and your pleasing wife must be left, nor shall any of these trees which you are tending follow you, their owner for a brief space, except the hated cypresses." The cypress was planted near the graves of the dead

Lis litem gēnerat. Prov.—"Strife begets strife."

Litem paret lis, noxa item noxam parit. Prov.—"Dispute begets dispute, and injury begets injury."

Litēra canīna.—"The canine letter." The letter R is so called, as it seems to be pronounced by a dog when he snarls, "Grr, Grrr," as Rabelais says.

Litēra scripta manet.—"The written letter remains." Words may escape our memory, but that which is written remains established as proof of the intention of the writer. Probably a portion of a mediæval pentameter.

Litēra Bellērophontis. Prov.—"Letters of Bellerophon." Prætus, king of Argos, suspecting that Bellerophon had attempted to corrupt the chastity of his wife, sent him to the king of Syria with a sealed letter directing him to put the bearer to death. Hence letters which are dangerous to the bearer are called *Litēra Bellērophontis*.

Litēra humaniōres.—"Polite literature," or "arts," in University parlance.

Littus ama, altum alii teneant.—VIRG.—"Hug the shore, let others stand out into the deep." Figuratively applied, these words warn us not to launch out into hazardous enterprises, but to consult the dictates of prudence.

Lividi limis oculis semper aspiciunt aliōrum commōda. CIC.—

"Envious men always view with jealousy the prosperity of others."

Loc. cit. for *Loco citato*.—"In the place quoted."

Locum tenens.—"Holding his place," meaning, a person acting for, or holding the office of, another. A substitute or deputy, or, more strictly speaking, a *lieutenant*.

—*Locus est et pluribus umbris*. HOR.—"There is room enough for more to introduce their friends." The "*umbra*," or "shadow," was a guest's friend, allowed by the Roman custom to accompany him at banquets and entertainments.

Locus in quo.—"The place in which." Meaning, the place or position which was previously occupied.

Locus sigilli.—"The place for the seal"—which is pointed out in copies of deeds or sealed documents by the letters L. S.

Locus standi.—"A place for standing." A position assumed in argument.

—*Longa est injūria, longæ*

Ambages.— VIRG.

—"Lengthened is the story of my wrongs, tedious the detail."

Longa mora est, quantum noxæ sit ubique repertum

Enumerāre : minor fuit ipsa infūmia vero. OVID.

—"It were an endless task to enumerate how great an amount of guilt everywhere prevailed; even the report itself was below the truth." The words of Jupiter when he found it necessary to destroy mankind by the deluge.

—*Longa via est, nec tempōra longa supersunt,*

Dixit ; et hospitibus janua nostra patet. OVID.

—" 'Long is the road,' said he, 'and little of the day remains; my door too is ever open to the stranger.'"

Longè aberrat scopo.—"He is wide of the mark." "He has wandered far from his sphere."

Longè absit.—"Far be it from me." Or as we say, "God forbid."

—*Longè mea discrepat istis*

Et vox et ratio.— HOR.

—"Both my language and my sentiments differ widely from theirs."

Longum iter est per præcepta, breve et effīcax per exempla.

SEN.—“The road by precept is long; by example, short and effectual.”

Loquendum ut vulgus, sentiendum ut docti. COKE.—“We should speak with the populace, think with the learned.”

Lotis manibus —“With clean hands.”

Lubrica nascentes implent conchylia lunæ. HOR.—“The increasing moon plumps up the slippery oyster.” A dictum to be remembered by the epicure.

Lubrica statio et proxima præcipitio. —“A slippery spot, and on the edge of a precipice.”

Lubrici sunt fortunæ gressus. —“The footsteps of fortune are slippery.”

Lubricum linguæ non facile in pœnam est trahendum LAW MAR.—“A slip of the tongue ought not to be punished without due consideration.”

Lucem redde tuæ, dux bone, patriæ;

Instar veris enim vultus ubi tuus

Affulsit p̄p̄ulo, gr̄atior et dies,

Et soles m̄lius nitent

HOR.

—“Restore, O excellent prince, light to thy country; for, like the spring, wherever thy countenance has shone, the day passes more agreeably for the people, and the sun has a superior lustre.” An eulogium, addressed by the poet to the emperor Augustus, during his absence from Rome.

—*Lucet, eamus*

Quo ducit gula. — HOR.

—“It is day, let us go whither appetite leads us”

Lucidus ordo. HOR.—“Perspicuous arrangement.” METHOD.

—*Lucri bonus est odor ex re*

Quâlibet. —

JUV.

—“The smell of gain is good, come from what it may.”

Vespasian made this reply to his son Titus, when he expostulated with him upon his imposing a tax upon urine.

—*Lucrum amare nullum amatorem decet.* PLAUT.—“No lover ought to be in love with pelf.”

Lucrum malum æquale dispendio. PROV.—“An evil gain is equal to a loss.” “What is ill-gotten rarely thrives.”

Luctantem Icãriis fluctibus Africum

Mercator metuens, otium et oppidi

Laudat rura sui: mox reficit rates

Quassas, induciliis pauperiem pati. HOR.

—"The merchant, dreading the south-west wind contending with the Icarian waves, commends the tranquillity and the rural retirement of the country-town; but soon, incapable of being taught to endure poverty, he refits his shattered bark."

Luctantes ventos tempestâtesque sonôras

Impêrio premit.—

VIRG.

—"He represses by his control the struggling winds, and the resounding tempests." Said in allusion to the sway of Æolus, the god of the winds.

Lucus à non lucendo.—That is, *Lucus*, "a grove," is derived, by antiphrasis, from *non lucere*, "not to admit light," because, as the grammarians said, it does not allow the light of the sun to shine through it. This derivation is found in Servius on Æneid I., Charisius, and Diomedes Quintilian (i. 6) also notices it, but merely to ask whether such derivations from contraries can possibly be received by reasonable people; some critics having also imagined that *ludus*, "a school," was so called *à non ludendo*, because no play was allowed in it, and that Pluto was called *Ditis*, "rich," because he was *minime dives*, "not at all rich." Vossius condemns the derivation of *lucus* from *luceo* as a mere fancy of the grammarians, and alludes to another given by Isidore, xiv. 8, *à collucendo crebris luminibus religionis causâ*, "from the number of lamps or torches that were often lighted in the sacred groves," *lucus* being properly a grove consecrated to some deity, though often used in a general sense. But Vossius prefers on the whole to derive it from *λόχος*, "an ambush." Others would have it for *lugus* from *λύγη*, "darkness." The real etymology is quite uncertain. Servius, who favours the derivation from *luceo*, adduces, in support of it, another imagination of the grammarians, *bellum*, "war," *à nullâ re bellâ*, because it has nothing pleasing in it; and Varro, de L. L., book v., rather inclines to think that *cælum*, "heaven," may be derived *à celando*, from "to conceal," *quia apertum est*, "because it is open." *Lucus à non lucendo* has become proverbial in ridicule of absurd or far-fetched etymologies. See *Non sequitur*, and *Obscurum per obscurius*.

Ludere cum sacris.—"To play with holy things." To jest on sacred subjects.

Ludit in humanis Divina potentia rebus ;

Et certam præsens vix habet hora fidem. OVID.

—"The Divine power finds sport in the affairs of men, and the present moment hardly carries positive assurance."

—*Ludus animo debet aliquando dari,*

Ad cogitandum melior ut redeat tibi. PHÆD.

—"Recreation ought sometimes to be given to the mind, that it may return to you better fitted for thought."

Lugete Veneres Cupidinesque. CATULL.—"Mourn, ye Venuses and Cupids." These words, used by the poet in commemorating the death of Lesbia's favourite sparrow, are sometimes employed ironically.

Lumen soli mutuum das. Prov.—"You are lending light to the sun." Said of persons who affect to explain what is perfectly clear and intelligible, or, as Young says of commentators, "Hold their farthing candle to the sun."

Lupus in fabulâ. Prov.—"The wolf in the fable." Alluding to the accidental arrival of the person who happens at that moment to be the subject of conversation. Like the wolf of ancient fable, which was said to have that power, his appearance deprives the speakers of their voice, or, in other words, puts a stop to their conversation. See *Edere non poteris*, &c.

Lupus pilum mutat, non mentem. Prov.—"The wolf changes his hair, but not his nature." See *Naturam expellas*, &c.

Lusisti satis, edisti satis, atque bibisti.

Tempus abire tibi est.—HOR.

—"Thou hast trifled enough, hast eaten and drunk enough, 'tis time for thee to depart." Words addressed to an aged sensualist, on the verge of the grave.

Lusit amabiliter, donec jam sævus apertam

In rabiem verti cœpit focus.—HOR.

—"This raillery sported on pleasantly enough, till at length, becoming bitter, it began to turn into virulence."

Lusus naturæ.—"A freak of nature." A deformed or unnatural production is so called.

Lutum nisi tundatur, non fit urceus. Prov.—"Unless the clay be well pounded, no pitcher can be made." Nothing of value can be produced without industry.

Luxum populi expiâre solent bella.—"The luxury of a people is usually expiated by war." Luxury and dissipation

produce disorder, the fruitful parent of turbulence and war.

Luxuriæ desunt multa, avaritiæ omnia. SYR.—“Luxury is in want of many things; avarice, of everything.”

Luxuriant animi rebus plerumque secundis;

Nec fîcile est æquâ commôda mente pati. OVID.

—“The feelings often run riot amid prosperity; and to bear good fortune with evenness of mind is no easy task.”

M.

M. D. “*Medicinæ Doctor.*”—“Doctor in Medicine.”

M. S. See *Manu scriptum*.

Macte virtûte. VIRG.—“Be strong in virtue.” These words are sometimes used ironically.

Macte virtûte diligentique esto. LIVY.—“Be strong in virtue and diligence.”

—*Mâculæ quas aut incûria fudit,*

Aut humâna parum cavit natûra.—HOR.

—“The blemishes which carelessness has produced, or against which human nature is not sufficiently on its guard.”

—*Mâdidis Notus evolat alis.* OVID.—“The south-west wind flies forth with dripping wings.”

—*Magalia quondam.* VIRG.—“Once cottages.” The same may be said, as to the ground on which they stand, of some of the most gorgeous palaces of the present day.

Magis gaudet quam qui senectam exiit. PROV.—“He is more delighted than one who has put off old age,” *i. e.* has become young again.

—*Magis illa juvant quæ pluris emuntur.* JUV.—“Those things please most which cost most.”

Magis magni clérîci non sunt magis sapiéntes. PROV.—“The greatest scholars are not the wisest men;” in a worldly point of view. A mediæval proverb.

Magis matus quam piscis. PROV.—“More dumb than a fish.”

Magister alius casus. PLINY the Elder.—“Chance is a second master.”

Magister artis ingênique largitor

Venter.—

PERS.

—"Hunger, the teacher of the arts, and the bestower of invention."

Magistratus indicat virum.—"Office proves the man." Motto of the Earl of Lonsdale.

Magna Charta.—"The Great Charter." The Charter which was obtained from King John by the barons of England, in the year 1215, and which has ever since been regarded as the great bulwark of the liberties of Great Britain.

Magna civitas, magna solitudo. *Prov.*—"A great city, a great desert." A Latin adage taken from a Greek comic poet, who said of the city of Megalopolis in Arcadia, Ἐρημία μεγάλη 'στίν ἡ Μεγαλη πολις. "The great city, (or Megalopolis,) is a great wilderness."

Magna est admiratio copiosè sapienterque dicentis. *CIC.*—"Great is our admiration of one who expresses himself with fluency and wisdom."

Magna est veritas et prævalēbit—"Truth is powerful, and she will prevail." An adaptation of the words in *I. Esdras*, iv. 41

Magna est vis consuetudinis: hæc ferre laborem, contemnere vulnus et dolorem docet. *CIC.*—"Great is the power of habit: this teaches us to bear fatigue, and to despise wounds and pain."

Magna fuit quondam capitis reverentia cani,
Inque suo pretio ruga senilis erat. *OVID.*

—"In days of yore great was the respect paid to the hoary head, and honoured were the wrinkles of age"

—*Magnâ mediis cōmitante catervâ.* *VIRG.*—"In the midst of a vast crowd which attended him."

Magna movet stōmachō fastidia, si puer unctis
Tractāvit cāllicem mānibus — *HOR.*

—"The stomach is sensible of great loathing, if the servant touches your cup with his greasy hands."

Magna quidem sacris quæ dat præcepta libellis
Victrix Fortinæ Sūpientia. Ducimus autem
Hos quoque fēlices, qui ferre incommōda vitæ,
Nec jactāre jugum vitā didicēre magistrā *JUV.*

—"Noble indeed are the precepts which Philosophy, that triumphs over Fortune, lays down in her sacred pages. Yet we deem those happy too, who, with daily life for their

preceptress, have learnt to endure with patience the evils of life, and not to struggle against the yoke."

Magna servitus est magna fortuna. SEN.—"A great fortune is a great servitude;"—in consequence of the many and imperative duties which it entails.

Magna vis est conscientiae in utramque partem, ut neque timeant qui nihil commiserunt, et poenam ante oculos versari putent qui peccarunt. CIC.—"The power of conscience is great in both ways; those have nothing to fear who have committed no crime; and those who have sinned always have punishment before their eyes."

Magna vis est, magnum nomen, unum et idem sentientis senatus. CIC.—"Great is the power, great the name, of a senate which is unanimous in its opinions."

Magnæ felicitates multum caliginis mentibus humanis obijciunt. SEN.—"Great prosperity involves the human mind in extreme darkness." Men who are suddenly prosperous are apt to lose sight of their duties and obligations.

Magnæ fortunæ comes adest adulatio.—"Adulation is the attendant on great wealth."

Magnas inter opes inops. HOR.—"Poor in the midst of great wealth." A description of a miser, who knows not the proper use of money, and dares not spend it.

Magne pater divum, sævos punire tyrannos

Haud aliâ ratione velis—

Virtutem videant, intubescantque videndo. PERS.

—"Great father of the gods, be pleased to punish cruel tyrants in no other way than that they may behold virtue, and pine in despair as they behold her." The pangs of remorse are the severest punishment.

Magni animi est injurias despicerre. SEN.—"It is the duty of a great mind to despise injuries."

Magni est ingenii revocare mentem à sensibus, et cogitationem à consuetudine abducere. CIC.—"It requires great intellect to release the mind from the thralldom of the senses, and to wean the thoughts from confirmed habits."

—*Magni nominis umbra.* LUCAN.—"The shadow of a great name." These words are sometimes applied to the degenerate son or descendant of an illustrious father or ancestor. The son of Cicero, for instance, was only the shadow of his father's great name. See *Stat magni*, &c.

Magni refert quibuscum vixeris. PROV.—“It is of great consequence with whom you live.” People are generally estimated according to the character of their associates.

—*Magnis tamen excidit ausis.* OVID.—“He fell, however, in a great attempt.” See *Hic situs est*, &c.

Magno conātu magnas nugas. TER.—“Great efforts on great trifles.”

Magno cum pericūlo custoditur, quod multis placet. SYR.—“That is kept with great danger, which is coveted by many.”

—*Magno de flūmine malle*

Quam ex hoc fonticūlo tantundem sūmere.— HOR.

—“I had rather draw my glass of water from a great river than the same quantity from this little spring.” Said ironically in reproof of those who lay by large stores and never use them.

—*Magnorum haud unquam indignus avorum.* VIRG.—

“Never proving unworthy of his illustrious ancestors.”

Magnos homines virtute melimur, non fortunā. CORN. NEP.

—“We estimate great men by their virtue, not by their success.” Philosophers may do this, but the public does not.

Magnum bonum.—“A great good.” A species of plum is so called.

Magnum est argumentum in utrōque fuisse moderātum.—“It is greatly in a man’s favour, to have shown himself moderate, when placed in either situation.”

—*Magnum hoc ego duco,*

Quod placui tibi, qui turpi secernis honestum,

Non patre præclaro, sed vitā et pectore puro. HOR.

—“I esteem it a great blessing that I pleased you, who distinguish probity from baseness, not by the illustriousness of a father, but by the purity of the heart and feelings.”

—*Magnum hoc vitium vino est,*

Pedes captat primum; luctator dolosus est. PLAUT.

—“This is the great fault in wine; it first trips up the feet: it is a cunning wrestler.”

Magnum pauperies opprobrium jubet

Quidvis aut facere aut pati. HOR.

“Poverty, a great reproach, impels us to do or to suffer anything.”

Magnum vectigal est parsimonia. CIC.—“Economy is a great revenue.” On the principle of Franklin’s favourite saying—“A penny saved is a penny earned.”

Magnus Alexander corpore parvus erat. PROV.—“The great Alexander was small in stature.”

Major e longinquo reverentia. TAC.—“Respect is greater at a distance.” Similar to our proverb, “Familiarity breeds contempt.” The French have a saying, that “No man is a hero to his valet.”

—*Major famæ sitis est quam*

Virtutis; quis enim virtutem amplectitur ipsam,

Præmia si tollas?

JUV.

—“The thirst for fame is greater than for virtue; for, take away the reward, and who would embrace virtue?” Strictly speaking, there is selfishness, though of a laudable character, in the motives of the best of men; they, at least, look for the reward of a good conscience.

Major hæreditas venit unicuique nostrum à jure et legibus, quam à parentibus. CIC.—“We each of us receive a more valuable inheritance in our civil and legal rights, than any we derive from our fathers.”

Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperasset. TACIT.—“He appeared greater than a private individual, so long as he remained a private individual, and, by the consent of all, would have been deemed fit to rule had he never ruled.” Said of the Emperor Galba.

—*Major rerum mihi nascitur ordo.* VIRG.—“A more extended range of things presents itself to me.” My views become enlarged.

Majoresque cadunt altis de montibus umbræ. VIRG.—“And the shadows lengthen as they fall from the lofty mountains”—upon the approach of evening.

—*Mala causa silenda est.* OVID.—“It is best to be silent in a bad cause.”

Mala conscientia etiam solitudine anxia atque sollicita est.—“An evil conscience is anxious and solicitous, even in solitude.”

Mala fides.—“Bad faith.”

Mala gallina, malum ovum. PROV.—“Bad hen, bad egg.” So Matt. vii. 16, “Do men gather grapes of thorns, or figs of thistles?”

Mala grammatica non vitiat chartam. COKE.—“Bad grammar does not vitiate a deed.” A deed is construed according to the manifest intention of the writer.

Mala mali malo mala contulit omnia mundo;

Causa mali tanti fœmina sola fuit.

—“The jaw-bone of a bad man with the aid of an apple brought all evil into the world; woman alone was the cause of all this evil.” A play on the Latin words, *māla*, “a jaw-bone,” *mālus*, “bad,” *mālum*, “evil,” and *malum*, “an apple.”

Mala mens, malus animus. TER.—“Bad heart, bad disposition.”

Mala ultro adsunt. PROV.—“Misfortunes come unsought.”

—*Malè cuncta ministrat*

Impetūs.—

STAT.

—“Violence conducts everything badly.” When we are influenced by passion, we do everything amiss. See *Daspatium*, &c.

Malè imperando summum impèrium amittitur. SYR.—“By bad government the supreme rule is lost.”

Malè narrando fābula depravatur.—“A story is spoiled by being badly told.”

Malè partum malè dispērit. PLAUT.—“Property ill got, ill spent.” “Lightly come, lightly go.” See *De malè quæritis*, &c.

Malè secum agit æger, mēdicum qui hærēdem facit. SYR.—“The sick man does injustice to himself who makes his physician his heir.”

—*Malè si mandata loquāris,*

Aut dormitābo aut ridēbo —

HOR.

—“If you pronounce the parts assigned you badly, I shall either fall asleep or laugh.” Addressed to an actor in tragedy.

—*Malè verum examināt omnis*

Corruptus iudex.—

HOR.

—“Every corrupt judge imperfectly examines into the truth.” He shuts his eyes to such parts of the matter as do not suit his purpose. The poet is speaking of the intemperate man as ill qualified to judge of temperance.

Malè vivunt qui se semper victūros putant. SYR.—“They live ill, who think they will live for ever.” Because they are always deferring repentance and amendment.

Malēdicus à malīfīco non distat nisi occāsiōne. QUINTILL.—

“An evil-speaker differs from an evil-doer in nothing but want of opportunity.” A person who stabs our good name will not hesitate to stab the body if it suits his purpose, and he can insure impunity.

Malīfacēre qui vult, nusquam non causam invēniet. SYR.—

“He who wishes to do evil will never be at a loss for a reason.” See Æsop’s Fable of the Wolf and the Lamb.

Malesuāda famēs. VIRG.—“Hunger that persuades to evil.”

Mali principii malus finis. TER.—“Bad beginnings have bad endings.”

Malim inquitam libertātem quā inquitum servitium.—“I would prefer liberty with unquiet to slavery with quiet.” The sentiments of a lover of freedom at any price.

Malis avibus.—“With bad birds,” i. e. “with a bad omen.”

Malitia est versuta et fallax ratio nocendi. CIC.—“Malice is a subtle and deceitful engine of mischief.”

Malo accepto stultus sapit. PROV.—“After suffering an evil the fool becomes wise.” “Experience is the mistress of fools.”

Malo bene facere tantumdem est periculum

Quantum bono male facere — PLAUT.

—“To do good to the bad is a danger just as great as to do bad to the good.”

Malo cum Platōne errare, quam cum aliis recte sentire. CIC.

—“I had rather be wrong with Plato, than think aright with the others.”

Malo indisertam prudentiam, quā loquacem stultitiam. CIC.

—“I prefer ineloquent prudence to fluent folly.”

Malo malo malo malo.

—“Malo, I would rather be

Malo, in an apple tree,

Malo, than a wicked man

Malo, in adversity.”

A play upon the different meanings of apparently the same word.

Malo mihi male quā molliter esse. SEN.—“I prefer being unfortunate to being effeminate.”

Malo nodo malus querendus cuneus. PROV.—“For a hard knot a hard tool must be sought.”

Malo si quid bñefacias, id bñeficium intērit,

Bono si quid mālificias, etātem expētit. PLAUT.

—"If you do any good to the bad, the benefit is lost at once if you do any bad to the good, it lasts for a length of time."

Malōrum facinōrum ministri quasi exprobrantes aspiciuntur.

TACIT.—"The accomplices in evil actions are generally looked upon as our censors." There is no dependence upon them beyond the present moment.

Malōrum immensa vorāgo et gurgēs. CIC.—"A boundless abyss and gulf of evils."

Malum bene conditum ne movēris. PROV.—"Do not disturb an evil that has been fairly buried." "Let well alone"—or, as we say, "Do not rip up old sores."

Malum consilium consultōri pessimum. VER. FLACCUS.—"Bad advice is most fatal to the adviser." Its ill effects are apt to recoil upon himself. See *Nec enim*, &c.

Malum est consilium quod mutāri non potest. SYR.—"That is bad counsel, which cannot be changed." See *Vestigia nulla*, &c.

Malum in se.—"An evil in itself." That which is universally acknowledged to be bad among civilized men, and is stigmatized as such by the laws of nature.

Malum nascens facīle opprimitur; inveterātum fit robustius. CIC.—"An evil habit in the beginning is easily subdued, but when it becomes inveterate, it gains strength."

Malum prohibitum.—"An evil from prohibition." That which is conventionally an evil, from being so defined by law; such, for instance, as smuggling.

Malum vas non frangitur. PROV.—"A worthless vessel does not get broken." "Nought comes to no harm."

Malus bonum ubi se simulat, tunc est pessimus. SYR.—"A bad man is worst of all, when he pretends to be a good one." Because we are not on our guard against him.

Malus clandestinus est amor, damnum est merum. PLAUT.—"Clandestine courtship is bad; it is downright ruin."

Malus est enim custos diuturnitātis metus, contrāque benevolentia fidelis vel ad perpetuitātem. CIC.—"Fear is a bad preserver of that which is intended to endure; on the other hand, considerateness will insure fidelity for ever." A contrast of the comparative results of despotic sway and free government.

Malus malum vult, ut sit sui similis.—"A bad man wishes another to be bad, that there may be one like himself."

Malus usus abolendus est. *Law Max.*—"An evil custom ought to be abolished." In states this should be done with a sense that every usage is not necessarily bad because it is old.

Mandamus. *Law Term.*—"We command." A writ or command issuing from the Queen's Bench, commanding certain things to be done, which it lies within its power to enforce.

Mandare suspendum alicui. *APUL.*—"To bid a man go and be hanged."

Mandrabuli more res succedit. *Prov.*—"The business goes on as it did with Mandrabulus:" i. e. worse and worse. Mandrabulus was a man who found a treasure, on which he presented to Juno a golden ram, meaning to make a similar offering each year: but repenting of his liberality, the next year he offered one of silver, and the following, one of bronze. Hence this phrase, very similar to our saying, "Out of the frying-pan into the fire."

Manebant vestigia morientis libertatis. *TACIT.*—"Traces still remained of expiring liberty." The spirit of freedom was not utterly crushed.

—*Manet altâ mente repôstum,*

Judicium Paridis spretæque injuria formæ. *VIRG.*

—"There remains deeply seated in her mind the judgment of Paris, and the injustice done to her slighted beauty." In allusion to the vengeance of Juno.

Manibus p̃dibusque.—"With hands and feet." With all one's energies; "With tooth and nail."

Manliana imp̃eria. *Prov.*—"A Manlian order." In reference to Titus Manlius, who ordered his son to be scourged and beheaded for fighting contrary to orders.

Mantua me g̃enunt, Calābri rapuēre, tenet nunc

Parthenōpe. Cēcīni pascua, rura, duces.

—"Mantua bore me, Calabria witnessed my death, Parthenope [or Naples] now receives me. I sang of pastures, fields, and heroes." The epitaph of Virgil, written by himself, Donatus says, though without much appearance of probability.

Mantua, vae! mīseræ nīmium vicīna Cremōnæ. *VIRG.*—

"Mantua, alas! how much too near to the unfortunate Cremona!" These words are said to have been most aptly quoted by Dean Swift, on seeing a valuable Cremona violin swept from a table to the floor by a lady's mantua or gown.

Manu forti.—"With a strong hand."

Manu scriptum.—"Written by the hand." Hence our word manuscript—sometimes written MS. and in the plural MSS.

Manum de tābūla!—"Hands off the picture!" Meaning that by touching and retouching you may at last injure a work. Said originally by Apelles to Protogenes, when still labouring to add to the beauties of a picture already beautiful.

Manum non vertērim, digitum non porrexerim.—"I would not turn my hand, or hold out my finger for it."

Manus manum fricat, et manus manum lavat. *Prov.*—"Hand rubs hand, and hand washes hand." Nature teaches us that we were made to assist each other.

Marē apertum.—"A sea open,"—to commerce.

Mare clausum.—"A sea shut up,"—against the commerce of the world at large.

Mare quidem commūne certo est omnibus. *PLAUT.*—"Surely the sea is common to all."

Margarita e stercōre. *Prov.*—"A pearl from a dunghill."

Marmōreo Licinus tūmulo jacet, at Cato parvo,

Pompeius nullo. Quid putet esse deos?

Saxa premunt Licinum, levat altum Fama Catōnem,

Pompeium titūli. Crēdimus esse deos

—"Licinus lies in a marble tomb, Cato in an humble one, Pompey in none. Who can think that the gods exist? Heavy lies the stone on Licinus; Fame raises Cato on high; his glories, Pompey. We believe that the gods do exist." The first two lines are an epigram from the Latin Anthology in reference to the magnificent tomb of one Licinus, the slave and steward of Julius Cæsar. The two lines in answer, which are equally good, are of more recent origin.

Mars grāvior sub pace latet.—*CLAUD.*—"A more serious warfare lies concealed beneath a show of peace."

—*Martem accendere cantu.* VIRG.—“To kindle the warfare by his note.” Said of a trumpeter, and the effects of martial music.

Mater ait natæ, dic natæ, Filia, natam

Ut moneat natæ, plangere filiulam.

“The mother to her daughter spake,

Daughter, said she, arise,

Thy daughter to her daughter take,

Whose daughter’s daughter cries ”

A distich, according to Zuinglius, on a lady of the family of the Dalburgs, who saw her descendants to the sixth generation.

Mater artium necessitas. Prov —“Necessity is the mother of arts.” Or, as we say, “Necessity is the mother of invention.”

Mater familias —“The mother of a family.”

Materiem, qua sis ingenuus, habes. OVID.—“You have a subject on which to prove your ingenuity.”

Matrem superabat opus.— OVID.—“The workmanship surpassed the material.” The mechanical skill displayed rendered the material more than doubly valuable.

Matre fias senex, si diu velis esse senex. Prov —“You must become an old man soon, if you would be an old man long.” “Old young and old long” You must leave off the irregularities of youth early, if you wish to attain old age. Quoted by Cicero, *De Senectute*.

Movēlim mihi inimicos invidere quam me inimicis meis :

Nam invidere alii bene esse, tibi male esse, miseria est

PLAUT.

—“I had rather that my enemies should envy me than I my enemies ; for to feel envy because it goes well with another, and badly with yourself, is wretchedness.”

Maxima debetur pueri reverentia.— JUV.—“The greatest respect is due to youth.” Everything said and done in the presence of youth should be weighed more carefully even than our conduct in the company of old age. It has its effect for good or for bad.

Maxima illibera est peccandi impunitatis spes. CIC —“The greatest allurements to guilt, is the hope of escaping with impunity.” It is the certainty of punishment that deters from the commission of crime.

Maxima pœna mihi est ipsum offendisse—— OVID.—“It is my greatest punishment to have offended him.”

Maxima quæque domus servis est plena superbis. JUV.—“Every great house is full of insolent servants.”

Maximas virtutes jacere omnes necesse est, voluptate dominante.

CIC.—“Where a love of pleasure reigns paramount, the greatest of virtues must necessarily lie inactive.”

Maximus in minimis.——“Very great in very little things.”
The character of a laborious trifler.

——*Me antehac*

Supremum habuisti cōmitem consiliis tuis. PLAUT.

——“Till now you have had me as the most intimate sharer in your counsels.”

Me duce, damnōsas, hōmīnes, compescite curas. OVID.—“With me for your guide, ye men, dispel your anxious cares.”

Me justum esse gratis oportet. SEN.—“It is my duty to be just without reward.”

Me liceat casus misereri insontis amīci? VIRG.—“May it be allowed me to pity the misfortunes of my guiltless friend?”

Me, me, adsum qui feci, in me convertite ferrum. VIRG.—“On me! on me! here am I who did the deed, oh turn your sword on me.” See *Mea fraus*, &c.

Me miserrum! paucas mōnui quod prosit in horas. OVID.—“Wretched me! I have been giving advice to be of use for a few hours only.”

——*Me non oracula certum,*

Sed mors certa facit.——

——These words are part of a speech of Cato in Lucan, ix. 582. Cato says,

Sortilegis egeant dubii, semperque futuris

Casibus ancipites, me non oracula certum,

Sed mors certa facit; pavidō fortique cadendum est.

——“Let those who are doubtful, and always perplexed about future events, seek the aid of diviners; as for me, it is not oracles that render me decided, but death, which is itself decided; for the coward and the hero must perish alike.”

Me non solum piget stultitiæ meæ, sed etiam pudet. CIC.—

“I am not only grieved at, but even ashamed of, my folly.”

——*Me Parnassi deserta per ardua dulcis*

*Raptat amor ; juvat ire jugis, qua nulla priörum
Castälham molli divertitur orbita clivo.* VIRG.

—"The sweet love [of the Muses] transports me along the lonely heights of Parnassus ; I delight to range those mountain-tops, where no path, trodden by the ancients, winds down to Castalia with gentle descent."

—*Me pascant olivæ,
Me cichoræa, levesque malvæ.*

*Frui parätis, et vâldo mihi,
Latoe dones, et, precor, intëgrâ*

*Cum mente, nec turpem senectam
Dëgëre, nec cithärâ carentem.* HOR.

—"May olives support me, succory too and soft mallows. O son of Latona, grant me to enjoy what I have, and to possess my health, with an unimpaired understanding, I beseech thee ; and not to pass a wretched old age, or deprived of my lyre."

Mea culpa, Deus.—"My fault, O God." A mediæval expression, like our "God forgive me," used by a person when sensible of having done or said anything profane.

—*Mea fraus omnis : nihil iste nec ausus,
Nec pötuit, cælum hoc, et conscia sîdëra testor.* VIRG.

—"Mine is all the offence, he neither dared, nor could do, aught. This I call heaven and the conscious stars to witness." (See *Me, me, adsum*, &c.) The words of Nisus, when attempting to save Euryalus, in the 9th *Æneid*. A celebrated statesman, having quoted the passage, "*Me, me, adsum*," &c, was reminded by his opponent, that he had omitted the "*Mea fraus omnis*," which was much more applicable to him.

Meärum rerum me novisse æquum est ordinem. PLAUT.—"It is right that I should know the state of my own circumstances."

—*Mecum facîle rëdeo in grätiam.* PHÆD.—"I am easily reconciled to myself."

—*Mëdia inter prælia semper
Stellärum, cælique plagis, supërisque vacävi.* LUCAN.

—"Ever, amid battles, have I found time to contemplate the stars, and the tracts of heaven, and the realms above."

Mëdici, causâ morbi inventâ, curationem inventam putant. CIC.

—"Physicians think that, the cause of the disease being discovered, they have also discovered its cure."

Mēdīci grāviores morbos aspēris remēdiis curant. CURT.—

"Physicians cure severe diseases with sharp remedies."

Mēdicus dedit qui tempōris morbo moram,

Is plus rēmēdi quam cutis sector dedit.

—"The physician who gives to the disease time for cure, finds a better remedy than he who cuts the skin." A gradual cure is more desirable than recourse to violent remedies.

—*Mēdio de fonte lepōrum*

Surgit amāri āliquīd quod in ipsis flōribus angat. LUCRET.

—"From the midst of the very fountain of delight something bitter arises, to vex us even amid the flowers themselves."

"Full from the fount of joy's delicious springs
Some bitter o'er the flowers its bubbling venom flings."

CHILDE HAROLD, c. i. § 82.

—*Mēdio tutissimus ibis.* OVID.—"You will go most safely in the middle." By avoiding extremes you will insure comparative security.

—*Mediōcribus esse potis*

Non Dī, non hōmīnes, non concessēre columnæ. HOR.

—"Mediocrity in poets not gods, nor men, nor booksellers will permit."

Mēdiōcritas est inter nīmū et parum.—"Mediocrity is the mean between too much and too little."

Mel in ore, verba lactis,

Fel in corde, fraus in factis.

—"Honey in his mouth, words of milk, gall in his heart, fraud in his deeds." A Leonine couplet of the middle ages, descriptive of a hypocrite.

Mēlior est conditio possidentis. LAW MAX.—"The condition of him who is in possession is the most advantageous."

"Possession is nine points of the law," where the rights are equal.

Mēlior est conditio possidentis, ubi neuter jus habet. LAW MAX.—"Where neither has a right, the condition of him who is in possession is the best."

Mēlior tūtiorque est certa pax, quam sperāta victōria. LIV.

—"Certain peace is better and safer than expected victory."

Meliōra sunt ea quæ natūrā, quam quæ arte perfecta sunt.

CIC.—“Those things which are perfect by nature are better than those which are made perfect by art.”

Mēlius est cavēre semper, quān pati semel. Prov.—“It is better to be always on one’s guard, than once to suffer.”

On the other hand, Julius Cæsar used to hold that it was better to suffer once, than to be kept continually on the rack of apprehension.—*Mēlius est pati semel, quān cavēre semper.*

Mēlius est modo purgāre peccāta, et vītia resecāre, quam in futurum purganda reservāre. TH. A KEMPIS.—“It is better now to cleanse ourselves of our sins, and to lop off our vices, than to reserve them, to be cleansed at some future time.”

Mēlius est peccāta cavēre, quam mortem fūgēre. Si hōdie non es parātus, quōmōdo cras eris? Cras est dies incertus: et qui scis si crastīnum habēbis? TH. A KEMPIS.—“It is better to avoid sin, than to fly from death. If to-day you are not prepared, how will you be to-morrow? To-morrow is an uncertain day, and how do you know whether you will have a to-morrow?”

—*Mēlius non tangēre, clamo.* HOR.—“I give notice, ’tis best not to touch me.” The words of a man who is on his guard against every attack.

Mēlius, pejus, prosit, obsit, nūl vident nisi quod libuerit. TER.—“Better or worse, for their advantage or disadvantage, they see nothing but what they please.”

Mellitum venēnum, blanda oratio. Prov.—“A flattering speech is honied poison.” It tends to disarm the person to whom it is addressed.

Membra reformidant mollem quoque saucia tactum;

Vanaque sollicitis incūtit umbra metum. OVID.

—“The wounded limb shudders at even a gentle touch: and to the timid the unsubstantial shadow creates alarm.”

Memento mori.—“Remember you must die.” Anything which reminds us of our end is called a *memento mori*. At their banquets the Egyptians were in the habit of introducing a mummy or a skeleton, and addressing words to this effect to their guests.

Memento semper finis, et quia perditum non redit tempus.

TH. A KEMPIS.—“Always be in remembrance of your end, and that time lost never returns.”

—*Mēmīnērunt omnia amantes.* OVID.—“Lovers remember everything.”

Memorābilior prima pars vitæ quam postrēma fuit. LIVY.—“The first part of his life was more distinguished than the latter.” Said of Scipio Africanus the Younger.

Mēmōrem immēmōrem facit, qui monet quod memor mēmīnit. PLAUT.—“He who is continually reminding a man who has a good memory, makes him forget.”

Memōria est per quam mens rēpētīt illa quæ fuērunt. CIC.—“The memory is that by which the mind recalls the things that have been.”

Memōriā in æternā.—“In eternal remembrance.”

Memōria technica.—“An artificial memory.” Words or signs adapted for aiding the memory.

Mendācem mēmōrem esse oportet. QUINT.—“A liar should have a good memory.”

Mendāci hōmīni, ne verum quidem dicenti crēdere solēmus. CIC.—“We are accustomed to give no credit to a liar, even when he tells the truth.” Illustrated by the Fable of the Shepherd Boy and the Wolf.

—*Mendici, mimi, balatrōnes.* HOR.—“Beggars, buffoons, and scoundrels.” “Tag, rag, and bobtail.”

Mendico ne parentes quidem amīci sunt. PROV.—“To a beggar not even his own parents are friendly.” Poverty has the effect of blighting the natural affections.

Mene fugis? per ego has lāchrymas dextramque tuam, te

Per connūbia nostra, per inceptos Hymenæos,

Si bene quid de te mēruī, fuit aut tibi quicquam

Dulce meum, miserere domūs libentis, et istam

Oro, siquis adhuc prēcibus locus, exue mentem. VIRG.

—“Dost thou fly from me? I conjure thee, by these tears, by thy own right hand, by our marriage rites, by our new-made wedding tie, if ever I have deserved well of thee, or if aught of my charms were sweet unto thee, pity my falling house, and if there is still any room for my prayers, lay aside, I beseech thee, this thy intention.” Dido thus appeals to Æneas, when he is about to abandon her, and fly from Carthage.

Mene salis plācīdi vultum fluctusque quiētos

Ignorāre jubes ? Mene huic confidēre monstro ? VIRG.

—“Dost thou command me not to understand the countenance of the placid ocean and the waves ? Am I to put any faith in this monster ?”

Mens āgītat molem—— VIRG.—“A mind informs the mass.”

Mens bona regnum possidet. PROV.—“A good mind possesses a kingdom.” “My mind to me a kingdom is.” The motto of the Emperor Nerva.

Mens conscia recti.——“A mind conscious of rectitude.” See *Conscia mens recti*, &c.

Mens cujusque is est quisque.——“The mind of the man is the man himself.”

Mens immōta manet, lāchrymæ volvuntur inānes. VIRG.—“His mind remains unmoved. Tears are shed of no avail.”

——*Mens interrīta lethi.* OVID.—“A mind unawed by death.” The feelings of a good man in his last moments.

Mens invicta manet.——“The mind remains unsubdued.” This is especially proved in the case of those who have died martyrs for their faith.

Mens peccat, non corpus, et unde consilium abfuit culpa abest. LIV —“The mind sins, not the body, and where reason is wanting there is no criminality.” Hence it is that lunatics are not subject to the penal laws.

Mens sine pondere ludit.——“The mind is playful when free from pressure.”

Mensque pati durum sustinet ægra nihil. OVID.—“A mind diseased can bear nothing that is harsh.” Its susceptibility is increased by suffering.

——*Mensuraque juris*

Vis erat.—— LUCAN.

——“And might was the measure of right.” This takes place in the lawless days of anarchy.

——*Mentis gratissimus error.* HOR.—“A most delightful reverie of the mind.” See *Pol me*, &c.

Mentis pññtrālia. CLAUD.—“The inmost recesses of the mind.” The secret thoughts of the heart.

——*Meo sum pauper in ære.* HOR.—“I am poor, but at my own expense.” Though I am poor, I am out of debt.

Mercēs virtūtis laus est. *Prov.*—"Praise is the reward of virtue."

Merx ultrōnea putet. *Prov.*—"Proffered wares stink." Quoted by St. Jerome, and meaning that proffered services are despised. In either case we are apt to suspect the sincerity of the person making the offer.

Messe tenus propriā vive — *PERS.*—"Live within your own harvest." Live within your means.

Messis erant primis virīdes mortalibus herbæ,
Quas tellus nullo sollicitante dabat. *OVID.*

—"Green grass, which the earth yielded, unsolicited by man, was, to the first mortals, in place of harvest."

Mētiri se quemque suo mōdulo ac pede verum est. *HOR.*—"It is just that every man should estimate himself by his own measure and standard." Stretch your arm no further than your sleeve will reach.

Meum and tuum.—"Mine and thine." The "law of *meum* and *tuum*," means "the law of property;" in contradistinction to what is called at the present day *communism* or *socialism*.

Meum est propōsitum in tabernā mori;

Vinum sit appōsitum mōrientis ori.

—"In a house of carousal, well primed will I die,
With the cup to my lips, while expiring I lie."

The commencement of the so-called drinking-song of Walter Mapes. It consists of some stanzas selected from his *Goliæ Confessio*.

Meus mihi, suus cuique est carus. *PLAUT.*—"Mine is dear to me, and dear is his own to every man."

—*Micat inter omnes.* *HOR.*—"It shines above all." These words have been used as a punning inscription under the picture of a favourite cat. "My cat above all others."

—*Migrāvit ab aure voluptas*

Omnis. — *HOR.*

—"All pleasure has fled from the ear." Said in reference to those who preferred pantomimic exhibitions on the stage to the dialogue of the legitimate drama

Mihi forsā, tibi quod nēgāvit,
Porriget hora. — *HOR.*

—"Time may, perhaps, extend to me that which it has denied to thee."

Mihi istic nec sēritur nec mētūtur. PLAUT.—"There is neither sowing nor reaping for me in this matter."

—"*Mihi res, non me rebus, subjungere conor.* HOR.

—"I endeavour to make events submit to me, and not to submit myself to them."

—"*Mihi tarda fluunt ingrātaque tempōra*—— HOR.—"The time flies slowly and heavily to me."

Militat omnis amans.—— OVID.—"Every lover is a soldier." The lover requires vigilance, wariness, resolution, and fortitude. Ovid wrote his "Art of Love" to instruct in this kind of warfare.

Militiæ spēcies amor est. OVID.—"Love is a kind of warfare."

—"*Mille ānimos excipe mille modis.* OVID.—"Treat a thousand dispositions a thousand different ways."

Mille hōmīnum spēcies et rerum discolor usus;

Velle suum cuique est, nec voto vivitur uno. PERS.

—"There are a thousand kinds of men, and different hues in the colour of things; each one follows his own inclination, nor do they all agree in their desires." It is one of the most admirable dispensations of Providence, that the tastes of men are suited to the infinite variety of circumstances. See *Quot homines, &c.*

Mille modi Vēnēris.—— OVID. "A thousand-fold are the ways of love."

Mille trahens vārios adverso sole colōres. VIRG.—"Drawing a thousand colours from the opposite sun." Said of the rainbow.

Millia frumenti tua trivērit ārea centum,

Non tuus hoc cāpiet venter plus ac meus.—— HOR.

—"Though your threshing-floor should yield a hundred thousand bushels of corn, your belly will none the more hold more than mine."

Minātur innocentibus qui parcit nocentibus. COKE.—"He threatens the innocent who spares the guilty."

Minor est quā servus, dōmīnus qui servos timet.—"A master who fears his servants is lower than a servant." He should take care therefore not to put himself in their power.

—*Minuentur atræ*

Carmine curæ. HOR.

—"Black cares will be soothed by verse."

—*Minuit præsentia famam.* CLAUD.—"Our own presence diminishes the exaggeration of report." See *Majore longinquo*, &c., and *Vindictam*, &c.

Minus afficit sensus fætigatio quam cōgitatio. QUINT.—"Bodily fatigue affects the mind less than deep thought."

—*Minus aptus acūtis*

Nāribus horum hōmīnum.—HOR.

—"Not proof against the sharp-witted sneers of these men."

Minus in parvos fortuna furit,

Leviusque ferit leviora Deus. SEN.

—"Fortune rages less against the humble, and God strikes more lightly the lowly." See the Fable of the Oak and the Thistle.

—*Minūti*

Semper et infirmi est animi exiguique voluptas

Ultio.—

JUV.

—"Revenge is always the pleasure of a narrow, diseased, and little mind." Any person capable of thinking twice must see that no practical utility can result from the gratification of revenge.

Minūtiae.—"Trifles." Meaning the most minute and trifling circumstances connected with any matter.

Minūtula pluvia imbrem parit. PROV.—"Many little drops make a shower." "Many littles make a mickle."

Mira cano; sol occubuit, nox nulla secuta est.—"Wonders I sing; the sun has set, no night has ensued." See *Sol occubuit*, &c.

Mira quædam in cognoscendo suāvitās et delectatio.—"There is a certain wonderful gratification and delight in gaining knowledge."

Mirābile dictu. VIRG.—"Wonderful to be told."

Mirāmur ex intervallo fallentia. PROV.—"We admire at a distance things which are deceptive." Both morally and physically the sight is often deceived by objects beheld from a distance. "'Tis distance lends enchantment to the view." See *Major e*, &c., and *Minuit præsentia*, &c.

Mirantur tæciti, et dubio pro fulmine pendent. STATIUS.—

"In silence they are amazed, and stand in expectation of the thunderbolt, doubtful where it shall fall."

Miris modis Dī ludos faciunt hominibus;

Mirisque exemplis somnia in somnis danunt. PLAUT.

—"In wondrous ways do the gods make sport of men; and in wondrous fashions do they send dreams in sleep."

Misce stultitiam consiliis brevem. HOR.—"Mingle a little gaiety with your grave pursuits." "Be merry and wise."

—*Misēra est magni custōdia censūs.* JUV.—"The charge of a great estate is a misery." If the duties of the owner are properly attended to they will entail labour, if neglected he must make up his mind to be robbed.

Misēra est servitūs ubi jūsus est aut vagum aut incognitum. LAW MAX.—"Servitude is a wretched state where the law is either undefined or unknown."

Misēra mors sapienti non potest accidere. CIC.—"A wretched death cannot fall to the lot of a wise man." To him death, in whatever shape, will be welcome.

Misēram pacem vel bello benè mutāri. TACIT.—"A peace that is productive of wretchedness, may be profitably exchanged for war." The one is a certain evil, from the other good may result.

—*Misēri, quibus*

Intentāta nites.— HOR.

—"Wretched are they to whom you, untried, seem fair!" They will be sadly duped on finding your beauty accompanied by deceit and ingratitude.

Misēricordia Dōmini inter pontem et fontem. ST. AUGUSTIN.

—"Between bridge and stream the Lord's mercy may be found." True repentance, though at the last moment, will find favour in the sight of God.

—*Misēris succurrere disco.* VIRG.—"I have learned to succour the wretched." See *Haud ignara*, &c.

Miserrima est fortuna quæ inimico caret. SYR.—"Most wretched is the fortune of him who has not an enemy." Meaning that to be envied by none, a man must be low down in the world indeed.

—*Miserrima isthæc miseria est servo bono,*

Apud herum qui vera lūquitur, si id vi verum vincitur.

PLAUT

—"It is the greatest of misfortunes to a good servant, who is telling the truth to his master, if that same truth is overpowered by violence."

Miserrimum est timere cum speres nihil. SEN.—"It is a most wretched thing to be in dread, when you have nothing to hope for."

—*Miserrum est alienâ vivere quadrâ.* JUV.—"Wretched is it to live at the expense of another."

—*Miserrum est aliorum incumbere famæ,*

Ne collapsa ruant subductis tecta columnis. JUV.

—"It is wretched to be dependent on another's fame; the chance is, that the props by which you are supported will be withdrawn, and the roof come tumbling down in one common ruin."

—*Miserrum est opus,*

Igitur demum fodire puteum, ubi sitis fauces tenet. PLAUT.

—"It is a shocking thing to have to dig a well at the last moment, just when thirst has seized your throat." The disadvantage of having deferred till the last moment a matter of vital importance.

Miserrum istuc verbum et pessimum est,

Hâbuisse, et nihil habere.— PLAUT.

—"A shocking expression that, and a most grievous one, 'I had, and I have not.'"

Mitte ambos nudos ad ignotos, et videbis.—"Send them both naked among strangers, and then you will see." The old rule (attributed by Bacon, in his Apophthegms, to "one of the philosophers,") for knowing a fool from a wise man. See the Fable of Simonides preserved from Shipwreck, in Phædrus.

—*Mitte hanc de pectore curam.* VIRG.—"Dismiss these anxieties from your breast."

Mitte superba pati fastidia, spemque caducam

Despice; vive tibi, nam moriêre tibi. SEN.

—"Cease to endure a patron's proud insolence, and despise all transitory hopes; live for yourself, for for yourself you will die."

Mittimus. Law Term.—"We send." A writ for the removal of records from one court to another, also a precept in writing, under which a person accused of a crime is committed to prison by a justice of the peace.

Mobilis et vāria est fermè natūra malōrum. JUV.—“The nature of evils is generally variable and changing.”

Mobilitate viget, viresque acquirit cundo. VIRG.—“It lives by moving, and gains strength as it goes.” Said with reference to the activity of Rumour, which gains strength as it travels.

—*Mobilium turba Quiritium.* HOR.—“A crowd of fickle citizens.” The mob, so called from their *mobilitas*, or fickleness.

Moderari animo et orationi, cum sis iratus, non mediocris ingenii est. CIC.—“To keep the mastery over your indignation and language, when you are angry, is no mean effort of the mind.”

Moderata durant. SEN.—“Things enjoyed in moderation last long.” Whereas excess entails speedy exhaustion.

Modeste tamen et circumspecto iudicio de tantis viris pronunciandum est, ne, quod plerisque accidit, damnent quæ non intelligunt. QUINTILL.—“We should, however, pronounce our opinions with reserve and cautious judgment, concerning such eminent men, lest, as is the case with many, we should be condemning what we do not understand.”

Modestia famæ neque summis mortalibus spernenda est. TACIT.—“Fame is not to be despised by even the most eminent of men, if sought with modesty.” A high reputation is a legitimate object of ambition so long as it is sought by fair means.

—*Modo me Thebis, modo ponit Athēnis.* HOR.—“He now places me at Thebes, now at Athens.” Said of a dramatic writer, whose art and talent enable him to carry his audience along with him whenever he changes the scene.

Modus omnibus in rebus optimum est habitu PLAUT.—“A medium is best to be observed in all things.” See *Est modus*, &c.

Modus operandi—“The mode of operation.” The way in which a thing is done.

Molesta et importuna salutantium frequentia.—“A troublesome and annoying crowd of persons paying their court.”

Molle meum levibus cor est violabile telis. OVID.—“My tender heart is vulnerable by his light arrows.” In allusion to the darts of Cupid.

—*Mollia tempora fandi.* HOR.—“The favourable moment

for speaking." There is a season for everything, and among them, for asking a favour.

Mollis educatio nervos omnes et mentis et corpōris frangit.

QUINT.—"An effeminate education weakens all the powers both of mind and body."

Mollis in obsēquium facilisque rogantibus esses. OVID.—

"You should be kindly obsequious and yielding to any entreaties."

—*Mollissima corda*

Hūmāno gēnēri dare se nātūra fatētur,

Quæ lāchrymas dedit.—

JUV.

—"Nature confesses that she has bestowed on man a most susceptible heart, in that she has granted tears."

Molliter austēro stūdio fallente labōrem. HOR.—"While your eagerness in the pursuit beguiles fatigue."

—*Molliter ossa cubent.* OVID.—"Softly may his bones repose."

—*Momento mare vertitur;*

Eōdem die ubi lūsērunt, nāvīgia sorbentur.

—"In a moment the sea is changed, and on the same day on which they have gaily sported along, ships are swallowed up." Human life and the lot of the sailor are equally subject to vicissitudes.

—*Mōniti, meliōra sequāmur.* VIRG.—"Advised, let us follow better counsels."

Mons cum monte non miscēbitur. PROV.—"Mountain will not mingle with mountain." Haughty persons will rarely agree.

Mons partūribat, gēmītus immānes ciens,

Eratque in terris maxīma expectatio,

At ille murem pēpērit.—

PHÆD.

—"A mountain was in labour, sending forth dreadful groans, and there was in the districts the highest expectation. But after all, it brought forth a mouse." See *Parturiunt montes*, &c.

Monstra evēnērunt mihi!

Introiit in ædes ater aliēnus canis!

Anquis per implūvium dēcidit de tēgulis!

Gallīna cēcīnit!—

TER.

—"Prodigies have befallen us! A strange black dog came into the house! a snake came down from the tiles

through the sky-light! a hen crowed!" All these were bad omens with the ancients.

Monstrum horrendum, informe, ingens, cui lumen ademptum.

VIRG.—"A monster horrible, misshapen, huge, and deprived of his eye." The description given by Virgil of the Cyclops Polyphemus, after his one eye had been put out by Ulysses with a red-hot spit.

—*Monstrum nullâ virtute redemptum*

A vitiis.—

JUV.

—"A monster whose vices are not redeemed by a single virtue."

Mora omnis odio est, sed facit sapientiam. SYR.—"All delay is distasteful, but it produces wisdom."

Morbi perniciores sunt animi quam corporis. CIC.—"The diseases of the mind are more hurtful than those of the body."

More majörum.—"After the manner of our ancestors."

More suo.—"After his usual manner."

Mores detriores increbrescunt, nec qui amici, qui infideles sint, pernoscas. PLAUT.—"Bad manners gain apace, nor can you distinguish who are your friends, and who are false to you."

Mores dispäres dispäria stüdia sequuntur. CIC.—"Persons of different manners follow different pursuits." "Every man to his taste." See *Non omnia*, &c.

—*Mores multörum vidit.*—HOR.—"He saw the manners of many men." Said of Ulysses.

Mori est felicitis, antequam mortem invöcet. SYR.—"He who dies before he calls for death is a happy man."

—*Moriämur, et in mädia arma ruämus.* VIRG.—"Let us die, and rush into the thick of the fight." See *Hysteron proteron*.

Möribus antiquis stat Roma.—"Rome stands by her ancient manners." The stability of the Roman republic was based on the simplicity of the manners of its citizens, and their resistance to all innovations.

Möribus et formâ conciliandus amor. OVID.—"Pleasing manners and good looks conciliate love."

Mors et fugäcem persëquitur virum,

Nec parcit imbellis juventæ

Poplitibus, timidoque tergo. HON.

—"Death pursues the man as he flies, nor spares the trembling knees of the unwarlike youth, or his timid back." The impartial advance of death, who strikes down all before him, the coward equally with the brave.

Mors et vita in manibus lingue. *Prov.*—"Life and death are in the hands of the tongue."

Mors janua vitæ.—"Death is the gate of life," i. e. of everlasting life.

Mors omnibus communis.—"Death is the common lot of all."

—*Mors sola fatetur*

Quantula sint hominum corpuscula.— *Juv.*

—"Death alone discloses how insignificant are the puny bodies of us men." Death, the universal leveller, shows the emptiness of human pride and ambition, and the feebleness of man.

—*Mors ultima linea rerum est.* *Hor.*—"Death is the closing limit of human affairs."

Mortalia acta nunquam Deos fallunt.—"The deeds of man never deceive the gods."

—*Mortalia facta peribunt;*

Nedum sermōnum stat honos et grātia vivax,

Multa renascentur quæ jam cecidere, cadentque

Quæ nunc sunt in honore vocabula, si volet usus,

Quem penes arbitrium est, et jus, et norma loquendi. *Hor.*

—"Mortal works must perish; much less can the honour and elegance of language be long-lived. Many words shall revive which have now fallen into disuse, and many shall fall into disuse which are now esteemed, if it is the will of custom, in whose power is the decision, and the right to form the standard of correct speaking."

Mortalis nemo est, quem non attingat dolor morbusque.—"There is no mortal being whom grief and disease cannot reach."

Mortalitate relictâ vivit immortalitate indutus.—"Mortality left behind, he lives clothed in immortality."

Mortem Parca affert, opes rursus ac facultates aufert.—"Fate brings death, and deprives us of wealth and riches."

Mortua manus. *Law Term.*—"Mortmain." Lands which were transferred to ecclesiastical corporations, and thereby became inalienable and not hable to secular services, were said to be, so far as the community at large was concerned,

placed in *mortuū manu*, "in a dead man's hand." There is, however, some doubt as to the origin of the term.

Mortuis nōn conviciandum. *Prov.*—"We must not speak ill of the dead." See *De mortuis*, &c.

Mortuo leōni et lepōres insultant. *Prov.*—"Even hares insult a dead lion." It is only a poor-spirited creature that will insult departed greatness. See the Fable of the Aged Lion and the Ass, in Phædrus, B. i. F. 21.

Mortuum flagellas. *Prov.*—"You are beating a dead man." Said to one who reproves a man incorrigibly wicked.

Mortuus per somnum vacābis curis. "Having dreamed that you are dead you will be free from care." This was a current opinion of the ancient Greeks, and still prevails with some superstitious persons.

—*Mos est oblivisci hōmīnibus, neque novisse, cujus nihīli sit faciunda gratia.* *PLAUT.*—"It is the fashion for persons to forget and not to know him whose favour is esteemed as worth nothing."

Mos pro lege. *Law Max.*—"Usage for law." Long established usage is the basis of our common law.

Motus in fine velōcior.—"Motion, towards its conclusion, is more swift." The law of falling bodies.

—*Movet cornicūla risum*

Furtivis nūdāta colōribus.— *HOR.*

—"The crow, deprived of its stolen colours, excites our laughter." A picture of the detected hypocrite or braggart.

Mūgītus lābyrinthi. *Prov.*—"The roaring of the labyrinth." A phrase used at Rome, to signify any common topic or hackneyed subject; this being a favourite theme with wretched poets.

Mulgēre hircum. *Prov.*—"To milk a he-goat." To attempt an impossibility.

—*Mulier cūpido quod dicit amanti,*

In vento et rapidā scribēre oportet aquā. *CATULL.*

—"What a woman says to an anxious lover, ought to be written on the winds and the water as it swiftly flows." In allusion to the fickleness of the fair sex; but more particularly the fair sex of ancient Rome.

Mulier profecto nata est ex ipsā morā. *PLAUT.*—"Woman is surely born of tardiness itself."

Mulier quæ sola cōgitat malè cōgitat. *Prov.*—"A woman who meditates alone, meditates to evil purpose."

Mulier tum bene olet ubi nihil olet. *PLAUT.*—"A woman smells sweetly, when she smells of nothing at all."

Multa cadunt inter calicem suprēmaque labra. *LABER.*—"Many things fall between the cup and the edge of the lips." To the same purpose as our favourite proverb,

"There is many a slip

'Twixt the cup and the lip."

Multa dies, vāriusque labor mutābilis ævi,

Rētūlit in mēlius ; multos alterna revisens

Lusit, et in sōlido rursus fortūna locāvit. *VIRG.*

—"The lapse of time, and the varying revolutions of changing years, have improved many things, and capricious fortune, after many changes, has placed them once again on a solid basis." In allusion to the changing destinies of states, and the transitions from anarchy to peace and order.

Multa diūque tuli : vitiis pātientia victa est. *OVID.*—"Much and long time have I suffered ; by your faults is my patience overcome."

Multa docet fames. *Prov.*—"Hunger teaches many things." To the same effect as "Necessity is the mother of invention."

—*Multa et præclāra minantis.* *HOR.*—"Threatening things many and great." Of great and wondrous promise.

Multa ferunt anni vñientes commōda secum ;

Multa recēdentes ādīmunt.—

HOR.

—"Our years as they advance bring with them many advantages ; as they recede they take many away." Our early years are gilded by the pleasures of hope and anticipation : our declining ones are embittered either by satiety or disappointment.

Multa gemens. *VIRG.*—"Deeply lamenting." Said of one who relates a sorrowful tale.

Multa me dōcuit usus, magister egrēgius. *PLIN. the Younger.*—"Necessity, that excellent master, hath taught me many things."

Multa novit vulpes, sed felis unum magnum. *Prov.*—"A fox knows many things, but a cat one great thing." Said by the cat, who could climb the tree and so escape the hounds,

while the bragging fox could only run for it. See *Arcaria*, &c.

—*Multa petentibus*

Desunt multa.— HOR.

—“Those who desire much are in want of much.” The number of our wants (not our *necessities*) is in proportion to the extent of our desires.

Multa præter spem scio multis bona evenisse. PLAUT.—“I know that many a lucky thing has happened to many a one beyond his hopes.”

*Multa quidem scripsi; sed quæ vitiōsa putavi,
Emendatūris ignibus ipse dedi.* OVID.

—“Much did I write; but what I considered faulty I myself committed to the all-correcting flames.”

Multa rogant utenda dari; data reddere nolunt. OVID.—“They ask for many a sum to be lent them; but when it is lent they are loth to repay.”

Multa senem circumveniunt incommōda.—“Many inconveniences surround the aged man.”

—*Multa videmus*

Quæ miser et frugi non fecit Apicius.— JUV.

—“We see many things which even Apicius (mean and stingy compared with him) never was guilty of.”

*Multa viri nequicquam inter se vulnera jactant,
Multa cavo latèri ingeminant, et pectore vastos
Dant sonitus; erratque aures et tempora circum
Crebra manus · duro crēpitant sub vulnere malæ.* VIRG.

—“The men deal many blows to one another with erring aim, and many redouble on their hollow sides; from their breasts the thumps resound, and round their ears and temples thick blows at random fly; their jaws crack beneath the heavy hits.”

Multæ manus onus lævius faciunt. PROV.—“Many hands make a burden light.”

Multæ terricōlis linguæ, cælestibus una.—“The inhabitants of earth have many tongues, those of heaven but one.” A much quoted line, written by the late Rev. H. Carey of the British Museum.

Multarum palmarum causidicus.—“A pleader who has gained many victories.”

Multas amicitias silentium dirēmit. PROV.—“Silence severs

many friendships." It requires considerable energy and warmth of feeling long to maintain a correspondence with friends at a distance. See *Non sunt amici*, &c.

Multi adorantur in arâ qui cremantur in igne. ST. AUGUSTIN.

—"Many are worshipped at altars, who are burning in flames." Not every man that has been canonized is really a saint.

—*Multi*

Committunt eâdem diverso crimîna fato. JUV.

—"Many men commit the same crimes, with very different fates." See *Ille crucem*, &c.

Multi more isto atque exemplo virunt, quos cum censeas

Esse amicos, repêriuntur falso falsimônîis. PLAUT.

—"Many live after this manner and method; when you think them to be your friends, they are found to be false with their deceitfulness."

Multi multa, nemo omnia novit. COKE.—"Many people know many things, no one everything."

(*Multi*) *nil rectum nisi quod placuit sibi ducunt.* HOR.—

"Many esteem nothing right, but what pleases themselves."

—*Multi si pauca rogâbunt,*

Postmodo de stipulâ grandis acervus erit. OVID.

—"If many ask for but a little, very soon will a heap be formed from the gleanings." "Many littles make a mickle."

Multi te odêrint si teipsum ames.—"Many will hate you if you love yourself." Selfishness and self-love beget hatred and contempt.

Multi trîstantur post delicias, convîvia, dies festos.—"Many persons feel dejected after pleasures, banquets, and holidays."

Multis commoditatibus et elegantis, suas ædes commodiôres aptiôresque fecit. CIC.—"By many appliances and elegancies, he has rendered his house more commodious and convenient."

—*Multis ille bonis flêbilis occidit*

Nulli flêbilior quam tibi—HOR.

—"He died lamented by many good men, by none more lamented than by thee."

Multis minatur, qui uni facit injûriam. SYR.—"He who injures one, threatens many."

Multis parasse divitias non finis miseriarum fuit, sed mutatio; non est in rebus vitium sed in animo. SEN.—“To have become possessed of riches, is, to many, not the end of their miseries, but a change in them; the fault is, not in the riches, but in the disposition.”

Multis terribilis caveto multos. AUSEN.—“If you are terrible to many, then beware of many.” The number of your enemies is proportionably increased.

Multitudinem decem faciunt. COKE.—“Ten make a multitude”

Multo melius ex sermone quam lineamentis, de moribus hominum judicare.—“It is much better to judge of men’s characters from their words than their features.”

Multò plures satiétas quam fames perdidit viros.—“Surfeit has killed many more men than hunger.”

Multorum annorum opus.—“The labour of many years.”

Multorum manibus grande levatur opus.—“By the hands of many a great work is made easy.” See *Multæ manus*, &c

*Multos castra juvant, et lituo tubæ
Permistus sonitus, bellaque matribus*

Detestata.—

HOR.

—“The camp, and the sound of the trumpet mingled with that of the clarion, and war, detested by mothers, have delights for many.”

Multos ingratos invenimus, plures facimus. PROV.—“We find many men ungrateful; we make still more.” By throwing the opportunity of showing themselves ungrateful in the way of undeserving persons.

—*Multos in summa pericula misit*

Venturi timor ipse mali.—

LUCAN.

—“The very fear of approaching evil has driven many into peril.” See *Incidit in Scyllam*, &c.

Multos qui conflictari adversis videantur, beatos; ac plerosque, quamquam magnas per opes, miserrimos; si illi gravem fortunam constanter tulerent, hi prospera inconsulte utantur. TACIT.—“Many who appear to be struggling against adversity, are happy; and more, although possessed of great wealth, are most wretched. The former support their adverse fortune with firmness, the latter inconsiderately abuse their prosperity.”

Multos timere debet quem multi timent. SYR.—“He of

whom many are afraid has reason to be afraid of many."

See *Multis terribilis*, &c.

—*Multum abluđit imāgo*. HOR.—"The picture is most ludicrously unlike."

Multum demissus homo. HOR.—"An extremely reserved man."

Multum habet jucunditātis soli cœlique mutatio. PLINY the Younger.—"Change of soil and climate is productive of considerable pleasure."

Multum ille periclitatur, qui in negotiatiōem maritimam pecūniam impendit suam.—"He runs many risks who expends his money on maritime speculations."

Multum in parvo—"Much in little." Much in a little compass. A compendium.

Multum sapit qui non diu desipit. PROV.—"He is very wise who does not long persist in folly." This is said, taking into consideration the limited extent of the human powers of discernment.

Multum te opinio fallit. CIC.—"Your opinion is extremely fallacious."

Mundæque parvo sub lare paupĕrum

Cœnæ, sine aulæis et ostro,

Sollicitam explicuere frontem. HOR.

—"A cleanly meal in the little cottage of the poor has smoothed an anxious brow, without hangings and purple."

Munditiæ, et ornātus, et cultus, hæc fœminarum insignia sunt, his gaudent et gloriantur. LIVY—"Neatness, ornament, and dress, are distinctions peculiar to women; in these they delight and glory."

—*Munditiis capimur*. OVID.—"We are captivated by neatness."

Mundus scena, vita transitus, venisti, vidisti, abiisti.—"This world is a stage, and life your walk across; you have come, you have seen, you are gone."

Mundus universus exercet histrionem. PETRON. ARB.—"All men practise the player's art." So Shakspeare—

"All the world's a stage,

And all the men and women merely players."

As You Like It.

Munĕra accipit frequens, remittit nunquam. PLAUT.—"He

often receives presents, but never makes them in return."

Munĕrum ânĭmus optĭmus est. *Prov.*—"Goodwill is the best of gifts." The goodwill of the giver constitutes the real value of the gift.

—*Munus Apollĭne dignum.* *HOR.*—"A present worthy of Apollo." A compliment to a meritorious poem.

Munus ornāre verbis. *TER.*—"To enhance the value of a present by one's words." To double the value of a gift by the grace with which it is presented.

Muri coctiles. *OVĪD.*—"Walls of brick;" and not "cock-tailed mice," a translation facetiously suggested in the "Art of Pluck."

Mus in pice—"A mouse in pitch." A man who is always immersed in useless researches: Swift's dirty philosopher of Lagado in "Gulliver's Travels," for instance.

Mus non uni fidet antro. *PLAUT.*—"The mouse does not trust to one hole only."

—*Musæo contingĕre cuncta lepōre* *LUCRET.*—"To touch upon everything with a lively wit."

Mustĕlam habes. *Prov.*—"You have a weasel (in your house)." To meet a weasel was considered an omen of misfortune.

Mutātis mutandis.—"Changing what should be changed." A warrant made out against B will do for E, *mutatis mutandis*, i. e. changing one name for the other.

—*Mutāto nōmine, de te*

Fābŭla narrātur.— *HOR.*

—"Change but the name, the story's told of you." Such was the gist of Nathan's parable to David.

Mutiāna cautio—"The quirks" or "cozenage of Mutius." In allusion to Mutius Scævola, the great Roman lawyer.

Mutum est pictŭra pōĕma.—"A picture is a poem without words." See *Sĭ pōĕma*, &c., and *Ut pictura pōĕsis*, &c.

N.

N. B. See *Nota bene*.

Næ amicum. castigāre ab mĕritam noxiam

Immūne est facinus.—

PLAUT.

—"To reprove one's friend for a fault that deserves it, is decidedly a thankless task."

Nævia sex cyāthis, septem Justina bibātur. MART.—"Let Nævia be toasted with six cups, Justina with seven."

Nam bonum consilium surripitur sapissime, Si minus cum curā aut cate locus loquendi lectus est. PLAUT.—"For a well-devised plan is very often filched away, if the place for deliberating has not been chosen with care or caution."

Nam curiōsus nemo est, quin idem sit mal'vōlus. PLAUT.—"For no person is a busy-body, but he is ill-natured as well."

Nam de mille fabæ mōdus dum surripis unum, Damnum est, non faciūus, mihi pacto lēnius isto. HOR.—"For when from a thousand bushels of beans you steal a single one, the loss to me is trifling, but none the less is the crime on your part." Although the law does not take cognizance of extreme trifles, still, morally speaking, if there is the *animus furandi*, "the intention to steal," the guilt is the same.

Nam ego illum p̄russē dūco, cui quidem p̄rriit pudor. PLAUT.—"For I consider that man to be lost who is lost to shame."

Nam et majōrum institūta tuēri, sacris cerimōnisque rētinendis, sapiētis est.—"For it is the part of a wise man to defend the institutions of his forefathers, and uphold the sacred rites and ceremonies."

Nam et stultè faciēre et stultè fābūlārier, Utrumque in aetate haud bonum est. PLAUT.—"For to act unwisely and to talk unwisely, are neither of them profitable at times."

Nam mora dat vires, tēnēras mora percōquit uvas; Et vālidās sēgētes, quod fuit herba, facit. OVID.—"For time supplies strength; time thoroughly ripens the tender grapes; and it makes that into standing corn which was before only blades of grass."

Nam non est verisimile hōmīnem paup̄rem Pauxillum parvi faciēre, quin nummum petat. PLAUT.—"For it is not very likely that a poor man would despise such a trifle, and not be glad of a piece of money."

Nam nunc mores nihil faciunt quod licet, nisi quod lubet.

PLAUT.—“For now-a-days it is the fashion to reckon of no value what is proper, but only what is agreeable.”

Nam pro jucundis aptissima quæque dabunt Dî;

Cārrior est illis homo quam sibi.—— JUV.

—“For the gods will bestow what is most suitable, rather than what is agreeable; man is more dear to them than he is to himself.”

Nam qui injuste impetum in quempiam facit, aut irā, aut aliquā perturbatiōne incitatus, is quasi manus afferre videtur socio. CIC —“For when a man, in the heat of anger, or agitated by some other cause, makes an attack upon another unjustly, it would seem as though he had laid hands upon an ally.” Because man is a social animal.

Nam sapiens quidem pol ipsius fingit

Fortūnam sibi——

PLAUT.

—“The prudent man really frames his own fortunes for himself.”

Nam scelus intra se tacitum qui cogitat ullum

Facti crimen habet.——

JUV.

—“For he who secretly meditates a crime within himself, has all the guilt of the deed.” The *animus*, and not the act, constitutes the crime; although the laws of man can only take cognizance of the *animus* when manifested by the act.

Nam vitis nemo sine nascitur; optimus ille est,

Qui minimis urgetur.——

HOR.

—“For no man is born without faults; he is the best who is beset by the fewest.”

——*Namque inscitia est*

Adversum stimulum calces. TER.

—“For it is mere folly to kick against the spur.” So in Acts ix. 5, the Lord says to Saul, “It is hard for thee to kick against the pricks;” i. e. to resist a superior power which has you under its control.

Narratur et prisci Catonis

Sæpe mero ciliuisse virtus. HOR.

—“It is said that the virtues even of old Cato were often warmed by wine.” Said in allusion to the rigid Cato, the Censor.

Nascentes morimur, finisque ab origine pendet. MANIL.—

"We are born to die, and our end is the necessary consequence of our birth."

Nascimur poëtæ, fimus orātōres. CIC.—"We are born poets, we become orators." Poetical genius is a gift, but oratory may be acquired by education and perseverance. Witness the instance of Cicero, who in vain tried to become a poet, and of Demosthenes, who by perseverance became the greatest of orators. See *Poëta nascitur*, &c.

Natio comæda est. JUV.—"The nation is a company of players."

Natis in usum lætitiæ scyphis

Pugnare Thracum est; tollite barbarum

Morem.—

HOR.

—"To quarrel over your cups, which were made to promote good fellowship, is like the Thracians: away with a habit so barbarous." The battles of the Centaurs and Lapithæ, the near neighbours of the Thracians, commenced in a drunken brawl.

—*Natos ad flūmina primum*

Dēfirimus, sævoque gelu durāmus et undis. VIRG.

—"Our infants, as soon as born, we convey to the rivers, and harden them in the freezing ice and waves."

—*Natura beātis*

Omnibus esse dedit, si quis cognōverit uti. CILAUD.

—"Nature has given unto all to be happy, if each did but know how to make a proper use of her gifts." The same objects and opportunities may be blessings or curses to us, according as they are used.

Natura dedit usūram vitæ tanquam pecūniæ nullā præstitūtā die. CIC.—"Nature has bestowed life on us, at interest, like money, no day being fixed for its recall."

Naturā ipsā valere, et mentis viribus excitāri, et quasi quodam divino spirītu afflāri. CIC.—"To be endowed with strength by nature, to be impelled by the powers of the mind, and to be inspired by a certain divine spirit as it were." A recital of the endowments of true genius.

Natura naturans—natura naturāta.—"Nature formative—nature formed." The two ultimate principles of the Dualistic Philosophy are technically so called.

Natura non dat virtutem; nascimur quidem ad hoc, sed sine

hoc. CIC.—“Nature does not bestow virtue; we are born indeed to it, but without it.”

Natūra! quam te cōlimus inviti quoque. SEN.—“O nature! how much do we worship thee, however unwilling!”

Natūra tenacissimi sumus eorum quæ pueri percipimus, ut sapor, quo nova vasa imbuuntur, durat. SEN.—“We are naturally most tenacious of those impressions which we receive in childhood, just as a flavour remains in those vessels with which they were imbued when new.”

Naturālem quamdam voluptātem habent lusus jocusque; at eorum frequens usus omne animis pondus, omnemque vim eripit. SEN.—“There is a certain delight in pleasantry and jesting; but a too frequent use of them deprives the mind of all weight and vigour.”

Naturā expellas furcā, tamen usque recurret. HOR.—“Though you should check Nature by force, she will still resume her sway.”

Naufrāgium rerum est mulier malefida marito.—“A faithless wife is the shipwreck of her husband’s fortunes.” These words were quoted by William the Conqueror to his wife Matilda, on finding that she encouraged his son Robert in his rebellious designs.

Nauseanti stōmācho efflūunt omnia.—“Everything is thrown off from a sick stomach.”

—*Nāvibus atque*

Quadrīgis prētibus bene vivere.— HOR.

—“With the help of ships and chariots we endeavour to make ourselves happy.” By moving from place to place.

Ne ad aures quidem scalpendas otium est. PROV.—“He has not time even to scratch his ears.”

Ne Æsōpum quidem trivit. PROV.—“He has not so much as thumbed Æsop.” Said of a person extremely illiterate; the Fables of Æsop being among the ancients an elementary school book.

—*Ne cede malis, sed contra audentior ito.* VIRG.—“Yield not to misfortunes, but meet them with still greater firmness.” The first three words are the motto of the Earl of Albemarle.

Ne cuivis dextram injecēris. PROV.—“Don’t give your right hand to every one.” Use discrimination in the selection of your friends.

Ne depugnes in aliēno negōtio. *Prov.*—"Fight not in another person's concerns."

Ne exeat regno. *Law Term.*—"Let him not leave the kingdom." A writ issued by the courts of Equity to prevent a person from leaving the kingdom without the royal licence.

Ne glādiū tollas, mūlier. *Prov.*—"Woman, do not wield the sword." Persons should not wield "edged tools," which they know not how to use.

Ne Hercūles quidem contra duos. *AUL. GEL.*—"Not Hercules even could struggle against two."

Ne intelligis, dōmīne? "Don't you understand, good sir?" See *Love's Labour's Lost*, Act V. sc. 1.

Ne Jupiter quidem omnibus placet. *Prov.*—"Not Jupiter himself can please everybody."

Ne mente quidem recte uti possūmus, multo cibo et potione complēti. *CIC*—"We cannot use the mind aright when filled with much food and drink."

Ne mihi contingant quæ volo, sed quæ sunt utilia.—"Let those things happen to me, not which I most wish, but which are most for my good."

Ne negligas amicitiae consuetudinem, aut viōles jura ejusdem.—"You must not omit the usages of friendship, or violate the rights thereof."

—*Ne non procumbat honestè,*

Extrēma hæc etiam cura cadentis erat. *OVID.*

—"That she might fall in no unseemly manner—this was her care even as she died." Said of Lucretia when about to stab herself.

Ne plus ultra.—"No farther." "This is my *ne plus ultra*"—much the same as This is my *ultimatum*, (or, as the newspapers have it at the present day, my *ultimatissimum*.)—"beyond this I will not go."

Ne præsentem aquam effundas, priusquam aliam sis adeptus. *Prov.*—"Do not throw away the water you have, until you have got more." Do not throw away a present advantage for a problematical one.

Ne prius antidōtum quam venēnum. *Prov.*—"Don't take the antidote before the poison." Do not exculpate yourself before you are accused.

Ne, pueri, ne tanta animis assuescīte bella;

Neu patriæ vālidas in viscēra vertīte vīres. *VIRG*

—"Do not, my sons, accustom your minds to such cruel wars, nor turn your mighty strength against the vitals of your country."

Ne puīro glādiū. Prov.—"Do not give a child a sword."

Let every person act in his proper sphere of life.

Ne, pulvis et cinis, superbe te geras,

Omnipotentis ne fulmīna feras.

—"Dust and ashes, be not elate with pride, lest the lightnings of the Omnipotent should reach thee." The commenting lines of a Sequence used by the Romish Church.

Ne qua meis esto dictis mora—— VIRG.—"Let there be no delay in the execution of my injunctions."

Ne quid abjectè, ne quid timidè faciās. CIC.—"Do nothing meanly, nothing timidly."

Ne quid detrimenti respublica capiat.—"That the republic shall receive no detriment." The injunction given at ancient Rome to the Dictator, when invested with the supreme authority.

Ne quid falsi dicere audēat, ne quid veri non audēat. CIC.—"Let him not dare to say anything that is false, nor let him fear to say what is true." Advice given to an historian.

Ne quid nimis. TER.—"Not too much of anything." Do nothing to excess. See *Id arbitror*, &c.

Ne scitica dignum horribili sectere flagello. HOR.—"Do not punish with an unmerciful scourge that which is only deserving of the whip." The censure of the satirist, as well as of every one that reproves, should be proportionate to the fault.

Ne sibi deesset in his angustis. CIC.—"Lest, in circumstances of such great difficulty, he should be found wanting to himself."

Ne sus Minervam. Prov.—"A pig must not talk to Minerva." Ignorant persons must not censure those wiser than themselves.

Ne sutor ultra crepidam.—"Let not the shoemaker go beyond his last." Words addressed by Apelles to a shoemaker, who pointed out errors in a slipper painted in one of his pictures; but when he was proceeding to criticise other parts of the painting, he was met by the artist with this rebuke.

—*Ne te longis ambagibus ultra*

Quàm satis est morer.— HOR.

—"That I may not, by a long circumlocution, delay you longer than is necessary."

Ne tentes, aut perfice. Prov.—"Attempt not, or achieve."

Ne verba pro farinâ. Prov.—"Don't give me words for meal." Similar to our expression, "Sweet words butter not parsneps."

—*Nec bellua tētrior ulla est,*

Quam servi rābies in libēra terga furentis. CLAUD

—"No monster is there more baneful, than the fury of a slave wreaking his vengeance on the backs of freemen."

Nec caput nec pedes. CIC.—"Neither head nor feet;" or, as we say, "Neither head nor tail."

Nec cibus ipse juvat morsu fraudātus acēti. MART.—"Not food itself is palatable when deprived of the relish given by vinegar."

Nec citò crēdīdīris; quantū citò crēdēre lēdat,

Exemplum vobis, non leve, Procris erit. OVID.

—"Be not too ready to believe; the fate of Procris will be no slight example to you how disastrous it is to believe things readily." See *Ovid's Met.* b. vii. l. 394, *et seq.*

Nec cui de te plusquam tibi credas. Prov.—"Give no man more credit than yourself about yourself." Do not acquiesce in either praises or censures pronounced on you, which you know to be undeserved.

Nec deus intersit, nisi dignus vindice nodus. HOR.—"Nor let a god interfere, unless there be a difficulty worthy of a god's assistance." Advice to dramatic writers, not to introduce personages too exalted, except on occasions of the highest importance.

Nec domo dōmīnus, sed dōmīno domus honestanda est. CIC.—"The master ought not to be honoured by the house, but the house by the master."

Nec facile invēnas multis in millibus unum;

Virtūtem prētium qui putet esse sui. OVID.

—"Among many thousands you would not easily find one who believes that virtue is its own reward."

Nec fuge collōquum; nec sit tibi jānuā clausa. OVID.—"Fly not from conversation; and let not your door be shut."

—*Nec imbellem feroces*

Progenērant aq̄ilæ columbam. HOR.

—"Nor do ferocious eagles beget the unwarlike dove."

Nec levis, ingēnuas pectus coluisse per artes,

Cura sit; et linguas edidicisse duas. OVID.

—"And be it no light care to cultivate the mind with the liberal arts, and to learn thoroughly the two languages." The Latin and the Greek.

—*Nec longum tempus, et ingens*

Exiit ad cælum ramis felicibus arbor,

Miraturque novas frondes, et non sua poma. VIRG.

—"In no long time a huge tree shoots up to heaven with verdant boughs, and admires its new leaves, and fruits not its own." Said of the results of grafting trees.

Nec loquor hæc, quia sit major prudentia nobis;

Sed sim, quam mēdico, notior ipse mihi. OVID.

—"And I say this, not because I have any greater foresight, but because I am better known to myself than to a physician."

Nec luisse pudet, sed non incidere ludum. HOR.—

"It is no disgrace to have been gay, but it is, not to have renounced those gaieties." The shame does not lie in having joined in gaieties, but in not having quitted them at a proper season. A man must not be *always* "sowing his wild oats."

Nec magis sine illo nos esse felices, quam ille sine nobis potuit.

PLINY'S *Panegyric on Trajan*.—"No more could we live happily without him, than he could without us."

Nec me pudet, ut istos, fatēri nescire quod nesciam. CIC.—

"Nor am I ashamed, like those men, to acknowledge that I do not know the things which I do not know."

—*Nec meus audet*

Rem tentare pudor, quam vires ferre recūsent. VIRG.

—"Nor does my modesty presume to attempt a thing which my powers are unable to accomplish."

Nec meus hic sermo est, sed quæ præcepit Ofellus. HOR.—

"Nor is this my language, but a precept which Ofellus has given."

—*Nec mihi dicere promptum,*

Nec facere est isti.— OVID.

—"Neither does my talent lie in talking, nor his in act-

ing." The words of Ajax when pleading against Ulysses for the arms of Achilles.

*Nec minimum refert, intacta rosaria primus,
An serâ carpas pæne relictâ manu.* OVID.

—"Nor does it make a slight difference only, whether you cull from rosebeds before untouched, or whether, with a late hand, when there are hardly any roses left."

Nec minor est virtus, quam quærere, parta tui:
Casus inest illic; hic erit artis opus. OVID.

—"Tis no less merit to keep what you have got, than to gain it. In the one there is some chance; the other will be a work of art."

Nec mirum, quod divina natūra dedit agros, ars humanâ ædificavit urbes. VARRO.—"Nor is it wonderful, as divine nature has given us the country, and human art has built the cities." Similar to the line of Cowper,

"God made the country, and man made the town."

Nec mora, nec requies.—VIRG.—"Neither rest nor cessation." No intermission is allowed.

Nec morti esse locum.—VIRG.—"Nor is there scope for death." Virgil says, that after their dissolution on earth, all things return to God, and that death has no further power over them.

—*Necnon et apes exāmīna condunt
Corticibusque cavis vitūsæque ilicis alveo.* VIRG.

—"Bees also conceal their swarms in the hollow bark and in the trunk of a decayed holm oak."

*Nec nos obniti contra, nec tendere tantum
Sufficiamus; sūperat quōnam Fortūna, sequāmur,
Quoque vocat vertāmus iter.*—VIRG.

—"We are neither able to make head against (the storm), nor even to withstand it; since Fortune overpowers us, let us follow her, and turn our course whither she invites us."

The words of Æneas to his followers.

—*Nec plūcidam membris dat cura quīetem.* VIRG.—"Nor does care allow placid quiet to the wearied limbs."

Nec plūribus impar.—"No unequal match for many." The motto assumed by Louis XIV. when he formed his project for the subjugation for Europe.

Nec plūteum cædit, nec demorsos sapit ungues. PERS.—
"It neither thumps away at the desk, nor savours of

nails gnawed to the quick." Said of poor spiritless poetry.

Nec, quæ præterit, iterum revocabitur unda;

Nec, quæ præterit hora redire potest. OVID.

—"Neither shall the wave, which has passed by, ever be recalled; nor can the hour which has passed ever return"

Nec quare et unde—quid hæbeat tantum rogant.—"People ask not *how* and *whence*, but only *what* a man possesses."

Nec quicquam ad nostras pervenit acerbius aures. OVID.—

"Nothing more distressing has come to my ears."

Nec satis est pulchra esse poemata, dulcia sunt. HOR.—"It is not enough that poems be beautiful; let them be pleasing also."

Nec scire fas est omnia. HOR.—"Nor is it allowed us to know all things."

Nec semper feriet quodcumque minabitur arcus. HOR.—

"Nor will the arrow always hit the object aimed at."

Nec servum meliorem ullum, nec deteriorem dominum fuisse

SUETON—"There never was a better servant or a worse master." Said of the emperor Caligula.

Nec, si me subito videas, agnoscere possis. OVID.—"Nor could you recognise me, if you were to see me on a sudden."

Nec si non obstat propterea etiam permittitur. CIC.—

"Though an act is not prohibited, it does not therefore follow that it is permitted." Moral duties go beyond the mere letter of the law.

Nec sibi cœnarum quisvis temerè arroget artem,

Non prius exactâ tenui ratione saporum. HOR.

—"Let no man rashly arrogate to himself a knowledge of the art of catering, if he has not previously acquired an intimate knowledge of the delicate distinctions of flavours."

Nec sibi, sed toti gñitum se credere mundo. LUCAN.—"To

believe that he was born not for himself alone, but for the whole world" The principle acted upon by the benefactors of mankind.

Nec sum adeo informis, nuper me in littore vidi. VIRG.—

"Nor am I so very ugly, I lately viewed myself on the shore." Self-commendation.

Nec tamen ignorat, quid distent æra lupinis. HOR.—"Nor

is he ignorant of the vast difference between money and lupines." He can distinguish between the worthy and the worthless. Lupines were used as counters among the Romans, and to represent money on the stage.

*Nec tamen in dando mensuram dēserit; immo,
Singūla describit certo modū rāmīne finis.*

—"Nor yet in giving does he go beyond all bounds; nay, rather, to each he assigns a portion fixed and definite."

*Nec tamen indignum est, quod vobis cura placendi,
Cum comptos hābeant sēcūla nostra viros.* OVID.

—"And yet it is not unbecoming for you to have a care to please, since our age produces men of taste." Advice to the ladies.

*Nec tibi quid liceat, sed quid fecisse decēbit
Occurrat; mentemque domet respectus honesti.* CLAUD.

—"And let it not be the subject of your thoughts what you may do, but what you ought to do; let a regard for what is honourable ever govern your mind."

Nec vagus in laxā pes tibi pelle natet. OVID.—"And do not let your foot wallop about in your shoe down at heel."

*Nec Vēnēris plārētris macer est, aut lampāde fervet:
Inde faces ardent, vēniunt a dote sagittæ.* JUV.

—"It is not from Venus' quiver that he grows thin, or with her torch that he burns; it is from this that his fires are fed, from her dowry the arrows come." Said of a fortune-hunter.

*Nec verbum verbo curābis reddere fīdus
Interpres —* HOR.

—"Nor, even if a faithful translator, should you make it your care to render the original word for word." The meaning of the original might be lost thereby.

*Nec vidisse semel satis est, juvat usque morāri,
Et conferre gradum, et vēniendi discere causas.* VIRG.

—"Nor is it enough to have merely seen him; they are delighted to prolong the interview, and to approach him, and to learn the cause of his coming." The ghosts of the departed Trojans thronging around Æneas, when he visits the infernal regions.

Nec vixit malè qui natus mōriensque fefellit. HOR.—"Nor has he lived to no purpose, who, from his birth to his death, has lived in retirement."

Nec vos, turba fere censu fraudata, magistri

Spernite : discipulos attrahit illa novos. OVID.

—“Neither do you, schoolmasters, a set too often cheated of your pay, despise her; 'tis she that brings you new pupils.” Minerva, the goddess of wisdom, is alluded to.

—*Nec vultu destrue dicta tuo.* OVID.—“And do not undo your sayings with your looks.”

Necesse est cum insanientibus furere, nisi solus relinquaris.

PETRON. ABB.—“It is necessary to be mad with the insane, if you would not be left alone.” It is as well to appear to conform to the prejudices of the day.

Necesse est eum qui velit peccare aliquando primum delinquere.

CIC.—“It is a matter of course that he who would sin must first fail in his duty.” See *Nemo repente*, &c.

Necesse est facere sumptum, qui querit lucrum. PLAUT.—

“It is necessary for him who looks for gain, to incur some expense.” “Nothing venture, nothing win.”

Necesse est in immensum exeat cupiditas quæ naturalem modum transiit. SEN.—“Avarice, when it has once passed the proper limits, of necessity knows no bounds”

Necesse est ut multos timeat, quem multi timent. SYR.—

“He whom many fear, must of necessity fear many.”

The condition of the tyrant. See *Multos timere*, &c., and *Multis terribilis*, &c.

Necessitas est lex temporis et loci. Law Max.—“Necessity is the law of time and place.”

Necessitas non habet legem. Law Max.—“Necessity knows no law.” In a sinking ship, for instance, the laws of life and property are but little regarded.

Necessitudinis et libertatis infinita est æstimatio. Law Max.—

“Necessity and liberty should receive the very greatest consideration.”

Nefas nocere vel malo fratri puta. SEN.—“Consider it a crime to do an injury to a bad brother even.” Similar to the Scripture precept, by which we are commanded to return good for evil.

Negat quis? Nego. Aut? Aio. Postræmo impetravi egomet mihi omnia assentari. CIC.—“Does any one deny a thing? Then I deny it. Does he affirm? Then I affirm. In fine, I have prevailed upon myself to agree to everything.”

—*Neglecta solent incendia sūmere vires.* HOR.—“Fire neglected is wont to gain strength.”

Negligere quid de se quisque sentiat, non solum arrogantis est, sed omnino dissoluti. CIC.—“To be careless of what any one may think of him, is not only the conduct of an arrogant man, but of one utterly abandoned.”

Negotus par.—“Equal to business.” Able to manage affairs.

Nem. con. Abbreviation of *nēmīne contradicente*.—“No one contradicting” any question proposed.

Nem. diss. Abbreviation of *nēmīne dissentiente*.—“No one disagreeing” with a proposition made.

Nēmīnem id agere, ut ex alterius prædicitur inscitia. CIC.—“No man should so act as to take advantage of another man’s ignorance.”

Nēmīnem tibi adjungas amicum priusquam exploraveris quomodo prioribus amicis sit usus.—“Make no man your friend before you have ascertained how he has behaved towards his former friends”

Nēmīni dixeris, quæ nolis efferi. PROV.—“Tell no one that which you do not wish repeated again”

Nēmīni fidas, nisi cum quo prius modum salis absumpsis. PROV.—“Trust no man till you have eaten a bushel of salt with him.”

Nemo alligans suam turpitudinem audiendus est. LAW MAX.—“No man bearing testimony of his own baseness ought to be heard.”

Nemo an bonus, an dives omnes querimus. PROV.—“No one asks whether a man is good; we all ask whether he is rich.”

Nemo benè imperat nisi qui paruerit imperio. PROV.—“No man is fully able to command, unless he has first learned to obey.”

Nemo dat quod non habet. LAW MAX.—“No man gives that which he does not possess.”

Nemo debet bis puniri pro uno delicto. COKE.—“No man ought to be punished twice for one offence.”

Nemo dextrius fortunā sit usus.—“No man has more judiciously employed his good fortune.”

Nemo doctus mutationem consilii inconstantiam dixit esse. CIC.—“No well-instructed man has called a change of opinion

inconstancy." Acknowledgment of error is a duty, upon the observance of which our improvement depends.

Nemo errat uni sibi, sed dementiam spargit in proximos SEN — "No man commits error for himself alone, but scatters his folly among all around him." Error is doubly injurious; first in itself, and then by example.

Nemo est ab omni parte beatus.—"No man is happy in every respect." See *Nihil est*, &c.

Nemo est hæres viventis. *Law Max*—"No man is the heir of one who is alive." He is only an "heir apparent." See *Hæredem Deus*, &c.

—*Nemo in sese tentat descendere? Nemo!* PERS—"Does no one attempt to explore himself? No one!" Instead of looking into the faults of others, we should examine our own hearts.

Nemo ire quenquam publicè prohibet vid. PLAUT—"No one forbids another to go along the highway." No one is likely to interfere with you so long as you keep the beaten path.

Nemo ita pauper vivit, quam pauper natus est. SYR—"No man ever lived so poor as he was born."

Nemo læditur nisi à seipso. *Prov.*—"No man is hurt but by himself."

Nemo malus felix, minime corruptor — JUV—"No wicked man can be happy, least of all one who corrupts others."

Nemo me impune lacessit—"No one provokes me with impunity." The motto of the Order of the Thistle, a plant which is protected by its prickles.

Nemo militans Deo implicetur secularibus negotiis. COKE—"No one in the service of God should be involved in secular affairs."

Nemo mortalium omnibus horis sapit. PLINY the Elder.— "No man is wise at all times."

Nemo plus juris in alium transferre potest quam ipse habet. *Law Max.*—"No man can transfer to another a right or title greater than he himself possesses."

Nemo potest nudo vestimenta detrahère. *Prov.*—"No man can strip a naked man of his garment." Like our saying, "You cannot get blood out of a stone."

Nemo prudens punit quia peccatum est, sed ne peccetur. SEN. — "No man of prudence punishes because a fault has

been committed, but that it may not be committed." If this were not the object of punishment, it would degenerate into revenge.

Nemo puniatur pro alicuius delicto. Law Max.—"Let no man be punished for the fault of another."

Nemo qui suæ confidit, alterius virtuti invidet. Cic.—"No man who confides in his own virtue, envies that of another."

Nemo repente fuit turpissimus. Juv.—"No man ever became extremely wicked all at once." Men sink into the depths of vice step by step.

Nemo sic impar sibi.—"No man was ever so unequal to himself." See *Nil fuit*, &c.

Nemo solus satis sapit. PLAUT.—"No man is sufficiently wise of himself."

Nemo suâ sorte contentus.—"No one is contented with his own lot."

Nemo tam divos habuit faventes,

Crastinum ut possit sibi polliceri. SEN.

—"No man was ever so favoured by the gods as to be able to promise himself a morrow."

Nemo tenetur ad impossibile. Law Max.—"No one is bound to do that which is impossible."

Nemo tenetur seipsum accusare. Law Max.—"No one is bound to accuse himself."

Nemo vir magnus, sine aliquo afflûtu divîno, unquam fuit. Cic.
—"No man was ever great without some portion of Divine inspiration."

Neptûnum, procul a terrâ, spectare furem.—"From the land to view the ocean raging afar."

Nequam hominis ego parvipendo gratiam. PLAUT.—"I set little value on the esteem of a worthless man."

Nequam illud verbum est, Bene vult, nisi qui bene facit. PLAUT.
—"That expression, 'he wishes well,' is worthless unless a person does well besides."

Nequâquam satis in re unâ consûmere curam. HOR.—"It is by no means enough to devote our care exclusively to one object."

Neque cæcum ducem, neque amentem consultorem.—" [Select] neither a blind guide nor a silly adviser." A sentiment from Aristophanes.

Neque cuiquam tam clarum ingēnium est, ut possit emergere nisi illi matēria, occasio, fautor etiam commendātorque contingat. PLINY the Younger.—“No man possesses a genius so commanding, as to be able to rise in the world, unless these means are afforded him:—opportunity, and a friend to promote his advancement.”

Neque culpa neque lauda teipsum. —“Neither blame nor praise yourself.” Avoid egotism, and pretend not to be either better or worse than you are.

—*Neque enim concludere versum*

*Dixeris esse satis : neque, si quis scribat, uti nos,
Sermōni prępōra, putes hunc esse poetam.* HOR

—“For you must not deem it enough to tag a verse; nor if any person, like me, writes in a style more nearly resembling conversation, must you esteem him to be a poet.”

—*Neque enim lex æquior ulla,*

Quam necis artifices arte perire suā. OVID.

—“For there is no law more just than that the contrivers of death should perish by their own contrivances.”

Neque enim quies gentium sine armis, neque arma sine stipendiis, neque stipendia sine tribūtis. TACIT.—“The repose of nations cannot be insured without arms, arms without pay, nor pay without taxes.” An armed peace is the best guarantee against war.

Neque extra necessitates belli pręcipuum odium gero. —“Beyond that necessitated by war, I feel no particular resentment.”

Neque femina, amissā pudicitia, alia abnuërit. TACIT —

“When a woman has once lost her chastity, she will deny nothing.” She will most probably be induced by circumstances to submit to any degradation.

Neque mala vel bona quę vulgus putet. TACIT.—“Things are not to be pronounced either good or bad on public opinion.”

Neque mel, neque apes. Prov. — “No bees, no honey.”

“Every rose has its thorns.”

Neque opinione sed natura constitutum est jus. CIC.—“Not in opinion but in nature is law founded.”

Neque semper arcum

Tendit Apollo. HOR.

—“Nor is Apollo always bending his bow.”

—*Ni queo monstrāre, et sentio tantum.* JUV.—“I cannot describe it, I only feel it.”

Nequicquam Deus abscidit

Prudens oceāno dissociābili

Terras, si tamen impiæ

Non tangenda rates transiliunt vada. HOR.

—“In vain has God in his wisdom divided the countries of the earth by the separating ocean, if nevertheless profane barks bound over the forbidden waters.”

Nequicquam exornāta est bene, si morāta est male,

Pulchrum ornātum turpes mores pejus cæno collinunt.

PLAUT.

—“It is in vain that a woman is well dressed, if she is ill conducted, misconduct soils a fine dress worse than dirt.”

Nequicquam p̄p̄ulo bibūlas donāv̄ris aures;

Respue quod non es —

PERS.

—“You cannot possibly give the people ears that will drink in everything. aim not at that for which you are not made.” You cannot long impose even on the credulity of the public.

Nequicquam sap̄t qui sibi non sapit PROV.—“He is wise to no purpose who is not wise for himself.”

Nequissimū hōmīnis est prōd̄re amicum.—“It is the part of the most abandoned of men to betray his friend.”

Nequitiam vinōsa tuam convīvia narrant. OVID.—“Your drunken banquets bespeak your debauchery.”

Nervi belli pecūnia infīnita. CIC.—“Endless money is the very sinews of war” Both Bacon and Machiavelli question the truth of this saying.

Nervus aliēnis mōbile lignum.—“A wooden puppet moved by strings in the hands of others” Said with reference to those who allow themselves to be made the tools of others.

Nervus omnibus. PROV.—“Straining every nerve.”

Nescia mens hōmīnum fati sortisque futūræ,

Et servāre modum rebus sublāta secundis! VIRG

—“How blind is the mind of men to fate and future events, how unwilling to practise moderation, when elated with prosperity!”

Nescio quā natāle solum dulcēdīne cunctos

Ducit, et immēmōres non sinit esse sui. OVID.

—"The land of our birth allures us by an unaccountable attraction, and permits us not to be forgetful of it."

Nescio quā præter sôlitum dulcēdine læti. VIRG.—"By some inconceivable charm animated beyond their wont."

Nescio quis tēnros ōcūlus mīhi fascinat agnos. VIRG.—"I know not what evil eye has bewitched my tender lambs." Said in reference to the notion among the ancients, that evil resulted from the glance of the envious eye.

Nescio quōmōdo inhæret in mentibus quasi sæculorum augūrum futurōrum; idque in maximis ingēniis, altissimisque animis, et existit maxime et appāret fucillime. CIC.—"There is, I know not how, inherent in the minds of men, a certain presage as it were of a future state; and this chiefly exists and appears the most manifest, in those of the greatest genius and of the most exalted mind"

Nescire quid antea quam natus sis accidērit, id est semper esse puerum; quid enim est ætas hōmīnis, nisi memōria rerum nostrarum cum sup̄riorum atate contexērit? CIC.—"To be unacquainted with what has taken place before you were born, is to be always a child; for what is human life, unless memory is able to compare the events of our own times with those of by-gone ages?"

Nescis quid serus vesper vehat. PROV.—"You know not what night-fall may bring."

Nescis tu quam meticulōsa res sit ire ad iudicem. PLAUT — "You little know what a ticklish thing it is to go to law."

Nescit plebs jejūna timēre. PROV.—"A starving populace knows no fear"

—*Nescit vox missa reverti.* HOR.—"The word which has been once uttered, can never be recalled." Hence the mischief that may result from an unguarded expression or the disclosure of a secret.

—*Neu fluctem dubiæ spe pendūlus horæ.* HOR.—"That I may not fluctuate in the hope dependent on each uncertain hour." The blessings of a competency.

Neutiquam officium lib̄ri esse hōmīnis puto, Cum is nihil prom̄reat, postulāre id gr̄tiæ appōni sibi. TER. —"I do not think it the part of a man of a liberal mind to ask that a thing should be granted him when he has done nothing to deserve it."

—NĪ

*Posces ante diem librum cum lūmīne, si non
Intendes ānīmum stūdius et rebus honestis,
Invidiā vel amōre vigil torquēbēre.* HOR

—"Unless before day you call for your book with a light, unless you occupy your mind with study and becoming pursuits, you will, when waking, be tortured by envy or by love." By idleness the passions are let loose, and mischief is a probable result.

—NĪ vis boni

In ipsā inesset formā, hęc formam extinguerent. TER.

—"Had there not been great force of beauty in her very form, these things must have extinguished it." Her neglected dress and disheveled hair.

Nihil a Deo vacat : opus suum ipse implet. SEN.—"Nothing is void of God: He himself fills all his works." The doctrine of Pantheism.

Nihil ad verum.—"Not corresponding to the words," meaning, "not to the purpose." This adage is supposed to have had reference to the representations by gesticulation of the sense of the part recited. Hence, when the actor failed to represent the sense conveyed by the line, the prompter used this expression.

Nihil agendo hōmīnes malè agere discunt.—"By doing nothing, men learn to do ill."

Nihil agit qui diffidentem verbis solātur suis ;

Is est amicus qui in re dubiā re juvat, ubi re est opus.

PLAUT.

—"He does nothing who consoles a desponding man with words; he is a true friend, who, under doubtful circumstances, aids in deed when deeds are necessary."

Nihil aliud necessārium, ut sis miser, quam ut te miserrum credas.—"Nothing is wanting to make you wretched but to fancy yourself so."

Nihil altum, nihil magnificum ac divinum suscipere possunt, qui suas omnes cogitationes abjecerunt in rem tam humilem atque abjectam. CIC.—"They can attempt nothing elevated, nothing noble and divine, who have expended all their thoughts upon a thing so low and abject."

Nihil credam et omnia cavebo.—"I will trust to nothing, and be on my guard against everything."

Nihil differt utrum ægrum in ligneo lecto an in aureo collöces : quocumque illum transtuleris, morbum suum secum transfert. SEN.—“It matters not whether you place the sick man on a wooden bed, or on one of gold; wherever you lay him, he carries his disease along with him.”

Nihil difficile est Naturæ, ubi ad finem

Sui præparat— Momento fit cinis, diu silva. SEN.

—“Nothing is difficult to Nature, when she is pursuing her end. A wood is long in making, ashes are made in an instant.” Said in reference to the final destruction of the earth by fire. See *Esse quoque*, &c.

Nihil doli subesse credens. CORN. NEP.—“Suspecting no deceit.”

Nihil eripit fortuna nisi quod et dedit. SYR.—“Fortune takes nothing away but what she has given.”

Nihil est ab omni

Parte beatum. HOR.

—“There is nothing that is blessed in every respect”
There is a dark side to every picture.

Nihil est aliud magnum, quam multa minuta. PROV.—“That which is great is nothing but many littles.” “Many littles make a mickle.”

Nihil est aptius ad delectationem lectoris, quam temporum varietates, fortunæque vicissitudines. CIC.—“Nothing is better suited for the entertainment of a reader, than the varying features of times, and the vicissitudes of fortune.”
It is the varieties and contrasts of history that make “truth stranger than fiction.”

—*Nihil est furacius illo :*

Non fuit Autolyçi tam piceata manus. MART.

—“There is nothing in the world more pilfering than he ; not even the hand of Autolycus was so gluey (filching) as his.”

Nihil est in vitâ magnopre expetendum nisi laus et honestas. CIC.—“There is nothing in life so earnestly to be sought as character and probity.”

Nihil est miserrius, quam animus hominis conscius. PLAUT.—“There is nothing more wretched than the mind of a man with a guilty conscience.”

—*Nihil est*

Quin male narrando possit depravari. TER.—“There is no story but what may be made worse by being badly told.”

—*Nihil est quod credere de se*

Non possit.—

JUV.

—"There is nothing that he cannot believe about himself."

Nihil est quod non expugnet pertinax op̃ra, et intenta ac diligens cura. SEN.—"There is nothing which persevering industry may not overcome, with continued and diligent care."

Nihil est sanitati multo vino nocentius.—"There is nothing more prejudicial to health than much wine."

Nihil est tam utile quod in transitu prosit. SEN.—"Nothing is so useful that it can be profitable from only a hasty perusal." No lasting benefit can be derived from careless or hasty studies.

Nihil est tam volũcre quam maledictum, nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur. CIC.—"Nothing is so swift in flight as slander, nothing more easily propagated, nothing more readily received, nothing more widely disseminated."

Nihil eum commendat præter simulatam versutamque tristiã. CIC.—"He has nothing to recommend him, except an assumed and deceitful seriousness."

—*Nihil hic nisi carmina desunt.* VIRG.—"Nothing is wanting here but a song."

Nihil homĩni amico est opportũno amĩcus. PLAUT.—"There is nothing more desirable to a man than a friend in need."

Nihil honestum esse potest, quod justitiã vacat. CIC.—"Nothing can be honest which is destitute of justice."

Nihil largiundo gloriã adeptus est. SALL.—"He acquired glory by no bribery." He rose by his own merits.

Nihil legibat quod non excerptet PLINY the Younger.—"He read no work from which he did not cull something." Said of his uncle the Elder Pliny, author of the *Historia Naturalis*.

Nihil Lysię subtilitãte cedit, nihil argũtis et acũmine Hyperĩdi. CIC.—"He yields not a jot to Lysias in subtlety, nor to Hyperides in acumen and sharpness of repartee." Lysias was a celebrated orator of Syracuse, Hyperides of Athens.

Nihil magis consentaneum est quam ut usdem modis res dissolvãtur quibus constituitur. LAW MAX.—"Nothing is more

consistent with reason than that everything should be undone by the same means by which it was done." A deed under seal, for instance, can only be varied by a deed under seal.

Nihil potest rex nisi quod de jure potest. *Law Max*—"The king can do nothing but what he is allowed to do by law " In a country, namely, which is governed on constitutional principles.

Nihil pretio parco, amico dum opitūlor.—"I spare no expense so long as I can serve my friend "

Nihil prodest improbam mercem emere. *Prov.*—"There is no advantage in buying bad wares."

Nihil scire est vita jucundissima. *Prov.*—"To know nothing at all is the happiest life." So our old English proverb, "Children and fools have merry lives."

Nihil scriptum miraculi causā. *TACIT.*—"There is nothing written here to excite wonder." Said of a plain unvarnished narrative.

Nihil semper floret; ætas succedit ætati.—"Nothing flourishes for ever; age succeeds age."

Nihil simul inventum est et perfectum. *COKE.*—"Nothing is invented and brought to perfection at the same moment "

Nihil sub sole novi.—"There is no new thing under the sun." *Eccl.* i. 9.

Nihil tam absurdum dici potest ut non dicatur à philosopho. *CIC.*—"There is nothing so absurd but what it may have been said by some philosopher "

Nihil tam difficile est, quin quærendo investigari possit. *TER.*—"There is nothing so difficult, but what it may be found out by research."

Nihil tam firmum est, cui periculum non sit etiam ab inválido. *QUINT CURT*—"There is nothing so secure, but what there may be danger from even the weakest." A mouse may put the finishing stroke to the ruin of a castle-wall.

Nihil tam firmum est, quod non expugnari pecuniā possit. *CIC.*—"Nothing is so well fortified that it cannot be taken by money."

Nihil turpius est quam gravis ætate senex, qui nullum aliud habet argumentum, quo se probet diu vixisse, præter ætatem. *SEN*—"There is nothing more despicable than an old man, who has no other proof to give of his having lived long than his age."

Nihil unquam peccāvit, nisi quod mortua est.—"She only did amiss in this, that she died." An epitaph on a virtuous wife, given by Camerarius as having been found near the Jews' Quarter at Rome.

Nihil unquam sic impar sibi. See *Nil fuit*, &c.

—*Nihil videtur mundus.* TER.—"Nothing seems more neat."

Nihil cōcio est. PLAUT—"Trusting is good for nought."

Nil actum credens, dum quid superesset agendum. LUCAN.—"Considering nothing done, whilst aught remained to be done." Said of Julius Cæsar. The principle adopted by a man of energy and talent.

*Nil adeo fortuna gravis miserabile fecit,
Ut minuant nullā gaudia pace malum.* OVID.

—"Misfortune has made no lot so wretched, but what a respite of the evil is productive of some delight."

*Nil admirari prope est res una, Numici,
Solæque, quæ possit fieri et servare beatum.* HOR.

—"Never to lose one's self-possession is almost the one and only thing, Numicius, which can make and keep a man happy."

Nil agit exemplum litem quod lite resolvit. HOR.—"That illustration is of no use which extricates us from one difficulty by involving us in another"

Nil conscire sibi, nullā pallescere culpā. HOR.—See *Hic murus*, &c.

—*Nil consuetudine majus.* OVID.—"There is nothing more powerful than custom."

—*Nil cupientium*

Nudus castra peto. HOR.

—"Naked I commit myself to the camp of those who desire nothing."

Nil debet. Law Term.—"He owes nothing." The common plea in defending an action for debt.

Nil despèrandum.—"Nothing is to be despaired of."

Nil despèrandum Teucro duce, et auspice Teucro. HOR.—"We must despair of nothing, Teucer being our leader, and we under his command."

Nil dicit. Law Term.—"He says nothing." When the defendant fails to put in his answer to the plaintiff's declaration, judgment is given against him, because he does not say anything why it should not be

Nil dictu fœdum visûque hæc limina tangat,

Intra quæ puer est.——

JUV.

—"Let nothing unfit to be said or seen, enter those thresholds where youth inhabits." See *Maxima debetur*, &c.

Nil dictum quod non dictum prius. *Prov.*—"Nothing can be said which has not been said before." See *Nihil sub*, &c.

Nil ego contulërim jucundo sanus amico. *HOR.*—"There is nothing which, in my senses, I should prefer to an agreeable friend"

Nil erit ultërrius quod nostris möribus addat

Postëritas ; eädem cüpiënt faciëntque minöres :

Omne in præcipiti vitium stetit.——

JUV.

—"There will be nothing left for posterity to add to our manners ; those who come after us will act as we do, and have the same desires : every vice has reached its culminating point." The complaint of the moralist in every age against the luxury and vice of his time.

Nil feret ad Manes divitis umbra suos. *OVID.*—"The ghost of the rich man will carry nothing to the shades below."

——*Nil fuit unquam*

Sic impar sibi—— *HOR.*

—"Never was there anything so unlike itself." The extreme of inconsistency.

Nil habet infelix paupertas durius in se,

Quam quod ridiculos homines facit.——

JUV.

—"Unhappy poverty has nothing in it more galling, than that it exposes men to laughter."

Nil habuit in tenementis. *Law Term.*—"He had no such tenement." The plea denying the title of the plaintiff in an action of debt by a lessor against a lessee without deed.

Nil homini certum est. Fieri quis posse putaret ? *OVID.*——

"There is nothing assured to mortals. Who could have thought that this would come to pass?"

Nil intra est olivæ, nil extra est in nuce duri. *HOR.*—" [If such is not the case] then there is no kernel in the olive, no shell outside the nut." A person who will maintain that, will swear that black is white.

——*Nil me officit unquam,*

Ditior hic, aut est quia doctior ; est locus uni

Cunque suus.——

HOR.

—"It nothing affects me that this man is more wealthy or more learned than I am; every man has his own station."

Nil mihi das vivus, dicis post fata datūrum;

Si non insāns, scis, Maro, quid cūpiam. MART.

—"You give me nothing during your life, you say you will leave me something after your death; if you are not a fool, Maro, you know what I wish for." The thoughts of the man who is waiting to slip "into dead men's shoes."

Nil mihi vobiscum est, hæc meus ardor erit. OVID—"I have nought to do with you; she shall be my flame."

Nil mortalibus arduum est. HOR.—"Nothing is too arduous for mortals." With patience and perseverance there is no difficulty in that which is not in itself impossible.

—*Nil obstat. Cois tibi pene vidēre est*

Ut nudam, ne crure malo, ne sit pede turpi:

Mētiri possis oculo latus —

HOR.

—"There is nothing in your way; through the thin gauze dress you may discern her almost as well as if she were naked; you may see that she has neither a bad leg nor an ugly foot, you may survey her form from top to toe with your eye."

Nil opus est digītis, per quos arcāna loquūris. OVID.—"There is no need there of using the fingers to talk over your secrets."

Nil ortūrum aliās, nil ortum tale fatentes. HOR.—"Confessing that none had arisen before, or would arise, like unto thee." A compliment to his patron, Augustus.

Nil peccent oculi, si oculis animus impēret. SYR.—"The eyes cannot sin if the understanding governs the sight." Cicero too says that it is necessary to exercise chastity of sight. See also *Matt.* v. 28.

Nil prodest quod non lædēre possit idem. OVID.—"There is nothing advantageous, which may not also be injurious." These evils may be caused by carelessness, precipitation, or want of moderation.

Nil prōpriū ducas quod mutārī potest. SYR.—"Reckon nothing your own, that can be changed." All worldly possessions are of doubtful tenure; but virtue, philosophy, and an enlightened mind, we may call our own.

—*Nil sciri si quis putat, id quoque nescit*

An sciri possit, qui se nil scire fatētur.

LUCRET.

—"If a person thinks that nothing can be known, it necessarily follows that he does not know whether or not nothing can be known, from his very confession that he knows nothing." An answer to the scepticism of the disciples of Pyrrho, who maintained that "all that we know is, that nothing can be known."

Nil similis insāno quam ebrius. *Prov.*—"Nothing more strongly resembles a madman than a man who is drunk."

—*Nil sine magno*

Vita labōre dedit mortālibus. *HOR.*

—"Life has bestowed nothing on man without great labour."

—*Nil sine te me*

Prosunt honōres.— *HOR.*

—"My honours are nothing worth without thy aid."

An address by the poet to his Muse, entreating her to continue her inspiration.

Nil spernat auris, nec tamen credat statim. *PHÆD.*—"Let the ear despise nothing, nor yet let it accord implicit belief at once"

Nil tam difficile est, quin quærendo investigāri possit. *TER.*

—"There is nothing so difficult but what it may be found out by seeking"

Nil tam difficile est quod non solertia vincat. *Prov.*—"There is nothing so difficult that skill will not overcome it."

Nil temere novandum. *Law Maxim.*—"Innovations should not be rashly made."

Nil temere uxōri de servis crede querenti;

Sæpe etenim mulier quem conjux diligit, odit. *CATO.*

—"Do not rashly give credit to a wife complaining of servants; for very often the wife hates the person whom the husband most regards."

Nil vōlitum quin præcognitum.—"Nothing can be wished for without our having had some thought of it beforehand." See *Consentire non*, &c.

Nimia cura detērit magis quam emendat. *Prov.*—"Too much care injures rather than improves." A good thing may be spoiled by overdoing it. "Too many cooks spoil the broth."

Nimia est misēria pulchrum esse hōmīnem nimis. *PLAUT.*—

"It is a very great plague to be too handsome a man."

The words of Pyrgopolinices, a braggart and a top.

— *Nimia est voluptas, si diu abfuëris a domo*
Domum si rediëris, si tibi nulla est ægritudo animo obviam. PLAUT.

—“It is a great pleasure, if you have been long absent, when you return home to have no anxieties to grate your feelings.”

Nimia familiãritas parit contemptum. Prov.—“Too much familiarity breeds contempt.”

— *Nimia illæc licentia*
Profecto evādet in aliquod magnum malum. TER.
 —“This extreme licentiousness will assuredly end in some great disaster.”

Nimia subtilitas in jure reprobatur. Law Max.—“Excessive refinements in the law are to be reprovèd.”

Nimio id quod pudet fãcilis fertur, quam illud quod piget.
 PLAUT.—“That which we are ashamed of is more easily endured than that which we are vexed at.”

Nimio præstat impendiosum te quàm ingrátum dicier;
Illum laudabunt boni, hunc etiam ipsi culpabunt mali.

PLAUT.
 —“It is much better to be called over-liberal, than ungrateful; the first, good men will applaud; the latter, even bad men will condemn.”

Nimium insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem. HOR.
 —“He, for instance, appears to be mad to but a few, because the greater part of them are infected with the same disease.”

Nimis arcta premunt olidæ convivia capræ. HOR.—“Rank and sweaty odours annoy us at overcrowded entertainments.” A good suggestion for those who think that they cannot overcrowd a room.

— *Nimis uncis*
Naribus indulges.— PERS.
 —“You indulge your upturned nostrils too much.” The nostrils, as Pliny says, were considered the exponents of sarcasm and ridicule.

Nimium altercando veritas amittitur. Prov.—“In too eager disputation, the truth is lost sight of.”

Nimium difficile est respirari, ita ut nomen ducit.
Cui tuam cum rem credideris sine omni curâ dormias. PLAUT.

- “It is an extremely difficult thing for a friend to be found to act up to his title, and to whom when you have intrusted your interests you may sleep without care.”
- Nimium ne crede colori.* VIRG.—“Trust not too much to your good looks.” Said by the poet to a conceited youth, but applicable to outward appearances in general.
- Nimium risus pretium est, si probitatis impendio constat.* QUINT.—“A laugh costs too much, if it is bought at the expense of propriety.”
- Nimius in veritate, et similitudinis quam pulchritudinis amator.* QUINT.—“Too scrupulous as to the truth, and more desirous of exactness than beauty.” There are disagreeable traits in nature, which an artist need not go out of his way to copy. Some of the Dutch painters have been guilty of this.
- Nisi caste, saltem caute.* PROV.—“If not chastely, at least cautiously.” A Jesuitical hint that at all events we should study appearances.
- Nisi dextro tempore Flacci*
Verba per attentam non ibunt Cæsaris aurem. HOR.
 —“Unless at an appropriate time, the words of Flaccus will not reach the attentive ear of Cæsar.”
- Nisi Dominus, frustra.*—“Unless the Lord is with us, our efforts are vain.” From *Psalms* cxxvii. 1. The motto of the city of Edinburgh, where it has been ludicrously translated, “You can do nothing here unless you are a lord!”
- Nisi prius.* LAW TERM.—“Unless before.” A writ by which the sheriff is commanded to bring a jury to Westminster Hall on a certain day, unless the justices shall previously come into his county.
- Nisi utile est quod facimus, stulta est gloria.* PHÆD.—“Unless what we do is useful, vain is our glory.” This line is said to have been found copied on a marble stone, as part of a funeral inscription, at Alba Julia, or Weissenberg, in Transylvania.
- Nititur in vêtitum semper, cupimusque negata.* OVID.—“We are ever striving for what is forbidden, and are coveting what is denied us.”
- Nitor in adversum, nec me, qui cætera vincit*
Impetus, et rapido contrarius evêhor orbi. OVID.
 —“Against this I have to contend; that force which over-

comes all other things, does not overcome me; and I am borne in a contrary direction to the swiftly moving world."

Nobilitas sola est atque unica virtus. JUV.—"Virtue is the sole and only nobility."

Nobis cum semel occidit brevis lux,

Nox est perpétua una dormienda. CATULL.

—"As soon as our brief day has closed, we shall have to sleep in everlasting night." The words of one who did not believe in the immortality of the soul.

Nobis non licet esse tam disertis,

Qui Musas colimus severiores. MART.

—"We, who cultivate the severer Muses, are not allowed to be so discursive."

—*Nocet empti dolore voluptas.* HOR.—"Pleasure purchased by pain is injurious." Because pleasure of this kind arises from immoderate indulgence.

—*Noctemque diemque fatigat.* VIRG.—"He labours both night and day."

Noctis erat medium; quid non amor improbus audet? OVID.

—" 'Twas midnight; what does not unscrupulous passion dare?"

Nocturna versate manu, versate diurna. HOR.—"Ponder these matters by night, ponder them by day."

Nocumentum, documentum. PROV.—"Harming's warning."

"Forewarned, forearmed."

Nodum in scirpo querere. PROV.—"To look for a knot in a bulrush." To be too fastidious.

Nolens volens.—"Whether he will or no." "Will he, nill he."

Noli affectare quod tibi non est datum,

Delusa ne spes ad querelam recidat. PHÆD.

—"Covet not that which has not been granted you, lest your baffled hopes sink down to useless repinings."

Noli equi dentes inspicere donati. PROV.—"Look not a gift-horse in the mouth." Quoted by St. Jerome.

Noli me tangere.—"Touch me not." A plant of the genus *impatiens*. On being touched when ripe, it discharges its seeds from the capsule with considerable force. The term is also applied to an ulcer or cancer; and sometimes an object of extreme costliness is called a "Touch me not." See also *John* xx 17.

—*Noli pugnāre duōbus.* CATULL.—“Don’t fight against two.” “Two to one is odds.”

Nolle prōsequi. Law Term.—“To be unwilling to prosecute.” An acknowledgment by the plaintiff that he will not proceed any further with his suit.

Nolo episcopāri.—“I have no wish to be a bishop.” A phrase which, with a semblance of modesty, was used as a matter of form by those who were elevated to a bishopric. Hence it is used to imply an affectation of indifference about a thing which a person has the greatest ambition to obtain.

Nomen amicitia est, nomen ināne fides. OVID.—“Friendship is but a name, constancy an empty title.”

Nōmina honesta prætenduntur vītus. TAC.—“Honourable names are given as a screen to vices.”

Nōmine pœnæ. Law Term.—“Under name of a penalty.” A penalty agreed to be incurred on non-payment of rent by a given day.

Non adeo cecidi, quamvis dejectus, ut infra

Te quoque sim; infērius quo nihil esse potest. OVID.

—“Although prostrate, I have not fallen so low that I am beneath even thee, than whom nothing can be lower.”

Non ætate verum ingēnio adipiscitur sēpientia. PLAUT.—“Not by years but by disposition is wisdom acquired.”

Non aliter quam qui adverso viæ flūmine lembum

Rēmigiis sūbigit: si brāchia forte remisit,

Atque illum in præceps prono rapit alveus amni. VIRG.

—“Not otherwise than is he who rows his skiff with much ado against the tide; if by chance he slackens his arms, the tide hurries him headlong down the stream.”

Non amo te, Sābidi, nec possum dicere quare;

Hoc tantum possum dicere, non amo te. MART.

—“I do not love thee, Sabidius, nor can I say why; this only I can say, I do not love thee.” A description of an unaccountable aversion. This epigram has been thus translated by the facetious Tom Brown;

“I do not love thee, Doctor Fell:
The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Doctor Fell.”

Dr Fell being the dean of Christ Church, who had threatened him with expulsion.

Non ampliter sed munditer convivium; plus salis quam sumptus. CORN. NEP.—“An entertainment not profuse but elegant; more of true relish than expense.”

Non assumpsit. Law Term.—“He did not undertake.” The general issue in an action of *assumpsit*, where the defendant denies that he undertook to do the thing stated. See *Assumpsit*.

Non auriga piger.—“No lazy charioteer.” Said of a director or managing man who will not “let the grass grow under his feet” in carrying out an undertaking.

Non bene conducti vendunt perjuria testes. OVID.—“Witnesses hired dishonestly make sale of their perjuries.”

Non bene convēniunt, nec in unā sede morantur

Majestas et amor.—

OVID.

—“Majesty and love do not well agree, nor do they dwell in the same place.”

Non bene junctarum discordia sēmina rerum. OVID.—“The discordant atoms of things not harmonizing.” A description of the state of Chaos.

Non bene pro toto libertas venditur auro;

Hoc cæleste bonum præterit orbis opes.

—“Liberty is not well sold for all the gold; this heavenly blessing surpasses the wealth of the world.”

Non bonus somnus est de prandio. Apage. PLAUT.—“Sleep is not good after a morning meal—out upon it!”

Non caret is, qui non desiderat.—“He is not in want who has no desires.”

Non compos mentis.—“Not master of his mind.” In an unsound state of mind.

Non constat. Law Term.—“It does not appear.” It is not shown by evidence before the court.

Non cuicunque datum est habere nasum.— MART.—“It is not every one to whom it has been given to have a nose:” meaning a keen wit, and power of satire.

Non cuivis homini contingit adire Corinthum. HOR.—“It is not the lot of every man to visit Corinth.” It is not the lot of all men to enjoy the same opportunities of travel or improvement. Corinth was the head quarters of luxury

and refinement, and it was only the more wealthy who could afford to pay a visit to it.

Non de ponte cadit, qui cum sapientiâ vadit.—"He falls not from the bridge who walks with prudence." A mediæval Leonine proverb.

Non decet superbum esse hominem servum. PLAUT.—"It is not proper for a servant to give himself airs."

Non decipitur qui scit se decipi. COKE.—"He is not deceived who knows that he is being deceived."

Non dērrat voluntas, sed facultas.—"Not the will, but the means, were wanting."

—*Non dēficit alter.* VIRG.—"Another is not wanting"

We sustain no loss but what can easily be replaced; or the loss of one will be the gain of another.

Non Dindymēne, non Ædytis quatit

Mentem sacerdotum incolæ Pythius,

Non Liber æque; non acūta

Sic gēminant Cōrybantes æra,

Tristes ut iræ —

HOR.

—"Nor Cybele, nor Pythian Apollo, the dweller in the shrines, so convulses the breasts of his priests, nor so does Bacchus; nor do the Corybantes so loudly redouble their blows on the shrill cymbals, as direful anger (inflames the mind)."

Non domus et fundus, non æris acervus et auri

Ægrōto dōmīni deduxit corpore febres,

Non ānimo curas. —

HOR.

—"Neither house nor land, nor heaps of brass and gold, can remove the fever from their sick possessor, nor banish cares from his mind."

Non eādem est ætas, non mens — HOR.—"My age, my tastes are now no longer the same."

Non eādem rātio est, sentire et dēm̃re morbos:

Sensus inest cunctis; tollitur arte malum. OVID.

—"The art of perceiving diseases and of removing them is not the same. Perception exists in all; by skill alone disease is removed."

—*Non ebur neque aureum*

Mēā rēnīdet in domo lacūnar. HOR.

—"No ivory or golden ceiling shines resplendent in my house."

—*Non ego avārum*

Cum te veto fieri, vappam jūbeo ac nebūlōnem. HOR.

—"When I forbid you to be a miser. I do not bid you become a prodigal and a spendthrift."

Non ego illam mihi dotem esse puto, quæ dos dicitur,

Sed pudicitiam, et pudōrem, et sedatam cupidīnem. PLAUT

—"That which is called a dowry, I do not deem my dowry, but chastity, modesty, and subdued desires."

Non ego mendōsos ausim defendere mores,

Falsūque pro vitiis arma tenere meis. OVID.

—"I would not presume to defend my faulty morals, and to wield deceitful arms in behalf of my frailties."

Non ego mordāci destrinxi carmine quenquam;

Nec meus ulkūs crimīna versus habet. OVID.

—"I have pulled no one to pieces in spiteful verse; nor does my poetry contain a charge against any man."

Non ego omnino lucrum omne esse ūtile hōmīni existimo.

PLAUT.—"I do not quite believe that every kind of gain is serviceable to mankind."

—*Non ego paucis*

Offendar maculis, quas aut incūria fudit,

Aut hūmāna parum cavit natūra — HOR.

—"I will not take offence at a few blemishes which either carelessness has caused, or against which human nature has failed to be on its guard."

Non ego ventosæ venor suffrāgia plebis. HOR.—"I do not hunt after the suffrages of the unsteady multitude." I do not solicit their votes.

Von enim gazæ neque consulāris

Summōvet lictor mīseros tumultus

Mentis et curas liquēata circum

Tecta volantes.

HOR.

—"For neither regal treasure, nor the consul's lictor, can remove the direful tumults of the mind, nor the cares that hover about the carved ceilings."

Non enim potest quæstus consistere, si eum sumptus superat.

PLAUT.—"There cannot any profit remain, if the expenditure exceeds it."

Non enim tam auctoritātis in disputando, quam ratiōnis momenta querenda sunt. CIC.—"In discussing a question,

more reliance ought to be placed on the influence of reason than on the weight of authority."

Non equidem invidéo, miror magis.— VIRG.—"For my part, I feel no envy, I am surprised rather."

Non equidem studeo, bullátis ut mihi nugis

Página turgescat, dare pondus idónea fumo. PERS.

—"I do not study that my page may be swelled out with bubbly trifles, suited only to give weight to smoke."

Non equidem vellem; sed me mea fata trahébant,

Inque meas pœnas ingenuus eram. OVID.

—"I wish indeed that I had not; but my destiny drew me on, and I exercised my ingenuity to my own undoing."

Non esse cupidum pecúnia est: non esse emicem vectigal est
CIC.—"Not to be covetous is money: not to be fond of buying, a revenue."

Non est. See *Non est inventus.*

Non est ad astra mollis à terris via. SEN.—"Not easy is the passage from the earth to the stars." It is only by great efforts that immortality is to be attained.

Non est arctius vinculum inter homines quam jusjurandum.

Law Max.—"There is no stronger bond among men than an oath."

Non est beatus, qui se non putat; quid enim refert qualis status tuus sit, si tibi videtur malus? SEN.—"No man is happy who does not think himself so; for what does it signify how exalted your position may be, if it appears to you undesirable?"

Non est bonum ludere cum Diis. *Prov.*—"It is not good to trifle with the gods." It is impossible to deceive an all-wise Providence.

Non est de sacco tanta farina tuo.—"All that meal is not out of your own sack." Said to a man who is palming off the work of another as his own. A mediæval proverb.

Non est ejusdem et multa et opportuna dicere. *Prov.*—"It is not easy for the same person to talk much and to the purpose."

Non est factum. *Law Term.*—"It was not done." The general issue in an action on bond or other deed, whereby the defendant denies that to be his deed on which he is impleaded.

Non est in mēdico semper rēlevatur ut æger :

Interdum doctā plus valet arte malum. OVID.

—"It is not always in the physician's power that the invalid should recover; sometimes the disease is more powerful than the resources of art."

Non est inventus. Law Term—"He has not been found."

The return made by the sheriff when a person whom he has been ordered to produce cannot be found by him. When a man disappears or is not forthcoming, he is jocosely said to be *non est inventus*, or *non est*.

—*Non est jocus esse malignum. HOR.*—"There is no joking in being spiteful." Genuine humour is compatible only with good nature.

Non est magnus pūmilio licet in monte constitūrit: Colossus magnitudinem suam servābit, etiam si stētūrit in pūteo. SEN.

—"A dwarf is no bigger, though he stand on the summit of a mountain: a Colossus will preserve its magnitude, though it should stand in a well." You cannot improve a fool whatever advantages you give him, while the man of genius will attain eminence in the greatest obscurity

Non est meum contra auctoritatem senātūs dicere. CIC.—

"It is not for me to speak against the authority of the senate."

Non est mihi cornea fibra. Prov.—"My nerves are not made of horn." I am not unmoved by a tale of misery and woe.

Non est rēmēdium adversus sycophantæ morsum. Prov.—

"There is no remedy against the bite of a flatterer."

Non est vivere, sed valere, vita. MART.—"Not existence, but health, is life."

Non exercitus, neque thesauri, præsidia regni sunt, verum amici. SALL.—"Neither armies, nor treasures, are the safeguards of a state, but friends."

Non facias malum ut inde veniat bonum. COKE.—"You must not do evil that good may come of it."

Non fas est scire omnia.—"We are not allowed to know everything."

Non formosus erat, sed erat facundus Ulysses. OVID.—

"Ulysses was not handsome, but then he was eloquent."

Non fumum ex fulgore, sed ex fumo dare lucem. HOR.—

"Not to produce smoke from light, but light from smoke."

In this, says Horace, consists the difference between a bad and a good poet. The first begins with a florid and inflated prelude, and ends in smoke; the latter, beginning with reserve, attains the height of poetic grandeur.

Non habet commercium cum virtute voluptas. CIC.—“Pleasure has no fellowship with virtue.” Said in reference to that kind of pleasure which delights in excess.

Non habet in nobis jam nova plaga locum. OVID.—“A fresh wound can now no longer find room in me.”

Non hæc in fœdëra.—VIRG.—“Not into such alliances as these.”

Non hoc de nihilo est.—“This does not come of nothing.” There is some foundation for this story—there is something in it.

Non hoc ista sibi tempus spectacula poscit. VIRG.—“The present moment does not require such an exhibition as this.”

—*Non hominis culpa, sed ista loci.* OVID.—“It is not the fault of the man, but of the place.”

Non horam tecum esse potes, non otia rectè

Ponere, teque ipsum vitas fugitivus et erro,

Jam vino quærens, jam somno fallere curam;

Frustrà, nam comes atra premit squiturque fugacem. HOR.

—“You cannot endure an hour by yourself, nor apply your leisure advantageously; a fugitive and vagabond, you endeavour to escape from yourself, now endeavouring with wine, now with sleep, to cheat care—but all in vain: for the gloomy companion presses on you, and pursues you as you fly.” A fine description of the torture endured by the wicked man, under the stings of self-reproach.

Non id quod magnum est pulchrum est, sed id quod pulchrum magnum.—“Not that which is great is praiseworthy, but that which is praiseworthy is great.”

Non id videndum, conjugum ut bonis bona,

At ut ingenium congruat et mores moribus;

Pròbitas, pudorque virgini dos optima est. TER.

—“It is not requisite that the possessions of the married couple should be equal in amount; but that, in disposition and manners, they should be alike. Chastity and modesty are the best dowry a young woman can have.”

Non ignāra mali mīseris succurrere discō. VIRG.—“Not unversed in suffering, I learn to succour the wretched.”
The words of Dido to Æneas. See *Haud ignara*, &c.

—*Non illa colo cūlāthisve Minervæ*

Flemīneas assucta manus.— VIRG.

—“Not to the distaff or the work-baskets of Minerva had she accustomed her womanly hands.” Though originally said of Camilla, the female warrior, these words are applicable to an indolent and ignorant woman.

Non ille pro caris amīcis

Aut patriā timīdus prēire. HOR.

—“He fears not to die for his beloved friends or for his country.” The sentiment of a hero and a patriot.

—*Non in caro nidire voluptas*

Summa, sed in teipso est, tu pulmentāria quare

Sudando.—

HOR.

—“The chief pleasure [in eating] does not lie in the rich flavour, but in yourself. Do you seek dainties by sweating.” The benefit of exercise and the value of a good appetite.

Non intelligitur quando obrēpit senectus. CIC.—“We do not perceive it, while old age creeps on apace.”

Non intelligunt hōmīnes quam magnum vectigal sit parsimōnia.

CIC.—“Men do not understand how great a revenue is economy.” In accordance with Franklin’s saying, that “a penny saved is a penny earned.”

Non invisā feres pūris munuscūla parvis. HOR.—“You will be the bearer of no unwelcome presents to the children.”

Non ita est, neque cuique mortālium injuriæ suæ parvæ videntur. SALL.—“It is not so, nor do his own injuries appear light to any man.”

Non letum timeo; genus est miserābile leti;

Dēmīte naufrāgium; mors mihi minus erit. OVID.

—“I fear not death; it is the dreadful kind of death; take away the shipwreck, and death will be a gain to me.”

Non licet hōmīnem esse sæpe ita ut vult, si res non sinīt. TER.

—“A man often cannot be what he would, if circumstances do not permit it.”

Non licet in bello bis peccāre. PROV.—“In war, it is not permitted twice to err.”

Non liquet.—"It is not clear." Words used in the Roman law, when the judge gave the verdict *ignoramus*, similar to that of the Scotch at the present day, "not proven." It is called "Ampliation," or a "verdict of *ignoramus*," and neither acquits nor convicts the party accused.

Non lugenda est mors quam consequitur immortalitas. CIC.—"That death is not to be mourned which is followed by immortality."

Non magni pendis quia contigit. - HOR.—"You do not value it greatly, because it came by accident"

Non me pudet fatiri nescire quod nesciam. CIC.—"I am not ashamed to confess myself ignorant of that which I do not know"

Non metuis dubio Fortūnæ stantis in orbe

Numen, et exōsæ verba superba Deæ? OVID.

—"Dost thou not fear the Divine power of Fortune, as she stands on the unsteady wheel, and of the goddess who abhors all boastful words?"

Non mihi mille placent, non sum desultor amoris. OVID—"A thousand girls have no charms for me; I am no rover in love."

Non mihi sapit qui sermōne, sed qui factis sapit GREG. AGRIGENT—"I esteem a man wise, not according to his words, but according to his deeds."

*Non mihi si linguæ centum sint, oraque centum,
Ferreæ vox, omnes possim comprehendere.* VIRG

—"Not though a hundred tongues were mine, a hundred mouths, and iron voice, could I include them all."

Non missura cutem, nisi plena cruōris hirudo. HOR.—"A leech that will not leave the skin until sated with blood."

Non nobis, Dōmīne.—"Not unto us, O Lord." The beginning of the 115th Psalm. Some verses of this Psalm, beginning as above, have been used for ages as a grace after dinner, and are still chaunted at public festivals.

Non nobis solum nati sumus. CIC.—"We are born not for ourselves alone."

"Not for thyself alone,

Did Nature form thee."

ARMSTRONG.

Non nostrum inter vos tantas compōnere lites. VIRG.—"It is not for me to settle for you such serious disputes."

*Non nunc igitur de vectigalibus, non de sociōrum injūriis,
libertas et anima nostra in dubio est.* CIC.—"The question

is not now as to our revenues, not as to the injuries sustained by our allies; our liberties and our lives are at stake."

Non obstante v'edicto. *Law Term.*—"The verdict notwithstanding."

Non ōcūli tēcūre tui.—*OVID.*—"Your eyes were not silent."

Non omnem mōltor quæ fluit unda videt.—"The miller does not see everything which is carried past by the stream." A mediæval proverb.

Non omne quod nitet aurum est. *Prov.*—"All is not gold that glitters."

Non omnes arbusta juvant hūmīlesque myricæ. *VIRG.*—"The shrubs and the humble tamarisks have not their charms for all."

—*Non omnes eādē mirantur amantque.* *HOR.*—"All men do not admire and love the same objects." Tastes differ. So our proverb, "So many men so many minds." See *De gustibus*, &c., and *Quot homines*, &c.

Non omnia eādē æque omnibus suāvia esse scito. *PLAUT.*—"Know that all things are not equally sweet to all men."

—*Non omnia possūmus omnes.* *VIRG.*—"We cannot any of us do everything." Each one is suited for his own sphere, and that alone.

Non omnis error stultitia est dicendus.—"Every error must not be called foolishness." A mistake need not be the result of systematic folly or weakness.

Non omnis fert omnia tellus.—"Not every land bears everything."

Non omnis mōriar; multāque pars mei

Vitābit Libitinam.—

HOR.

—"I shall not wholly die; and a great part of me shall escape Libitina." Libitina was the goddess who was supposed to preside over funerals.—Horace here anticipates undying fame.

Non opus admisso subd're calcar equo.—"There is no need to spur a horse at full speed." "We must not ride a willing horse too hard." A mediæval adaptation from Ovid.

Non opus est magnis plācīdo lectōre pōētis;

Quamlibet invītum difficilemque tenent. *OVID.*

—"Great poets have no need of an indulgent reader; they captivate one however unwilling and difficult to please."

Non placet quem scurræ laudant, mănîpüläres mussitant.

PLAUT.—“I like not the man whom the town-gossips praise aloud, but of whom his neighbours are silent.”

Non posse benè geri rempublicam multörum impëris. CORN.

NEP.—“Under the command of many, the affairs of the commonwealth cannot be well conducted.” “No man can serve two masters.” See *St. Matt.* vi. 24.

Non possidentem multa vocävëris

Rectè beätum. Rectius occupat

Nomen beäti, qui Deörum

Münëribus säpienter uti,

Duramque callet paupëriem pati. HOR.

—“You cannot properly call a man happy because he possesses much. He more justly claims the title of happy, who understands how to make a wise use of the gifts of the gods, and how to endure the privations of poverty.”

—*Non possum ferre, Quirites,*

Græcam urbem.—

JUV.

—“I cannot endure, O Romans! a Grecian city.”

Non potest sevëris esse in iudicando, qui älios in se sevëros esse iudices non vult. CIC.—“He cannot be impartial in judging others, who does not wish others to be strict judges of himself.”

Non progrëdi est rëgrëdi. PROV.—“Not to go on is to go back.” Nothing in this world is stationary, and that which does not advance retrogrades.

—*Non prönüba Juno,*

Non Hymñæus adest, non illi Grätia lecto ;

Eumññides strävëre torum.—

OVID.

—“No Juno, guardian of the marriage rites, no Hymenæus, no one of the Graces, attended those nuptials. The Furies strewed the marriage bed.”

Non propter vitam fäciunt patrimönia quidam,

Sed vitio cäci propter patrimönia vivunt. JUV.

—“Some persons do not acquire estates for the enjoyment of life, but, blind in error, live only for their estates.”

Non püdendo, sed non fäciendo id quod non decet, impudentiæ effügëre nomen debëmus. CIC.—“Not by being ashamed of doing, but by avoiding to do, what is unbecoming, we ought to shun the imputation of effrontery.”

Non purgat peccāta qui negat. *Prov.*—"He who denies his offences does not atone for them."

Non quam diu, sed quam benè vixēris refert. *SEN.*—"Not how long, but how well, you have lived, is the question."

*Non qui solētur, non qui labentia tardè
Tempōra narrando fallat, amicus adest.* *OVID.*

—"There is no friend nigh to console me, no one to beguile my moments with his converse, as they slowly creep along."

Non quia tu dignus, sed quia mitis ego. *OVID.*—"Not that you were worthy, but because I was indulgent."

*Non quisquam frūitur veris odōribus,
Hyblæos latēbris nec spoliāt favos,
Si frontem cāveat, si timeat rubos.
Ornat spina rosas, mella tegunt apes.*

—"No one will enjoy the sweet-smelling flowers of spring, nor spoil the Hyblæan honeycombs in their concealment, if he dreads his face being stung, or fears the brambles. The rose is provided with its thorn, the honey protected by the bees."

Non quivis suāvia comēdit edulia. *Prov.*—"Not every one eats nice dainties." See *Non cuivis*, &c.

Non quo sed quomodo.—"Not by whom, but how." Motto of Lord Howard de Walden.

Non refert quam multos sed quam bonos libros hābeas ac legas. *SEN.*—"It matters not how many, but how good, are the books you possess and read."

Non satis feliciter solēre procedēre quæ oculis agas aliēnis. *LIVY.*—"That business does not usually go on well, which you transact with the eyes of other persons."

Non scholæ, sed vitæ discimus. *SEN.*—"We learn not at school, but in life." Our education is only commenced at school.

Non scribit, cujus carmina nemo legit. *MART.*—"That man is not a writer, whose verses no one reads."

*Non semper ea sunt quæ videntur; decipit
Frons prima multos.*— *PHÆD.*

—"Things are not always what they seem to be; first appearances deceive many."

Non semper erit æstas.—"It will not always be summer." A translation from Hesiod.

Non semper erunt Saturnalia. *Prov.*—"It will not always be holiday time."

Non semper idem floribus est honos

Vernis; neque uno luna rubens nitet

Vultu.—

HOR.

—"The same glorious colour does not always remain in the flowers of spring, nor does the ruddy moon shine with the same aspect."

Non sequitur—"It does not follow." It is not a necessary inference. The phrase is sometimes used as a substantive

Non si malè nunc et olim sic erit. *HOR.*—"Though matters may be bad to-day, they may be better to-morrow." "It is a long lane that has no turning." "Heaviness may endure for a night, but joy cometh in the morning"

Psalm xxx. 5.

Non sibi sed toti genitum se credere mundo. *LUCAN.*—"To believe himself born not for himself, but for the whole world."

Non soles respicere te, cum dicas injustè alt'ri? *PLAUT.*—

—"Are you not accustomed to look at yourself when you abuse another?"

Non solum scientia quæ est remota à justitiâ, calliditas potius quàm sapientia est appellanda; verum etiam animus paratus ad periculum, si suâ cupiditate, non utilitate communi impellitur, audaciæ potius nomen habet quàm fortitudinis.

CIC.—"Not only may that knowledge which is not governed by justice be called cunning rather than wisdom; but that courage also which is ready to encounter every danger, when impelled by avarice and not the common good, may be called audacity, rather than fortitude."

Non solum natura sed etiam legibus populorum constitutum est, ut non liceat sui commodi causâ nocere alt'ri. *CIC.*—"It is ordained not only by nature, but also by the law of nations, that it shall not be allowable for a person to injure another for his own benefit."

Non sum informatus. *Law Latin.*—"I am not informed thereon."

Non sum qualis eram.—*HOR.*—"I am not what I once was." The words of one who feels the effects of old age.

Non sum quod fuëram.—*OVID.*—"I am not what I once was."

Non sum uni angulo natus : patria mea totus hic est mundus.

SEN.—“I was not born for one corner : all the world is my country.” I am a citizen of the world.

Non sunt amici qui degunt procul. PROV.—“They are not your friends who live at a distance.” See *Multas amicitias*, &c.

Non sunt iudiciis omnia danua meis. OVID.—“Every point is not to be yielded to my recommendations.”

Non tali auxilio, nec defensoribus istis,

Tempus eget.—

VIRG.

—“We do not, at this time, want such aid as that, nor such defenders.”

Non tam ovum ovo simile. PROV.—“More like than one egg is to another.”

—*Non tam portas intrare patentes,*

Quam frangisse juvat ; nec tam patiente colono

Arva premi, quam si ferro propulcentur et igni.

Concessa pudet ire via.—

LUCAN.

—“It does not give him so much delight to enter by open gates, as to have forced them ; nor so much that the fields be ploughed by the patient husbandman, as laid waste by fire and sword. He is reluctant to enter by a path conceded.” One of this poet’s usual misrepresentations of Julius Cæsar.

—*Non tamen intus*

Digna geri promes in scenam : multaque tolles

Ex oculis, quæ mox narret fecundia præsens. HOR.

—“You must not, however, bring upon the stage things fit only to be acted behind the scenes ; and you must take away from view many actions which an eloquent reciter may afterwards in person relate.” Murders for instance.

—*Non tamen irritum*

Quodcunque retro est, efficiet ; neque

Diffinget, infectumque reddet,

Quod fugiens semel hora vexit.

HOR.

—“Not Heaven will render ineffectual what is past, or annihilate and undo what the fleeting hour has once carried away with it.”

Non timentarum est, ubi dives blandè appellat pauperem.

PLAUT.—“It is not for nothing, when a rich man accosts a poor one courteously.”

Non temere est, quod corvus cantat mihi nunc ab levâ manu.

PLAUT.—“It was not for nothing that the raven was just now croaking on my left hand.” So in Gay’s Fables :

“That raven on yon left-hand oak
(Curse on his ill-betiding croak !)
Bodes me no good.”——

Non tu corpus eras sine pectore. Di tibi formam,

Di tibi divitias dederant, artemque fruendi. HOR.

—“You are not a body without a soul. The gods have given you a beauteous form, the gods have given you wealth and the faculty of enjoying it.” An elegant compliment paid by Horace to his friend the poet Tibullus.

*Non tu scis, cum ex alto puteo sursum ad summum ascenderis,
Maximum periculum inde esse, a summo ne rursum cadas ?*

PLAUT.

—“Do you not know that when you have ascended from a deep well to the top, there is the greatest danger lest you should fall back again from the top ?”

——*Non umbras nocte volantes,*

Non timeo strictas in mea fata manus. OVID.

—“I fear not ghosts that flit by night, or hands armed for my destruction.”

Non unquam tacuisse nocet, nocet esse locutum.—“It never hurts us to have kept silence, it hurts us to have spoken.”

Non usitâtâ, nec tenui ferar

Pennâ.——

HOR.

—“I shall soar on no common, no feeble, wing.”

Non ut diu vivamus curandum est, sed ut satis. SEN.—“It should be our care to live not long, but well enough.” Life ought to be distinguished not so much by a number of years as by good actions.

——*Non ut plâcidis coeant immitia, non ut*

Serpentes avibus gementur, tigribus agni. HOR.

—“Not to such a degree that the tame should unite with the savage ; nor that serpents should be coupled with birds, lambs with tigers.” A sample of inconsistency.

Non uti libet, sed uti licet, sic vivimus. PROV.—“We must live not as we like but as we can.” We must “make a virtue of necessity.” See *Ut quimus*, &c.

Non uxor saluum te vult, non filius : omnes

Vicini odêrunt, noti, puëri, atque puellæ. HOR.

—"Neither thy wife nor thy son wishes well to thee; all thy neighbours hate thee, thy acquaintances, even the very boys and girls." Addressed to a miser, hated by all.

Non vis esse iracundus? ne sis curiosus. Qui inquirît, quid in se dictum sit, se ipse inquirât. SEN.—"Do you wish not to be angry? be not inquisitive. He who inquires what has been said of him, torments himself."

Non zelus sed chârîtas.—"Not your good wishes, but your charity." A mediæval expression.

—*Nonumque premâtur in annum.* HOR.—"And let it be kept back up to the ninth year." A recommendation to dramatic writers to expend the greatest care upon their productions.

—*Noris quam élégans formârum spectâtor fîem.* TER.—"You shall see how nice a judge of beauty I am."

—*Nos decêbat*

*Lûg're ubi esset âliquis in lucem edîtus,
Humânæ vitæ vâria rēpûtantes mala,
At qui labôres morte finisset graves,
Omnes amicos laude et lætitiâ exçui.* CIC.

—"We ought to grieve when a being is born into the world, thinking of the various evils of human life; but when, by death, a man has closed his toilsome labours, all his friends should be affected with feelings of congratulation and joy." A quotation from Euripides.

Nos frâgîli vastum ligno sulcâvimus æquor. OVID.—"We have ploughed the vast ocean in a frail bark."

—*Nos hæc nôvimus esse nihil.* MART.—"We know that these things are nothing at all." Mere trifles.

—*Nos in vitium crêdula turba sumus.* OVID.—"We are a multitude prone to vice, ever ready to be led astray."

Nos patriæ fines et dulcia linguimus arva. VIRG.—"We quit the limits of our native land, we bid our pleasant plains farewell."

Nos pöpulo damus. SEN.—"We go with the crowd." We do as the world does.

*Nos quoque, quæ f'rîmus, tûlimus pätientius ante;
Et mala sunt longo multiplicata die.* OVID.

—"I too at first endured my sufferings with patience; and by length of time my evils have been multiplied."

- Nos te,*
Nos faciūmus, Fortūna, deam.— JUV.
 —“It is we, Fortune, it is we that make thee a goddess.”
 See *Nullum numen habes*, &c.
Nosce tempus. *Prov.*—“Know your opportunity.” “Make
 hay while the sun shines.”
Noscenda est mensūra sui spectandaque rebus
In summis minimisque.— JUV.
 —“One should know one’s own measure, and keep it in
 view, in the greatest and in the most trifling matters.”
Noscitur ex sociis. *Prov.*—“He is known from his com-
 panions.” An estimate of his character is to be formed
 from the company he keeps. “Birds of a feather,” &c.
Nosse hæc omnia salus est adolescentūlis. TER.—“To know
 all these things is salvation for youth.”
Nostra sine auxilio fugiunt bona; carpite florem. OVID.—
 “Our advantages fly irretrievably; then gather flowers
 while ye may.”
 —*Nostrū farrūgo libelli.* HOR.—“The medley of my
 book.”
Nota bene.—“Mark well!” note well. Often signified by
 N.B, calling the reader’s attention in especial to what
 follows.
 —*Nota mala res optūma est.* PLAUT.—“A bad thing is
 best known.”
Notæ Tironiūnæ.—“Tironian notes.” Short-hand writing
 was so called in the earlier part of the middle ages, from
 Tullius Tiro, the freedman of Cicero, who was supposed
 to have invented it.
 —*Notandi sunt tibi mores.* HOR.—“You must study the
 manners of men.”
Notitiam primosque gradus vicinia fecit;
Tempore crevit amor.— OVID.
 —“Proximity caused their first acquaintance, and their
 first advances in love; with time their affection in-
 creased.”
Novacula in cotem. *Prov.*—“The razor against the whet-
 stone.” Sharp as he is, he has met his match. See
Fragili quærens, &c.
Novi ego hoc sæculum, moribus quibus siet. PLAUT.—“I know
 this age, what its manners are.”

- Novi ingĭnium mulĭrum,*
Nolunt ubi velis, ubi nolis cĭpiunt ultro. TER.
 —“I know the disposition of women; when you will they won’t, when you won’t they will.”
- Novos amĭcos dum paras, vĕtĕres cole.*—“While you cultivate new friendships, preserve your old ones.” For remember, that it takes time to make friends.
- Novum intervĕnit vĭtium et cālāmĭtas,*
Ut neque spectāri neque cognosci potuĕrit :
Ita pĕpŭlus stŭdio stŭpĭdus in funambŭlo
Anĭmum occupārat.— TER.
 —“An universal disaster and calamity interrupted [my play], so that it could not be witnessed throughout or estimated: so much had the populace, carried away with silly admiration, devoted their attention to some rope-dancing.”
- Novus homo* —“A new man.” A man of yesterday; a mushroom, an upstart.
- Nox atra cavā circumvŏlat umbrā.* VIRG.—“Black night envelopes them with her surrounding shade.”
- Nox erat; et bĭfŏres intrābat luna fenestras.* OVID.—“It was night, and the moon entered at the windows with their double shutters.”
- Noxiæ pœna par esto.* CIC —“Let the punishment be equal to the offence.”
- Nuces relinquĕre.*—“To leave the nuts.” To lay aside childish amusements.
- Nudum pactum.* Law Term.—“A naked agreement.” A bare promise, made in words only, and not confirmed by a written contract.
- Nugæ canŏræ.* HOR.—“Melodious trifles.” Agreeable nonsense.
- Nugis addĕre pondus.* HOR.—“To add weight to trifles.”
- Nulla aconĭta bibuntur*
Fictĭlĭbus.— JUV.
 —“No wolfsbane is drunk out of earthen vessels.” The peasant is in no danger of poison when eating from his humble dish—because there is no inducement to put an end to his life.
- Nulla ætas ad perdiscendum est.* ST. AMBROSE.—“There is no age past learning.”

Nulla bona. *Law Phrase.*—"No goods," or "no assets."

Nulla capitālior pestis quam voluptas corpōris hōmīnibus a naturā data. CIC.—"No pest more deadly has by nature been allotted to men than sensual indulgences."

Nulla dies ābeat, quin linea ducta supersit. *Prov.*—"Let no day pass by, without a line being drawn and left in remembrance of it." No day should be allowed to pass without leaving some memorial of itself.

Nulla discordia major quam quæ a religiōne fit.—"No animosities are more bitter than those which arise from religion." See *Odium theologicum*.

—*Nulla est sincera voluptas ;*

Sollicitique aliquid lætis intervēnit.— OVID.

—"No pleasure is without alloy ; some anxiety always interferes with our joys." See *Medio de*, &c.

Nulla falsa doctrīna est, quæ non permisceat aliquid vērītātis.—"There is no doctrine so false as not to be mingled with some truth."

Nulla ferè causa est, in quā non fæmīna litem

Mōvērīt.—

JUV.

—"There is hardly any dispute, in which a woman did not cause the breach."

Nulla ferent talem sæcla futura virum.—"No future ages will produce such a man."

Nulla fides regni sociis, omnisque potestas

Impatiens consortis erit.—

LUCAN.

—"There is no faith between the sharers in rule, and all power will be impatient of a sharer." See *Summa sedes*, &c.

Nulla herba aut vis mortis tela frangit.—"No herb or might can break the darts of death."

Nulla potentia supra leges esse debet. CIC.—"There ought to be no power above the laws."

Nulla quidem sano gravior mentisque potenti

Pæna est, quam tanto displicuisse viro.

OVID.

—"There is no punishment more severe to a man of principle and good sense, than to have displeased so distinguished a person."

Nulla re facilius conciliatur benevolentia multitudinis, quam abstinentiæ et continentiæ. CIC.—"By nothing is the good

will of the multitude more easily conciliated, than by abstinence and moderation."

Nulla recordanti lux est ingrāta gravisque,

Nulla fuit cujus non mēmisse velit.

Ampliat ætātis spātum sibi vir bonus, hoc est

Vivere bis, vitā posse priore frui.

MART.

—"No day can be cause of grief and bitter reflection to a good man, none is there which he is unwilling to remember: he prolongs the period of existence, and may be said to live twice, in that he can enjoy the days that are past."

—*Nullā reparābilis arte,*

Læsa pudicitia est.

OVID.

—"Chastity, once tarnished, can be restored by no art."

Nulla res tantum ad discendum prōficat quantum scriptio. CIC.

—"Nothing has so greatly assisted learning, as the art of writing."

Nulla salus bello.— VIRG.—"There is no safety in war."

Nulla scābies scābiōsior superstitiōne.—"No itch more infectious than superstition."

Nulla tam bona est fortuna, de quā nil possis queri. SYB.—

"There is no fortune so good, but you may find something to complain of."

Nulla unquam de morte hōmīnis cunctatio longa est. JUV.—

"When a man's life is at stake, no deliberation can be too long."

Nulla venēnato litēra mixta joco est. OVID.—"Not a letter of my writings is sullied by a malevolent joke."

Nulla vitæ pars vacāre officio potest. CIC.—"No period of life is exempt from its duties."

Nullæ sunt occultiōres insidiæ quam eæ quæ latent in simulatiōne officiī, aut in aliquo necessitudinis nōmine. CIC.—

"There are no acts of treachery more deeply concealed than those which lie veiled beneath a semblance of kindness, or under some plea of necessity."

Nullam habent personarum ratiōnem. CIC.—"They are no respecters of persons."

Nullaque mortales præter sua littora norant. OVID.—"And mortals knew no shores beyond their own." A descrip-

tion of the ignorance of mankind in the earlier ages of the world.

Nulla est hōmini perpētuum bonum. PLAUT.—“No man enjoys blessings to last for ever.”

Nulli jactantiūs mœrent, quam qui maximè lætantur. TAC.—“None mourn with such loud sorrow as those who are in reality the most delighted.”

Nulli negābimus, nulli differēmus justitiā.—“To no man will we deny, to no man will we delay, the administration of justice.” This assurance is given in Magna Charta, the charter of our liberties.

Nulli secundus.—“Second to none.”

Nulli suis peccātis imp̄diuntur quo minus alt̄rius peccāta demonstrāre possint.—“None are prevented by their own faults from pointing out the faults of another.”

—*Nulli tācuisse nocet, nocet esse locūtum.*—“To be silent hurts no one; to be talkative does the mischief.”

Nulli tam feri affectus ut non disciplinā perdomentur.—“No propensities are so unbridled that they may not be subdued by discipline.”

—*Nullis amor est medicābilis herbis.* OVID.—“Love is to be cured by no drugs.”

—*Nullis fraus tuta latēbris.* CAMERARIUS.—“In no concealment is fraud safe.”

Nullius addictus jurāre in verba magistri,

Quo me cunque rapit tempestas, dēf̄ror hospes. HOR.

—“Not pledged to swear by the words of any master, I am borne as a guest wherever the weather drives me.” Horace here owns himself an eclectic philosopher, and not an adherent of any one sect.

Nullum à labōre me reclinat ōtium. HOR.—“No intermission affords me repose from my labours.”

Nullum anarchiā majus est malum.—“There is no greater evil than anarchy.”

Nullus ego sum numen, quid me immortalibus æquas?—“I am no divinity; why do you put me on a level with the gods?”

Nullum est malum majus, quam non posse ferre malum.—“There is no greater misfortune than not to be able to endure misfortune.”

Nullum est nunc dictum, quod sit non dictum prius. TER.—

"There is nothing said now, that has not been said before."

Nullum imp̃rium tutum nisi benevolentia munitum. CORN.

NEP.—"No empire is secure unless it is supported by the good will [of the people]."

Nullum infortūnium solum.—"No misfortune comes singly."

Misfortunes never come alone. "It never rains but it pours" A mediæval proverb.

Nullum iniquum in jure præsumentum est. *Law Max.*—"No injustice is to be presumed in the law." It is not to be presumed that the law will sanction anything that is unjust.

Nullum magnum ingēnum sine mixtura dementiæ. SEN.—

"There is no great genius without a tincture of madness."

It is a common saying, that every man is mad upon some point. Dryden says,

"Great wits are sure to madness near allied,
And thin partitions do their bounds divide."

This was originally a saying of Aristotle.

Nullum magnum malum quod extrēmum est. CORN. NEP.—

"No evil is great if it is the last we have to bear." Death being the last.

Nullum numen abest si sit prudentia.—"No protecting deity is wanting, if there is prudence." An adaptation of the following line of Juvenal.

Nullum numen habes, si sit prudentia: nos te,

Nos facimus, Fortuna, deam, cæloque locamus. JUV.

—"Had we but foresight, thou wouldst have no divinity. It is we, Fortune, it is we that make thee a goddess, and place thee in the heavens."

Nullum simile quatuor p̃dibus currit. *Prov. quoted by Lord*

COKE.—"No simile runs on all fours;" or, as Coke says, "No simile holds in everything." There are no two things alike in every respect.

—*Nullum sine nōmine saxum.* LUCAN.—"Not a stone is without a name." Every spot in such a city as Troy had been distinguished by some memorable event.

Nullum tempus occurrit regi. COKE.—"No time precludes the king." No lapse of time bars the rights of the crown.

Nullus argento color est,—

—nisi temperato

Splendeat usu.

HOR.

—“Money has no splendour of its own, unless it shines by temperate use.”

Nullus commodum capere potest de injuriâ suâ propriâ. LAW MAX.—“No person may take advantage of his own wrong.”

The law will not allow a man to derive advantage from an act in which he has wrongfully taken part.

Nullus dolor est quem non longinquitas temporis minuat ac molliat. CIC.—“There is no suffering which length of time will not diminish and soften.”

Nullus est liber tam malus, ut non âliquâ parte prosit.—“There is no book so bad, as not to be useful in some way or other.” A saying of the Elder Pliny, quoted by his nephew, Pliny the Younger.

Nullus illi nasus est.—“He has no nose.” He is dull and void of sagacity.

Nullus perniciosior hostis est, quam familiâris inimicus— “No foe is more pernicious than an enemy in the disguise of a friend.”

Nullus tantus quæstus, quam quod habes parcere. PROV.—“There is no gain so sure as that which results from economizing what you have.” “A penny saved is a penny gained.” See *Non intelligunt homines, &c.*

Nullus unquam amâtor adeo est callidè

Facundus, quæ in rem sint suam, loqui possit. PLAUT.

—“No lover is ever so skilled in eloquence, as to be able to give utterance to that which is for his own interest.”

Num vobis tinniebant aures? PLAUT.—“Did not your ears tingle?” A sign that somebody is talking of you.

—Numrisque fertur

Lege solutus.

HOR.

—“And he is borne along in numbers unfettered by laws.” He treats with utter contempt all poetic rules. This quotation was happily applied by Burke when the mob carried Wilkes on their shoulders.

Numrus certus pro incerto ponitur.—“A certain number is used for an uncertain one.” That is to say, when we speak in round numbers, as we call them.

Nunc animis opus, Ænâ, nunc pectore firmo. VIRG.—“Now, Æneas, you have need of courage, and a resolute heart.”

Nunc dimittis.—" [Lord,] now lettest thou [thy servant] depart [in peace.]" The beginning of the song of Simeon in the Temple. *Luke i. 29*

Nunc etiam somni pingues, nunc frigidus humor ;

Et liquidum tenui guttūre cantat avis. OVIN.

—" Now the slumbers are sound, now the moisture of the morn is refreshing ; the birds too are sweetly warbling with their little throats."

Nunc mare, nunc sylvæ

Thræcio Aquilōne sonant ; rāpiāmus, amici,

Occāsionem de die.—

HOR.

—" Now the sea, now the woods resound with the Thracian north-east wind ; let us, my friends, seize the opportunity offered by this auspicious day."

—*Nunc omnis ager, nunc omnis parturit arbos,*

Nunc frondent sylvæ, nunc formosissimus annus. VIRG.

—" Now every field is green, every tree puts forth its shoots, now are the woods in leaf, and the season is most beautiful."

Nunc patimur longæ pacis mala ; sævior armis

Luxūria incubuit, victumque ulciscitur orbem. JUV.

—" Now do we suffer the evils of prolonged peace ; luxury more ruthless than the sword broods over us, and avenges a conquered world." A picture of Rome in its decline.

Nunc pro tunc. *Law Term.*—" Now for then."

—*Nunc retrorsum*

Vela dare, atque iterāre cursus

Cogor relictos.—

HOR.

—" I am now obliged to tack about, and to regain the track I had deserted."

Nunc scio quid sit Amor : duris in cautibus illum

Ismarus, aut Rhodope, aut extrēmi Garamantes,

Nec gēneris nostri purum, nec sanguinis, edunt. VIRG.

—" Now I know what Love is : Ismarus, or Rhodope, or the remotest Garamantes produced him on rugged cliffs, a child not of our race or blood."

Nunc si nos audis, atque es divinus, Apollo,

Dic mihi, qui nummos non habet unde petat ?

—" Now if you listen to us, and are a god, Apollo, tell me whence he who has got no money is to get it ?"

Nunc tuum ferrum in igni est. Prov.—“Now your iron is in the fire.” “Strike while the iron is hot.”

Nunquam ad liquidum fama perducitur.—“Rumour never can be brought to state things with clearness.”

Nunquam aliud natura, aliud sapientia dicit. JUV.—“Nature never says one thing, wisdom another.”

Nunquam erit alienis gravis, qui suis se concinnat levem.

PLAUT.

—“He will never be despised by others, who makes himself respected by his own relations.”

Nunquam est fidelis cum potente societas. PHÆD.—“An alliance with the powerful is never sure.”

Nunquam igitur satis laudari dignè poterit philosophia, cui qui pareat, omne tempus ætatis sine molestia possit degere. CIC.

—“Philosophy therefore can never be sufficiently praised; for he who is obedient to her laws may pass through every stage of life without discontent.”

Nunquam in vitâ mihi fuit melius. PLAUT.—“Never in my life was I better,”—in better circumstances.

*Nunquam ita quisquam benè subductâ ratione ad vitam fuit,
Quin res, ætas, usus, semper aliquid apportet novæ,
Aliquid moneat; ut illa, quæ te scire credas, nescias,
Et quæ tibi putâris prima, in experiundo nunc repudies.*

TER.

—“Never was there any person of such well-trained habits of life, but experience, age, and custom were always bringing him something new, or suggesting something; so much so, that what you believe you know, you don't know, and what you have fancied of first importance to you, on making trial you reject.”

—*Nunquam libertas grâtior extat*

Quam sub rēge pio.—

CLAUD.

—“Liberty is never more inviting than under a pious king.” Good government and a rational degree of liberty are then united.

Nunquam minus solus quam cum solus. CIC.—“Never less alone than when alone.” The words of a philosopher, who estimated the pleasures of self-communion and reflection.

Nunquam nimis curare possunt suum parentem filia. PLAUT.

—"Daughters can never take too much care of their father."

Nunquam nimis dicitur, quod nunquam satis discitur SEN.—

"That is never too often repeated, which is never sufficiently learned."

Nunquam potest non esse virtuti locus. SEN.—"Room can never be wanting for virtue."

Nunquam sunt grati qui nocuere sales.—"Witticisms are never agreeable which are productive of injury."

Nunquam vidi iniquius concertationem comparatam. TER.—
"I never saw a more unequal contest."

Nunquid vitæ mimum commode perégisset?—"Whether he had not well played his part in the comedy of life?" The question put to his friends by Augustus Cæsar on his death-bed.

Nusquam nec opéra sine emolumento, nec emolumentum ferme sine opérâ, impensa est. LIVY.—"There is nowhere labour without profit, and seldom profit without labour."

Nusquam tuta fides.—VIRG.—"Confidence is nowhere safely placed." Such is the case in times of civil commotion.

Nutrit pax Cérèrem, pacis amica Ceres. OVID.—"Peace nourishes Ceres, Ceres is the friend of peace."

Nutu Dei, non cæco casu, regimur et nos et nostra.—"By the will of God, not by blind chance, are we and all things belonging to us governed."

O.

O, O, O.—Certain prayers or anthems in the Roman Catholic church were called the O, O, O's, as they severally begin with *O sapientia, O radix, O Adonai*, &c.: they are sung in the evening for nine days before Christmas day.

O beata sântas, te præsente amœnum

Ter floret gratiis; absque te nemo beatus.

—"Oh blessed health! when thou art present the joyous spring blossoms in all its gracefulness: without thee no one is happy."

— *O cæca nocentum*

Consilia, O semper timidum scelus! STATIUS.

—“Oh how blind are the counsels of the guilty! Oh how cowardly at all times is wickedness!”

O Corydon, Corydon, secretum divitis ullum

Esse putas? Servi ut taceant.— JUV.

—“Oh Corydon, Corydon, do you suppose that anything a rich man does can be secret? even if the servants hold their tongues.”

O curas hūminum! O quantum est in rebus ināne! PERS.—

“Oh! the cares of men! Oh! how much vanity there is in human affairs!” “Vanity of vanities; all is vanity.” *Eccles. i. 2.*

O curvæ in terris animæ, et cælestium inānes!—“Oh! groveling souls on earth, how devoid of all that is heavenly!”

O faciles dare summa Deos, eādemque tuēr

Difficiles—

LUCAN.

—“How ready are the gods to bestow on us prosperity, how averse to insure our tenure of it!”

O fortuna, viris invida fortibus,

Quam non æqua bonis præmia dividis! SEN.

—“Oh fortune, envious of able men, what an unequal share of thy prizes dost thou award to the good!”

O fortunatam, natam, me consule, Romam!—“Oh happy Rome, when I was consul, born.” The only line that has come down to us of Cicero’s unfortunate attempts at poetry. The jingle between the second and third words is the great deformity, though the line is otherwise meagre enough. Juvenal, to whom we are indebted for the preservation of it, says that Cicero “might have scorned the sword of Antony, if all he uttered had been like this.”

O fortunāti nimium, sua si bona norint,

Agricolæ, quibus ipsa, procul discordibus armis,

Fundit humo facilem victum justissima tellus. VIRG.

—“Oh! husbandmen more than happy, if they did but know their own advantages; for whom, far from discordant arms, the grateful earth pours forth from her bosom a ready abundance.” The first line is often applied to that rather large class of people who “don’t know when they are well off.”

O! herbetūdo et duritia cordis humāni, quæ solum præsentia meditatur et futura non magis prævidet. A KEMPIS, *De Im. Christi*.—"Oh! the dulness and the hardness of the heart of man, which contemplates only the present, and not rather the things of futurity."

O! imitatōres! servum pecus!—— HOR.—"Oh! ye imitators, a servile herd!" In allusion to the low position occupied by the plagiarist and copyist.

O major tandem, parcas, insāne, minōri. HOR.—"Oh! thou who art still more mad, spare me, I pray, who am not so mad." A phrase used ironically in paper warfare.

O mihi præteritos rēferat si Jūpiter annos! VIRG.—"Oh! that Jupiter would but give me back the years that are past!"

*O mihi tam longæ mæneat pars ultīma vitæ,
Spiritus et quantum sat erit tua dicere facta!* VIRG.
—"Oh! may my last stage of life continue so long, and may so much breath be granted me as shall suffice to sing thy deeds!"

O miserrās hōmīnum mentes, O pectōra cæca! LUCRET.—"Oh! how wretched are the minds of men, oh! how blind are their understandings!" Applicable to popular delusions.

—— *O mūnēra nondum
Intellecta Deūm.*—— LUCAN.

—"Oh gifts from the gods, not yet understood."

O nimium faciles! O toto pectore captæ! OVID.—"Oh people too credulous! Oh people utterly gone mad!"

—— *O nimium nimiumque oblite tuorum.* OVID.—"Oh. far too far, forgetful of your kin!"

O passi graviores!—— VIRG.—"Oh ye who have suffered greater dangers than these."

O præclarum diem cum ad illud divinum animorum concilium cætumque proficiscar. CIC.—"Oh happy day, when I shall hasten to join that holy council and assemblage of spirits!" A proof how highly this great philosopher appreciated the doctrine of the immortality of the soul.

O quanta species cerebrum non habet! PHÆDR.—"Oh that such beauty should have no brains." See the Fable of the Fox and the Mask.

O rus, quando te aspiciam? quandōque licebit

Nunc vêtërum libris, nunc somno et inertibus horis

Ducëre solllicitæ jucunda oblivia vitæ?

HOR.

—"Oh rural retreat, when shall I behold thee? and when shall it be in my power to enjoy the pleasing forgetfulness of an anxious life, one while with the books of the ancients, another while in sleep and leisure?"

O! si sic omnia!—"Oh! had he acted thus in all things!" or, "Oh! that all were thus!"

O suavis ânima! qualem te dicam bonam

Antëhac fuisse, tales cum sint reliquæ! PHÆDR.

—"Oh the delicious fragrance! how good I should say were your former contents, when the remains of them are such!"

O tempöra! O mores! CIC.—"Oh times! Oh manners!" The exclamation of Cicero when inveighing against the impunity of wicked men.

O vita, misëro longa, felici brevis! SYR.—"Oh life, how long to the wretched, how short to the happy!"

O vitæ philosophia dux! O virtütis indagätrix, expultrixque vitörum! quid non modo nos, sed omnino vita hómünun sine te esse pötuisset. Tu urbes pëpëristi; tu dissipätos hómünes in societätém vitæ convocasti. CIC.—"Oh! Philosophy, guide of life. Oh! searcher out of virtues and expeller of vices! what could we have done without thee? And not only we, but every age of man? It is thou that didst form cities; thou that didst call together solitary men to the enjoyment of the social intercourse of life."

Obïter cantäre. PETRON. ARBITER.—"To sing by the way."

Obïter dictum.—"A thing said incidentally," or "by the way." Parenthetically.

Oblätam occasiönem tene. CIC.—"Seize the opportunity when it offers." Seize "the golden moments as they fly." "Take time by the forelock."

Obruat illud malè partum, malè retentum, malè gestum, impërium. CIC.—"May that sovereignty fall which has been evilly acquired, which is evilly retained, and which is evilly administered."

Obscüris vera involvens.—VIRG.—"Involving the truth in obscurity." The subterfuge of the person who has the worst of an argument.

Obscürum facëre per obscürius.—"To make that darker

which was dark enough before." To render, in an attempt to illustrate, obscurity doubly obscure. See *Lucus a non*, &c., and *Non sequitur*.

Obscuro, tuum est? vetus credideram.—"Pray, is it yours? I really had thought it old." The proper answer to a plagiarist.

Obssequium amicos, veritas odium parit. TER.—"Obsequiousness begets friends, truth hatred." Words uttered in a complaining spirit.

—*Observantior æqui*

Fit populus, nec ferre vetat cum viderit ipsum

Auctorem parere sibi.—

CLAUD.

—"The people becomes more observant of justice, and refuses not to support the laws, when it sees the author of them obeying his own enactments."

Obstupui, steteruntque comæ, et vox faucibus hæsit. VIRG.

—"I was amazed, my hair stood erect, and my voice cleaved to my throat." A picture of horror and alarm.

Obstupui, tacitus sustinuique pedem. OVID.—"I stood

amazed, and in silence I made a pause."

Occasio facit furem. PROV.—"Opportunity makes the thief."

Occasionem cognosce.—"Know your opportunity."

Occasio primâ sui parte comosa, posteriori parte calva, quam si occupâris, teneas; elapsam semel, non ipse Juppiter possit reprehendere.—"Opportunity has hair in front, behind she is bald; if you seize her by the forelock, you may hold her; but, if she once escapes, not Jupiter himself can catch her again." See also *Rem tibi*, &c., and Phædrus, Fab. B. v. F. viii., from which the latter part of the quotation is taken.

Occidit miseros crambe repetita.— JUV.—"The same stale cabbage, everlastingly hashed up, wears out their wretched lives." Said in reference to the drudgery of a teacher's life.

Occidit una domus: sed non domus una perire

Digna fuit.—

OVID.

—"Thus did one house fall: but not one house alone deserved to perish."

Occultare morbum funestum.—"To conceal disease is fatal."

See *Principiis obsta*, &c.

Occupet extremum scabies!— HOR.—"May the itch seize

the hindmost." Like our proverb, "The devil take the hindmost."

Ocūli tanquam speculatōres altissimum locum obtinent. CIC.

—"The eyes, like sentinels, occupy the highest place [in the body]."

Ocūlis magis habenda fides quam auribus. Prov—"It is better to trust our eyes than our ears." Ocular demonstration is better than hearsay.

—*Ocūlos, paulum tellūre morātos,*

Sustūlit ad procēres; expectātoque resolvit

Ora sono; nec abest facundis grātia dictis. OVID.

—"Fixing his eyes for a short time on the ground, he raised them towards the chiefs, and opened his lips in accents not unlooked for; nor was persuasiveness wanting to his eloquent words." Descriptive of the manner of Ulysses, when pleading before the Grecian chiefs for the arms of Achilles.

Ocūlus dexter mihi salit. Prov—"My right eye twitches." I shall see the person whom I have long wished to see.

Ocūlus dōmīni saginat equum. Prov—"The master's eye makes the horse fat." This is illustrated in Phædrus' Fable of the Stag and the Oxen, B. ii. F. viii.

Odīrunt modo mētuant.—"Let them hate, so long as they fear me." The sentiments of a tyrant. These words were often in the mouth of the Emperor Tiberius, who, in his turn, lived in perpetual fear of his subjects.

Odīro si potīro, si non, invitus amābo. OVID—"I will hate if I can; if not, I will love against my will." Heinsius doubts however if this line was written by Ovid.

Odīrunt hilārem tristes, tristemque jocōsi,

Sedātum cūlēs, agīlem gnavumque remissi. HOR.

—"The melancholy hate those who are cheerful; the gay, the melancholy; the bustling hate the sedate; the indolent, the brisk and active." These opposite classes of people have few or no sympathies in common.

Odīrunt peccāre boni virtūtis amōre,

Odīrunt peccāre mali formīdīne pænæ.

—"The good hate to sin from love of virtue; the bad hate to sin from fear of punishment." The first line is from Horace, the second from an unknown source.

Odi ego aurum ! multa multis sapè suasit perpëram. PLAUT.

—"Gold I detest; many a one has it persuaded to many an evil course."

Odi mëmërem compotërem.—"I hate a boon companion with a good memory." See *Aut bibeat*, &c.

Odi, nec possum cupiens non esse quod odi. OVID.—"I hate this state; nor, though I wish it, can I be otherwise than what I hate to be."

Odi profänum vulgus et arceo. HOR.—"I hate the profane vulgar, and I spurn them."

Odi puërrulos præcöci ingënio. CIC. and APUL.—"I hate your bits of boys of precocious talent."

Odia in longum jüciens, quæ recondëret, auctäque promëret. TACIT.—"Treasuring hatred, to be long stored up, and brought forward with an increase of virulence." This, as Junius remarks, is a description of the worst of characters.

Odia qui nïmïum timet, regnäre nescit. SEN.—"He who too much fears hatred, is unfit to reign."

Odïmus accipitrem quia semper vivit in armis. OVID.—"We hate the hawk because he always lives in a state of warfare." This line was held to apply not inaptly to the first emperor Napoleon.

Odïosa est orätio, cum rem agas, longinquum loqui. PLAUT.—"It is a tiresome way of speaking, when you should despatch the business, to be beating about the bush."

Odium effugëre est triumphäre.—"To escape hatred is to gain a triumph."

Odium theologicum.—"Theological hatred." A hatred of the bitterest kind, engendered by differences on theological points. See *Nulla discordia*, &c.

—*Odöra canum vis.* VIRG.—"The sharp scent of the hounds."

Officit adulätio vëritäti. TAC.—"Flattery is hurtful to truth."

—*Ohe !*

Jam satis est.— HOR.

—"Hold, there is now enough." An expression used to signify satiety.

Oleo tranquillior. PROV.—"More smooth than oil." Oil poured on water in agitation renders the surface smooth and placid

Olet lucernam. *Prov.*—"It smells of the lamp." Said of any mental production that bears the marks of midnight study. The phrase was especially applied to the orations of Demosthenes.

—**Oleum adde camīno.** *HOR.*—"Add oil to the fire." To add fuel to flame, or as we say, "To let the fat in the fire."

Oleum et op̄ram perd̄re. *Prov.*—"To lose one's oil and pains." This may allude either to the oil of the midnight lamp, or that with which the candidates at the public games anointed themselves.

—**Olim meminisse juvābit.** *VIRG.*—"It will one day be pleasing to remember these sufferings." See *Forsan et, &c.*

Olla amicitia—"Platter-friendship." Cupboard love. See *Fervet olla, &c.*

Om̄ina sunt āliquīd *OVID.*—"There is something in omens."

Omne actum ab agentis intentione judicandum. *Law Max.*—"Every act is to be judged of by the intention of the agent." In all legal inquiries the main object is to ascertain the *animus* or intention of the agent.

Omne animal seipsum diligit. *CIC.*—"Every animal loves itself."

Omne animi vitium tanto conspectius in se

Crimen habet, quanto major qui peccat habetur. *JUV.*

—"Every fault of the mind becomes the more conspicuous and more culpable, the higher the rank of the person who is guilty."

Omne capax movet urna nomen. *HOR.*—"The capacious urn [of death] sends forth every name in turn." Comparing death to a lottery, each name is drawn from his urn in its turn. See *Omnes eodem, &c.*

Omne corpus mutābile est; ita efficitur ut omne corpus mortāle sit. *CIC.*—"Every body is subject to change; hence it is that every body is mortal."

Omne Epigramma sit instar ap̄is, aculeus illi,

Sint sua mella, sit et corp̄oris exigui. *MART.*

"Three things must Epigrams, like bees, have all,

A sting, and honey, and a body small."

Omne ignōtum pro magnifico est. *TAC.*—"Everything unknown is taken for magnificent." We are apt to magnify things that are mysterious in themselves or only seen

from a distance. It is sometimes quoted "*pro mirifico*," "as marvellous."

—*Omne in præcipiti vitium stetit.* JUV.—"Every vice has reached its climax."

Omne malum nascens facile opprimitur : inveteratum fit plerumque robustius. CIC.—"Every evil at its birth is easily rooted out; when grown old, it mostly becomes stronger." See *Principius obsta*, &c.

Omne nimium vertitur in vitium. PROV.—"Every excess becomes a vice."

Omne solum forti patria est. OVID.—"To the resolute man every soil is his country." A stout heart will support us even in exile.

Omne supervacuum pleno de pectore manat. HOR.—"Every thing superfluous overflows from a full bosom." A hint to poets not to overload their poems with unnecessary descriptions, or rambling digressions.

Omne tulit punctum qui miscuit utile dulci, Lectorem delectando pariterque monendo. HOR.—"He has carried every point who has blended the useful with the agreeable, amusing his reader while he instructs him."

Omne vaser vitium ridenti Flaccus amico Tangit, et admissus circum præcordia ludit, Callidus excusso populum suspendere naso. PERS.—"The subtle Flaccus touches every failing of his smiling friend, and once admitted sports around his heart; well-skilled in sneering at the public with upturned nose." Said with reference to the satire of Horace.

—*Omne votivum Hoc tibi ; ne tanto careat mihi nomine charta.* TIBULL.—"All this I dedicate to thee; that this my book may not be deprived of a name so great as thine."

Omnem crede diem tibi diluxisse supremum. HOR.—"Believe that each day that shines is your last," In the words of the Morning Hymn, "Live this day as if the last."

Omnem movere lapidem. PROV.—"To leave no stone unturned."

—*Omnem, quæ nunc obducta tuenti Mortales hæbetat visus tibi, et humida circum Caligat, nubem eripiam.*— VIRG.

—“I will dissipate every cloud which now, intercepting the view, bedims your mortal sight and spreads a humid veil of mist around you.”

Omnes amicitias familiāritātesque afflixit. SUTTON —“He has violated all the ties of friendship and of intimacy.”

Omnes amicos habere operōsum est; satis est inimicos non habere. SEN.—“It is an arduous task to make all men your friends; it is enough to have no enemies.”

Omnes attrāhens ut magnes lapis. PROV.—“Attracting all to himself, like a loadstone.” Said of a person of a conciliatory and winning disposition.

Omnes autem et habentur et dicuntur tyranni, qui potestāte sunt perpētua, in eā civitatē quæ libertatē usa est. CORN. NEPOS.—“All men are considered and called tyrants who possess themselves of perpetual power in a state which has before enjoyed liberty.”

Omnes bonos bonasque accurāre addūcet suspiciōnem et culpam ut ab se segrēgent. PLAUT.

—“It becomes all good men and good women to be careful and keep suspicion and guilt away from themselves.”

Omnes compōsui. HOR.—“I have buried them all.” My relations are all gone to their repose.

—*Omnes, cum secundæ res sunt maxime, tum maxime Meditārī secum oportet, quo pacto advorsam ærumnam ferant.*

TER.

—“When their fortunes are the most prosperous it is then most especially the duty of all men to reflect within themselves how they are to endure adversity.” Cicero quotes this passage in the Third Book of his Tusculan Questions, and the maxim here inculcated was a favourite one with the Stoic philosophers.

Omnes eodem cōgimur; omnium

Versatur urnā, seriūs, ociūs,

Sors exitūra.—

HOR.

—“We are all impelled onward alike; the urn of death is shaken for all, and sooner or later the lot must come forth.” See *Omne capax*, &c.

Omnes homīnes, qui de rebus dubiis consultant, ab odio, amicitia, ira, atque misericordiā vacuos esse decet. SALL.—“It is proper that all men, who consult on doubtful matters, should be unbiassed by hatred, friendship, anger, and pity.”

Omnes in malōrum mari navigāmus.—"We are all embarked on a sea of woes."

Omnes insanire. HOR.—"That all men are mad." The doctrine of Licinius Damasippus, the Stoic philosopher, satirized by Horace: b. i. Sat. 3.

Omnes omnium caritātes patria una complectitur. CIC.—"Our country comprehends all the affections of life."

Omnes pari sorte nascimur, solā virtūte distinguimur.—"All men are equal by birth, we become distinguished by merit alone."

Omnes quibus res sunt minus secundæ, magis sunt nescio quōmodo

suspiciōsi; ad contumēliam omnia accipiunt magis;

Propter suam impotentiam se credunt neglige. TER.

—"All who are in distressed circumstances are suspicious, to I know not what degree; they take everything too readily as an affront, and fancy themselves neglected on account of their helpless condition."

—*Omnes sapientes decet conferre et fabulāri.* PLAUT.—"It behoves all prudent persons to confer and discourse together."

Omnes sibi melius esse malunt quam alteri. TER.—"All would rather it went well with themselves than with another."

—*Omnes una manet nox,*

Et calcanda semel via lethi. HOR.

—"The same night awaits us all, and the road of death must once be travelled by us."

Omnes ut tecum mēritis pro talibus annos

Exigat, et pulchrā faciāt te prole parentem. VIRG.

—"That with thee, for such thy merits, she may pass all her years, and make thee sire of a beauteous offspring."

Omni ætati mors est communis. CIC.—"Death is common to every age."

Omni exceptione major.—"A man beyond all exception."

Omni malo pūnico inest granum putre. PROV.—"Every pomegranate has its rotten pip." So our proverb, "Every rose has its thorns."

Omni personarum delectu et discriminē remōto. CIC.—"All respect or partiality for persons being laid aside."

a bene, sine pænā, tempus est ludendi,

e morā venit hora liberos deponendi.

"All things go well, the hour for play,
No fear of rod, so books away."

A favourite rhyme with school-boys.

Omnia bonos viros decent. *Prov.*—"All things are becoming to good men." A favourable construction is put upon all they do.

Omnia Castor emit, sic fiet ut omnia vendat. *MARTIAL.*—"Castor is buying everything, it will so happen that he will have to sell everything." The probable fate of a greedy buyer.

Omnia conando dōcīlis solertia vincit. *MANIL.*—"By endeavour, a pliant and industrious disposition surmounts every difficulty."

Omnia cum amico delibēra, sed de te ipso prius. *SEN.*—"Consult your friend on everything, but first of all about yourself."

Omnia ejusdem farīnæ. *Prov.*—"All things are of the same grain." There is no mark of distinction in the eyes of Providence.

*Omnia fanda nefanda, malo permista furōre,
Justificam nobis mentem avertēre decorum.* *CATULL*

—"The confusion of all right and wrong, in this accursed war, has turned from us the gracious favour of the gods"

Omnia fert ætas, animum quoque — *VIRG.*—"Age bears away all things, the mental powers even."

*Omnia fert ætas secum, aufert omnia secum,
Omnia tempus habent, omnia tempus habet.*

—"Age brings all things with it, and carries all things away. All things have time, time has all things."

— *Omnia Gracē!*

Cum sit turpe magis nostris nescire Latīnē. *JUV.*

—"All things must be Greek! when it is more disgraceful for us Romans to be ignorant of Latin." A sarcasm on those who study foreign languages, without being masters of their own.

Omnia idem pulvis. *Prov.*—"All things are dust alike," or "of the same mould."

Omnia inconsulti impētus cæpta, initiis valīda, spatio languescunt. *TACITUS.*—"The undertakings of inconsiderate impulse are full of vigour at the outset, but soon wither."

Omnia jam fient, fieri quæ posse negābam :

Et nihil est de quo non sit habenda fides. OVID.

—"All things shall now come to pass which I used to say could not come to pass; and there is nothing which is not deserving of belief."

Omnia mala exempla bonis principiis orta sunt.—"All bad precedents have had their rise in good beginnings."

Omnia mea mecum porto.—"I carry all my property about me." The words of Simonides at the time of his shipwreck, in allusion to his mental acquirements; also of Bias, one of the Seven Wise Men.

Omnia munda mundis.—"To the pure all things are pure."

Omnia mutantur, nihil intërit — OVID.—"All things are ever changing, nothing comes to an end." The doctrine of Pythagoras.

Omnia mutantur, nos et mutāmur in illis. BORBONIUS.—"All things are subject to change, and we change with them." This hackneyed line is generally quoted as "*Tempora mutantur,*" &c.

Omnia non pariter rerum sunt omnibus apta. PROPERT.—"All things are not equally fit for all men."

Omnia orta occident. SALL.—"All created things shall perish."

Omnia patefacienda, ut nihil quod venditor norit emptor ignoret. CIC.—"Everything should be disclosed, that the buyer may be ignorant of nothing which the seller knows." The proper way of dealing; and then the maxim *Caveat emptor* applies.

Omnia perdidimus. Tantummōdo vita relicta est. OVID.—"We have lost everything. Life alone is left."

Omnia perversas possunt corrumpere mentes. OVID.—"All things can lead astray perverted minds."

Omnia pontus erant, deërant quoque littōra ponto ;

Nat lupus inter oves, fulvos vehit unda leōnes. OVID.

—"It was all ocean, and to that ocean shores were wanting—the wolf swims among the sheep, the wave carries along the tawny lions." Ovid's description of the Deluge.

Omnia præcēpi, atque ānīmo mecum ante perēgi. VIRG.—"I have anticipated all things, and have acted them over already in my mind."

Omnia præsumuntur legittimè facta donec probetur in contrarium. COKE.—“All things are presumed to be lawfully done, until it is proved to the contrary.”

Omnia prius verbis experiri, quam armis, sapientem decet. TER.—“It becomes a wise man to try everything that can be done by words, before he has recourse to arms.”

Omnia profectò, cum se à cœlestibus rebus rēfēret ad humānas, excelsiùs magnificentiùsque et dicet et sentiet. CIC.—“When a man turns his attention from heavenly things to human affairs, he will assuredly be able to speak and to think on all subjects on a more sublime and a more elevated scale.”

Omnia quæ nunc vetustissima creduntur nova fuere; et quod hodie exemplis tuemur inter exempla erit. TACIT.—“All things which are now believed to be of the greatest antiquity were once new; and what we now defend by example will one day be quoted as an example.”

Omnia quæ sensu volvuntur vota diurno

Pectore sôpito reddit amica quies. CLAUD.

—“Kindly repose restores to the slumbering breast all the thoughts that are revolved in our mind during the day.”

Omnia risus, omnia pulvis, et omnia nil sunt.—“All things are ridiculous, all things are as dust, and all things are as nothing.”

—*Omnia Romæ*

Cum pretio.— JUV.

—“All things at Rome are coupled with high price.”

Omnia si perdas, famam servare memento;

Quæ semel amissâ postea nullus eris.

—“Though you should lose everything else, remember to preserve your good name, which once lost, you will be undone.”

Omnia subjecisti sub prædibus, oves et boves.—“Beneath our feet Thou hast placed everything, both sheep and oxen.”

Motto of the Butchers' Company.

Omnia sunt hominum tenui pendencia filo;

Et subito casu, quæ valere, ruunt. OVID.

—“All things belonging to man are hanging from a slender thread; and that which was firm before falls headlong with a sudden descent.”

Omnia tuta timens — VIRG.—“ Fearful of everything, even where there is safety ” The state of a mind which has been harassed by dangers and anxieties.

Omnia venalia Romæ. *Prov* —“ All things are to be bought at Rome.” Said of Rome in the days of her corruption.

Omnia vincit amor, nos et cedamus amori. VIRG.—“ Love conquers all things, let us too yield to love.” “ Love rules the court, the camp, the grove ”

Omniū bonis expedit rempublicam esse salvam. CIC.—“ It is the interest of every good man that his country shall be safe.”

Omniū hoc vitium est cantōribus, inter amicos

Ut nunquam indicant animum cantare rogati,

Injussi nunquam desistant. —

HOR.

—“ This is a fault common to all singers, that among their friends when asked to sing they never will bring their minds to comply, but when not requested they will never leave off ” See *Novi ingenium*, &c.

—*Omniū hostes*

Reddite nos populis, civile avertite bellum. LUCAN.

—“ Make us the enemies of every nation, avert from us civil war.” Any bloodshed is preferable to that of citizens by the hands of citizens.

Omniū in terris, quæ sunt à Gādibus usque

Auroram et Gangem, pauci dignoscere possunt

Vera bona, atque illis multum diversa, remotâ

Erroris nebula —

JUV.

—“ In all the lands which lie from Gades even to the land of the morn and the Ganges, few are able to remove the clouds of prejudice, and to discern those things which are really for their good, and those which are directly the contrary.”

Omniū invidæas, Zōile, nemo tibi. MART.—“ You envy everyone, Zoilus, no one envies you.” Said to a sarcastic but contemptible writer.

Omniū modis, qui paupres sunt homines, miseri vivunt ;

Præsertim quibus nec quæstus est, nec didicere artem ullam.

PLAUT.

—“ Those who are poor live wretchedly in every way ; especially those who have no calling and have learned no pursuit.”

Omñibus nobis ut res dant sese, ita magni atque humiles sumus.

TER.—“Just as matters befall us, so are we all elated or depressed.”

Omnis ars imitatio est naturæ. SEN.—“All art is an imitation of nature.”

Omnis commōditas sua fert incommōda secum.—“Every convenience has its own inconveniences.”

Omnis doctrinæ ac scientiæ thesaurus altissimus.—“A most copious repository of every kind of learning and science.”

Omnis dolor aut est vehemens, aut levis, si levis, facile fertur, si vehemens, certè brevis futurus est. CIC.—“All pain is either severe or moderate; if moderate it will be easily endured; if severe it will at least be short-lived.”

—*Omnis enim res,*

*Virtus, fama, decus, divīna humanæque, pulchris
Divitiis parent.*—

HOR.

—“For all things divine and human, virtue, fame, and honour, obey the influence of alluring wealth.” Said in reference to the venality of Rome.

Omnis fama a domesticis emānat. PROV.—“All fame emanates from our servants.” They are the first to teach the world how to estimate us, according to the character which we receive from them. But in spite of this it is a saying that “No man is a hero to his valet.”

Omnis pœna corporālis, quamvis mīnima, major est omni pœnā pecuniāriā, quamvis maxīmā LAW MAX.—“The very slightest corporal punishment falls more heavily than the most weighty pecuniary penalty.” Because there is a disgrace attached to the one which does not result from the other.

Omnium consensu capax impērii, nisi imperāset. TACIT—“By the consent of all, fit to govern had he never ruled.” Said of the Emperor Galba, who did not answer the expectations which had been previously formed of him.

Omnium horarum homo. QUINTILL.—“A man ready at all hours.”

Omnium pestium pestilentissima est superstitio.—“Of all pests the greatest pest is superstition.”

Omnium quæ dixērat feceratque, arte quādam ostentātor. TACIT.—“One who set off everything that he said and did”

with a certain skill." Said of Licinius Mucianus, *the consul*.

Omnium rerum ex quibus aliquid acquiritur, nihil est agriculturâ melius, nihil uberior, nihil homine libero dignius. CIC.—"Of all the pursuits by which anything is acquired, there is nothing preferable to agriculture, nothing more productive, nothing more worthy the attention of a man of liberal education."

—*Omnium rerum, heus! vicissitudo.* TER.—"Hark you! there are changes in all things."

Omnium rerum principia parva sunt. CIC.—"The beginnings of all things are small."

Omnium rerum quarum usus est potest esse abusus, virtute solâ exceptâ. LAW MAX.—"Of all things of which there is a use there may be an abuse, virtue alone excepted."

Omnium rerum vicissitudo est. TER.—"Everything is liable to change."

Onus probandi.—"The burden of proving." A responsibility which by our law lies on the person making the charge.

Onus segni impōne asello.—"Lay the burden on the slow-paced ass."

Opem ferre in tempore.—"To bring aid in time." To show oneself a friend in need.

Opĕræ prętiū est.—"Tis worth your while." It is worth attending to.

—*Opĕre in longo fas est obrepĕre somnum.* HOR.—"In a long work we must expect sleep to steal upon us." We must naturally expect mistakes in a work of any magnitude. See *Quandoque bonus*, &c.

Operosē nihil agunt. SEN.—"They take great pains in doing nothing." They make much ado about nothing.

Opes invisæ mĕrito sunt forti viro,

Quia dives arca veram laudem intercĕpit. PHÆD.

—"Riches are deservedly despised by a man of worth, because a well-stored chest intercepts genuine praise."

Opiniōnum commenta delet dies, naturę judicia confirmat. CIC.—"Time effaces speculative opinions, but confirms the judgments of nature." Speculative opinions are but short-lived, while theories founded upon nature are immutably upheld.

—*Opīnor,*

Hæc res et jungit, junctos et servat, amicos.

At nos virtutes ipsas invertimus, atque

Sincërum cûpimus vas incrustâre.—HOR.

—“This method, in my opinion, both unites friends, and keeps them so united. But we invert the very virtues themselves, and are desirous of soiling the untainted vessel.” Horace alludes to the practice of not making allowance for the failings of our friends.

Oportet testudinis carnes aut edere aut non edere. PROV.—

“You must either eat the flesh of turtle, or not eat it.”

Either do a thing well or don’t do it at all. “There is no mincing the matter.” The flesh of the turtle eaten sparingly was said to be hard of digestion, but, if taken plentifully, to be extremely wholesome.

Opprobrium medicorum.—“The disgrace of the physicians.”

Any incurable disorder.

Optandum est ut ii qui præsunt reipublicæ legum similes sint, quæ ad puniendum non iracundiâ, sed æquitâte ducuntur. CIC.—“It were to be wished that they who are set

over the republic should be like the laws, which, in inflicting punishment, are influenced not by anger but by justice.”

Optat ephippia bos, piger optat arâre caballus. HOR.—“The

ox wishes for the horse’s trappings, the lazy nag wishes to plough.” Few are content with the station in which Providence has placed them.

Optima quæque dies misëris mortâlibus ævi

Prima fugit; subeunt morbi tristisque senectus,

Et labor; et duræ rapit inclementia mortis. VIRG.

—“Each best day of life flies fast away for wretched mortals; diseases succeed, and morose old age, and pain; and the inclemency of inexorable death tears us away.”

Optimi consiliarii mortui. PROV.—“The best counsellors are the dead.”

Optimum cibi condimentum fames, sitis potus.—“The best

seasoning for food is hunger, for drink, thirst.” An aphorism of Socrates quoted by Cicero.

Optimum custodem ovium quem dicam esse lupum!—“What

a pretty shepherd a wolf would make!”

Optimum elige, suave et facile illud faciet consuetudo.—

“Choose what is best; habit will soon render it agreeable

and easy." A saying of Pythagoras, translated from Plutarch by Lord Bacon.

Optimum est aliēdā frui insāniā. CATO.—"It is the best plan to profit by the folly of others."

Optimum est non nasci. Prov.—"Better not to be born." We should then escape "the thousand ills that flesh is heir to."

Optimum obsonium labor. Prov.—"Labour is the best food," or as we say, "Hunger is the best sauce."

Optimus ille fuit vindex, lædentia pectus Vincula qui rūpit, dēdolutque semel. OVID.

—"He is the best asserter of his liberties who bursts the chain that galls his breast, and at the same moment ceases to grieve."

—*Opum furiāta cupido.* OVID.—"An ungovernable passion for wealth."

Opus opificem probat. Prov.—"The work provesthe workman."

Orandum est ut sit mens sana in corpore sano. JUV.—"We should pray for a healthy mind in a healthy body."

Orāte pro ānīmā.—"Pray for the soul of." The ordinary commencement of mediæval epitaphs.

Oratōnis summa virtus est perspicuitas. QUINT.—"The greatest excellency of oratory is perspicuity."

Orātor imprōbus leges subvertit.—"An evil-minded orator subverts the laws." He uses the arts of persuasion to a bad purpose, by prevailing on others to disregard the laws.

Orci habet gileam. Prov.—"He has the helmet of Pluto." Said of persons who incite others to crime without appearing themselves to be accomplices. The helmet of Pluto was said to render the wearer invisible.

—*Ordine gentis*

Mores, et studia, et populos, et prælia dicam. VIRG.

—"I will in their proper order relate the manners and pursuits, the tribes and the battles of the race."

Ore tenus. Law Term.—"From the mouth." By word of mouth. His testimony was *ore tenus*, "by parole," in contradistinction to written evidence.

Ornamentum figurarum ad elegantiam verbōrum adjungere. CIC.—"To unite figurative embellishment with elegance of language."

Os dignum æterno nitidum quod fulgeat auro,

S: mallet laudāre Deum ; cui sordīda monstra

Prætūlit, et liquīdam temerāvīt crimīne vocem. PRUD.

—"Features so beauteous that they had been worthy to shine in everlasting gold, if he had chosen rather to praise our God ; to whom he preferred foul monsters, and defiled his fluent language with obscenity."

Os hebes est, pōsitæque movent fastīdia mensæ ;

Et queror, invīsī cum venit hora cibi. OVID.

—"My appetite is blunted, food set before me creates loathing ; and I complain when the hour comes for my hated repast"

Os hōmīni sublime dedit cælumque tuērī. OVID.—"To man [God] gave a countenance to look on high and to behold the heavens."

Oscitante uno deinde oscitat et alter.—"When one yawns, another yawns too." A saying of the middle ages, the truth of which most persons know by experience.

—*Ostrōque insignis et auro*

Stat sōnīpes, ac fræna ferox spumantia mandit. VIRG.

—"Splendidly caparisoned in purple and gold, her courser stands, and impatient champs the froth-covered bit." A description of Dido's steed.

Otia corpus alunt, ānīmus quoque pascitur illis ;

Immōdīcus contrā carpit utrumque labor. OVID.

—"Relaxation strengthens the body and invigorates the mind ; while immoderate fatigue exhausts both."

Otia secūris invīdīōsa nocent.—"Idleness, so much envied, injures those who are self-confident."

Otia si tollas, perīrē Cupīdīnis arcus,

Contemptæque jacent et sine luce faces. OVID.

—"Take away the temptations of idleness, and Cupid's bow is useless : his torches lie neglected and without their light." The mind that is immersed in business has no time to think of love. See *Quæritis Ægisthus*, &c.

Otiōsa sedūlitas.—"Idle industry." Laborious trifling.

Otiōsis nullus adsistit Deus. PROV.—"No deity assists the idle." "Help yourself, and God will help you."

Otiōsus ānīmus nescit quid volet.—"The unemployed mind knows not what it wants."

Itium cum dignitatē.—"Leisure with dignity." Applied to a man who is living in the retirement earned by his worth.

Otium divos rogat in patenti

*Prencus Ægæo, simul atra nubes
Condedit lunam, neque certa fulgent
Sid'ra nautis.*

HOR.

—"He that is overtaken in the wide Ægean, when black clouds have obscured the moon and not a star shines with its steady light for mariners, supplicates the gods for repose."

Otium multa mala adolescentes docet.—"Idleness teaches the young many vices."

Otium naufragium castitatis.—"Idleness is the shipwreck of chastity." See *Quæritis Ægisthus*, &c.

Otium omnia vitia parit.—"Idleness produces every vice."
"Idleness is the mother of all evil."

Otium sine dignitate.—"Leisure without dignity." A vulgar arrogant man in retirement.

Otium sine lit'is mors est, et hōmīnis vivi sepultūra. SEN.
—"Leisure without literary resources is death, and the entombment of a man alive"

Otium umbratile.—"Ease in retirement," or, "in the shade."

Ovem lupo committere. Prov.—"To intrust the sheep to the wolf." To leave unprotected persons to the mercy of the rapacious.

P.

P. D. for Post Diluvium.—"After the flood."

P. M. for Post Meridiem.—"After mid-day"—"afternoon."

P. S. for Post Scriptum.—"After-written"—a postscript.

Pābulum Acherontis. PLAUT.—"Food for Acheron." An old man at the very verge of the grave. Acheron was a river, according to Grecian mythology, in the infernal regions.

Pace tanti viri.—"With the leave of so great a man." Sometimes said ironically.

Pacem hōmīnibus habe, bellum cum vitiis.—"Be at peace with men, at war with vices."

Pacta conventa.—"Conditions agreed upon." A diplomatic phrase used to describe terms that have been agreed on between two powers.

Palam mutire plebeio piaculum est.—"It is a dangerous thing for a man of humble birth to mutter in public."

Quoted by Phædrus from the Telephus of Ennius.

Palindromicus, or *Sotadicus versus*.—See *Roma tibi*, &c.

Palinodiam cænere.—"To make one's recantation." "To eat one's words." The poet Stesichorus, having in an ode censured Helen, was deprived of his sight by the gods; upon which, in another ode which he called his *Palinodia*, he made his recantation by extolling her as highly as he had censured her before; whereupon he regained his sight.

Pallida mors æquo pulsat pede pauperum tabernas,

Regumque turre. O beate Sexti,

Vitæ summa brevis spem nos vetat inchoare longam. HOR.

—"Pale death with impartial foot knocks at the cottages of the poor, and the palaces of kings. O happy Sextius! the short sum total of life forbids us to form remote expectations."

Pallor in ore sedet; mæcies in corpore toto:

Nusquam recta acies: lvent rubigine dentes:

Pectora felle virent: lingua est suffusa veneno:

Risus abest.—

OID.

—"Paleness rests upon her countenance, and leanness in all her body; she never looks direct on you; her teeth are black with rust; her breast is green with gall; her tongue is dripping with venom; smiles there are none."

A beautiful description of Envy.

Palmam qui meruit ferat.—"Let him who has deserved the palm bear it." The motto assigned to Nelson. It is derived from Dr. Jortin's *Lusus Poetici*.

Par bene comparatum—"A pair well matched."

Par negotus neque supra. TACIT.—"Equal to, but not above, his business." Said of a person whose talents fit him exactly for his situation.

Par nobile fratrum. HOR.—"A noble pair of brothers." Used ironically, to denote two associates well suited to each other.

Par pari ræfero.—"I return like for like." I give "tit for tat,"—"a rowland for an oliver."

Parasiticam cœnam quærit.—"He seeks the meal of a parasite." In the character of a sponger.

Parce, puer, stimulis, et fortius utere loris. OVID.—“Boy, spare the whip, and firmly grasp the reins.”

Parcendum est animo miserabile vulnus habenti. OVID.—“We must make allowance for the mind that bears the wound of sorrow.”

Parcere personis, dicere de vitis. MART.—“To spare persons, to speak of vices.” Advice to a satirist.

Parcere subjectis, et debellare superbos. VIRG.—“To spare the conquered, and to pull down the haughty.” This maxim was adopted by France in the time of the first Revolution.

Parcimonia est scientia vitandi sumptus supervacuos, aut ars re familiaris moderatè utendi. SEN.—“Frugality is the science of avoiding superfluous expenses, or the art of using our means with moderation.”

—*Parcat*

Cognatis maculis similis fera.— JUV.

—“The beast of like kind will spare those of kindred spots.”

Parcite paucarum diffundere crimen in omnes. OVID.—“Forbear to lay the culpability of the few upon the many.”

Parcus Deorum cultor, et infrequens,

Insanientis dum sapientie

Consultus erro; nunc retrorsum

Vela dare, atque iterare cursus

Cogor relictos.—

HOR.

—“A thrifty and irregular worshipper of the gods, while I professed the errors of a senseless philosophy, I am now obliged to set sail back again, and to renew the course that I had deserted.” The confession made by Horace on abandoning the tenets of the Epicureans.

Pares cum paribus (ut est in veteri proverbio) facillime congregantur. CIC.—“To use the old proverb, ‘Like most readily associates with like.’” “Birds of a feather,” &c.

Pari passu —“With equal steps.” Neck and neck.

Pari ratione.—“By similar reasoning.” For a like cause.

Paribus sententis reus absolvitur. COKE.—“Where the opinions are equally divided the accused is acquitted.”

Paritur pax bello. CORN. NEP.—“Peace is the result of war.” Peace is also insured by showing that we are prepared for war.

Pars adaperita fuit, pars altēra clausa fenestræ :

Quale ferē sylvæ lumen habere solent. OVID.

—"A part of the window was thrown open; the other part shut; the light was just such as the woods are wont to have."

Pars bēnēficii est quod p̄t̄itur si bellē neges. SYR—"To refuse graciously, is half to grant a favour."

Pars bēnēficii est quod p̄t̄itur si citō neges. SYR—"To refuse quickly, is half to grant a favour."

Pars hōmīnum vitiis gaudet constanter, et urget

*Propōsitum; pars multa natat, modo recta capessens,
Interdum pravus obnoxia.*— HOR.

—"A portion of mankind constantly glory in their vices, and pursue their purpose; a great portion fluctuate, sometimes practising what is right, sometimes giving way to what is wrong."

—*Pars mīnīma est ipsa puella sui.* OVID—"The girl herself is the least valuable part of herself." Her portion is better worth having than herself

Pars mīnīma sui—"The smallest remains of himself," or "itself" "The wreck of his former self"

Pars pede, pars etiam cēl̄ri decurrīte cymbā. OVID—"Some of you go on foot, some run down the stream in the rapid skiff" An appropriate address to the spectators of a boat-race.

Pars sanitatis velle sanāri fuit. SEN—"It is a part of the cure to wish to be cured."

Pars tui mēlior immortalis est. SEN—"Your better part is immortal."

Parthis mendācior. HOR—"More lying than the Parthians." The Parthians were looked upon by the Romans as peculiarly faithless, and in that respect occupied the same place in their estimation that the Carthaginians had formerly done.

Partibus locāre.—"To let land, going halves in the crop," instead of rent

Particeps criminis.—"A partaker in the crime." An accessory either before or after the fact.

Partiuriunt montes, nascetur ridicūlus mus. HOR—"The mountains are in labour, a silly mouse will be produced."

An application of the fable of the Mountain in Labour, to

an author whose pompous pretences end in little or nothing.

Parva leves capiunt animos.— OVID.—“Trifles captivate weak minds.” “Little things please little minds.”

—*Parvis compōnere magna.*— VIRG.—“To compare great things with small.”

Parvūla, pūmilio, χαριτων μια, tota, merum sal. LUCR.—“A little, tiny, pretty, witty, charming, darling she.”

Parvūla scintilla sæpe magnum suscitavit incenaium.—“A tiny spark has often kindled a great conflagration.”

Parvum addas parvo, magnus acervus erit.—“Add little to little, and there will be a large heap.” See *De multis*, &c., and *Multi si*, &c.

Parvum, non parvæ amicitiae, pignus.—“A little pledge of no little friendship.” A motto for a gift to a friend.

Parvum parva decent — HOR.—“Small things best suit the small.”

Pascitur in vivis livor, post fata quiescit;

Tunc suus, ex mērito, quemque tuetur honos. OVID.

—“Envy feeds upon the living, after death it is at rest; then a man’s deserved honours protect him.” The world seldom does justice to living merit.

Passibus ambiguis Fortūna volūbilis errat,

Et manet in nullo certa tenaxque loco. OVID.

—“Flecting fortune wanders with doubting steps, remaining in no one place for certain and to be relied upon.”

Pater familias.—“The father of a family.”

—*Pater ipse colendi*

Haud facilem esse viam voluit, primusque per artem

Movit agros, curis acuens mortalia corda. VIRG.

—“The Father himself did not ordain the ways of tillage to be easy; he first, by art, aroused the soil, whetting the skill of mortals by care.”

Pater noster.—“Our Father.” The Lord’s Prayer, from its commencing words, is so called.

Pater patriæ.—“The father of his country.”

Pati necesse est multa mortalem mala. NÆVIUS.—“Man must of necessity suffer many evils.” “Man is born to trouble as sparks fly upwards.” *Job* v. 7.

—*Pati*

Nos oportet quod ille faciat cujus potestas plus potest. PLAUT.

—“It befits us to submit to what he does whose power is the stronger.”

Patientia læsa fit furor.—“Patience abused becomes fury.”

Patience must not be trespassed upon too far.

Patientia—quæ pars magna justitiæ est. PLINY the Younger.

—“Patience, which is a great part of justice.”

—*Patitur pœnas peccandi sola voluntas.* JUV.—“The bare wish to sin incurs the penalty.” See *Scelus intra*, &c.

Patriâ quis exul

Se quoque fugit? HOR.

—“Who, though flying from his country, can fly from himself?”

Patriæ fumus igne aliëno luculentior. PROV.—“The smoke of our own country is brighter than the fire of another.” Though ever so homely, home is home still. Ulysses felt this in his wanderings, when he longed to behold the smoke of his native land.

—*Patriæ pietâtis imâgo.* VIRG.—“The image of filial affection.”

—*Patriæque impendêre vitam,*

Nec sibi, sed toti gënitum se crêdêre mundo. LUCAN.

—“To devote his life to his country, and to think that he was born, not for himself alone, but for all mankind.” Said of Cato of Utica. The principles of a benefactor of mankind.

Patrimônium non comêsum sed devorâtum. CIC.—“An inheritance, not merely eaten, but devoured.”

Patris est filius. PROV.—“He is his father’s son.” “He is a chip of the old block.”

Pauca abundè mediocribus sufficiunt.—“A few things suffice abundantly for the moderate.”

Pauca verba.—“Few words.”

Pauci ex multis sunt amici hūmîni qui certi sient. PLAUT.

—“Of many, there are but few friends on whom a man can depend.”

Pauci vident morbum suum, omnes amant. PROV.—“Few see their own failings, all are in love with them.”

Paucis cārior est fides quam pecūnia. SALL.—“To few is good faith more valuable than money.” The author is speaking of the declining years of the Roman republic.

Paucis temeritas est bono, multis malo. PHÆD.—“Rashness brings luck to a few, misfortune to most.”

Paulum sepultæ distat inertia

Celata virtus.——

HOR.

—“Valour unsung is little better than cowardice in the grave.” See *De non apparentibus*, &c.

Pauper enim non est cui rerum suppetit usus.

Si ventri bene, si lātēri pēdibusque tuis, nil

Divitiæ pōtērunt rēgales addere majus.

HOR.

—“For that man is not poor who is in the enjoyment of the necessaries of life. If it is well with your stomach, your body, and your feet, regal wealth can add no more.”

Pauper eris semper, si pauper es, Æmiliāne;

Dantur opes nullis nunc nisi divitibus.

MART.

—“You will always be poor, if you are poor now, Æmilianus; riches are given now-a-days to none but the wealthy.”

Pauper sum, fiteor, pātior; quod Dī dant fero. PLAUT.—

“I am poor, I confess; I put up with it. What the gods send I endure.”

Paup'ris est numerāre pecus. OVID.—“It is for a poor man to count his flock.”

Paupertas fūgitur, totōque arcessitur orbe. LUCAN.—“Poverty is shunned and persecuted throughout the world.”

—*Pavor est utrique molestus.* HOR.—“Fear is troublesome on either side.”

Pavore carent qui nihil commiserunt; at pœnam semper ob oculos versāri putant qui peccarunt.—“Those are free from fear who have done no wrong; but those who have sinned have always the dread of punishment before their eyes.”

Pax in bello.—“Peace in war.” A war waged without vigour. Dr. Johnson remarks that “the king who makes war on his enemies tenderly, distresses his subjects most cruelly.”

Pax potior bello.—“Peace is preferable to war.”

Pax vobiscum.—“Peace be with you.” Used in the ritual of the Roman Church.

—*Peccāre docentes*

Fallax histōrias movet. HOR.

—“The deceiver quotes stories that afford precedents for sinning.”

Peccavi.—"I have sinned." To "make a man cry *peccavi*," to make him acknowledge his error.

—*Pectus præceptis format amīcis.* HOR.—"He influences the mind by the precepts of a friend."

Pecūniæ fugienda cupiditas : nihil est tam angusti animi tamque parvi quam amāre divitias. CIC.—"We should avoid the love of money : nothing so much shows a little and narrow mind as the love of riches."

Pecūniæ obēdiunt omnia.—"All things are obedient to money."

Pecūniam in loco negligere interdum maximum est lucrum. TER.—"To despise money on proper occasions is sometimes the greatest gain."

Pecūniam perdidisti ; fortasse illa te perdēret manens.—"You have lost your money ; perhaps, if you had kept it, it would have lost you."

—*Pēdibus timor addidit alas.* VIRG.—"Fear added wings to his feet."

—*Pendent ōpēra interrupta.*— VIRG.—"The progress of the works remains interrupted."

Pendente lite.—"The strife still pending." The trial not being concluded.

—*Pene gemelli*

Fraternis animis.— HOR.

—"Almost twins in the strong resemblance of their dispositions."

—*Pēnitus toto divisos orbe Britannos.* VIRG.—"The Britons, a race almost severed from the rest of the world." The people of this island, as spoken of a few years after the invasion by Cæsar.

Pennas incidere alicui. PROV.—"To clip a person's wings ;" or, as we say, "To bring him down a peg."

Per accidens.—"Through accident." A term used to denote an effect not following from the nature of the thing, but from some extrinsic circumstance. It is opposed to *per se*, "of itself"—thus, fire burns *per se*, heated iron *per accidens*.

Per annum.—"By the year." Yearly.

Per capita. Law Phrase.—"By the head." In contradistinction to *Per stirpes*, which see.

Per centum.—"By the hundred."

Per contra.—"On the other side." By way of equivalent.

Per diem.—"By the day."

Per fas et nefas.—"By right or by wrong." He pursued his object *per fas et nefas*, i. e. he left no means untried, disregarding all consequences, and troubled by no scruples.

Per incuriam.—"Through carelessness."

—*Per multas additum sibi sæpe figuras*

Repñrit.—

OVID.

—"He often gains admission under various disguises."

Per obitum.—"Through the death of"—

Per quod servitium amisit. *Law Term*.—"By which he lost his, or her, services." Words used to describe the injury sustained by the plaintiff by reason of the seduction of his daughter.

Per risum multum possis cognoscere stultum.—"By much laughter you may distinguish a fool." A mediæval proverb.

Per saltum.—"By a leap." A man attains high rank *per saltum*, i. e. passing over the heads of others.

Per scelera semper sceleribus certum est iter. SEN.—"The sure way to wickedness is always through wickedness." One crime ever leads to another.

Per se.—"By itself," or, "For its own sake." "No man likes mustard *per se*." *Johnson*. See *Per accidens*.

Per stirpes. *Law Phrase*.—"According to the original stock." See *Per capita*.

Per tantum terræ, tot aquas, vix credere possim

Indicium studii transiluisse mei.

OVID.

—"Through such vast tracts of land, across so many seas, I could hardly have believed that any evidence of my pursuits could make its way."

Per testes.—"By witnesses."

Per varios casus, per tot discrimina rerum. VIRG.—"Through various hazards, through so many changes in our fortunes." "Chances and changes."

—*Peragit tranquilla potestas*

Quod violenta nequit, mandataque fortius urget

Imperiösa quies.—

CLAUD.

—"Power exercised with moderation can effect what by violence it could never have accomplished; and calmness enforces, with more energy, imperial mandates."

Peras impösuit Jupiter nobis duas :

*Propriis replētam vitiis post tergum dedit ;
Alienis ante pectus suspendit gravem.* PHÆD.

—"Jupiter has loaded us with a couple of wallets : the one, filled with our own vices, he has placed at our backs ; the other, heavy with those of others, he has hung before." See *Aliena vitia*, &c.

Percunctāre à peritis. CIC.—"Make inquiries of persons who are skilled." Seek information from the learned.

*Percunctatōrem fugito, nam garrūlus idem est ;
Nec retinent pātūlæ commissæ fidēliter aures.* HOR.

—"Avoid an inquisitive person, for he is a babbler ; nor do ears which are always open faithfully retain what is intrusted to their keeping."

*Perdidit arma, locum virtutis dēseruit, qui
Semper in augendā festīnat et obruitur re.* HOR.

—"He has lost his arms, and deserted the cause of virtue, who is ever eager and engrossed in increasing his wealth."

Perdifficile est, cum præstāre cæteris concupiēris, servāre æquitātem. CIC.—"It is very difficult to observe justice when you are striving to surpass others."

Perdis, et in damno gratia tua. OVID.—"You lose, and you get no thanks for your loss."

Perditio tua ex te—"Your ruin is owing to yourself."

Perditur hæc inter misēro lux, non sine votis. HOR.—"With all this, the day is wasted to unhappy me, not without many regrets." The poet censures the trifles which consume the day in town.

Pŕeant amīci, dum unā inimīci intercīdant. CIC.—"Let our friends perish, provided our enemies fall with them." This was both a Greek and a Roman proverb ; quoted as the sentiment of a calculating ungenerous man.

Pŕeant illi qui ante nos nostra dixerunt. DONATUS.—"Perish they who have said our good things before us." The exclamation of a man who does not like to be forestalled in his good sayings. See *Nil dictum*, &c.

Pŕeunt et imputantur. MART.—"They perish, and are placed to our account." Said with reference to the hours. These words form an inscription on a clock at Exeter Cathedral, as also in the Temple, London.

Perfer ; et invitos currere coge pedes. OVID—"Persist, and compel your feet to hasten, however unwillingly."

Perfer et obdūra; dolor hic tibi prōdērit olim. OVID.—
“Have patience and endure it; this grief will one day
avail you.”

Perfer et obdūra; multo graviōra tulisti. OVID.—“Have
patience and endure it; you have endured much greater
misfortunes than these.”

Perfida, sed quamvis perfida, cara tamen. TIBULL.—“Per-
fidious, but, though thus perfidious, dear.”

*Perfide! sed duris gēnuit te cautibus horrens
Caucāsus, Hyrcānæque admōrunt ubēra tigres.* VIRG.

—“Perfidious man! Caucasus hath borne thee among
its flinty rocks, and Hyrcanian tigers have given thee
suck.” Dido’s reproaches uttered against Æneas, when
he resisted her attempts to dissuade him from leaving
Carthage.

—*Pergis pugnantia secum
Frontibus adversis compōnere* — HOR.

—“You are trying to reconcile things which are opposite
in their natures.”

*Pergo ad ālios; vēnio ad ālios; deinde ad ālios;
Una res.* — PLAUT.

—“I go to others, I come to others, and then to others
again, ’tis all one.”

Peribo, si non fēcero; si faxo, vapulāvĕro. PLAUT.—“I shall
perish if I do it not—if I do it I shall get a drubbing.”
The horns of a dilemma.

Periculōsæ plenum opus aleæ. HOR.—“A work full of dan-
gerous hazard.” As precarious as the faithless dice.

Periculōsior casus ab alto. PROV.—“A fall from on high
is most dangerous.” The higher the station the greater
the fall.

*Periculōsum est crēdere et non crēdere;
Ergo exploranda est veritas, multum prius
Quam stulta pravē iudicet sententia* PHÆD.

—“It is dangerous alike to believe or to disbelieve;
therefore we ought to examine strictly into the truth of a
matter, rather than suffer an erroneous impression to per-
vert our judgment.”

Pericūlum ex āliis faciō, tibi quod ex usu siet. TER.—“Take
warning from others of what may be to your own advan-
tage.”

Perière mores, jus, decus, piſtas, fides,

Et, qui redire nescit cum perit, pudor. SEN.

—"Morals, justice, honour, piety, good faith, have perished; that sense too of shame, which, once destroyed, can never be restored."

—*Periērunt tempōra longi*

Servitii.—

JUV.

—"The fruits of a prolonged servitude are now lost."

Periissem nisi periissem.—"If I had not undergone it, I had been undone." A play on the meanings of the verb *pereo*.

Perit quod facis ingrāto. PROV.—"What you do for an ungrateful man is thrown away."

Peritūrā parcite chartæ.—"Spare the paper which is doomed to perish." An appeal to the kind feeling of the reader, by the author of a work of a light and ephemeral nature. Adapted from Juvenal.

—*Perjūria ridet amantum.* OVID.—"He laughs at the perjuries of lovers." Ovid says this of Jupiter, who calls to mind his own intrigues.

Perjūri pœna divīna exitum, humāna dēdŕcus.—"Perdition is the punishment of perjury in heaven, on earth disgrace." This was one of the laws of the "*Twelve Tables*," at Rome.

Permissu superiōrum.—"With the permission of the superior authorities."

Permitte divis cætēra. HOR.—"Leave the rest to the gods." Do your duty, and leave the rest to Providence.

Permites ipsis expendere numinibus quid

Convēniat nobis, rebusque sit ūtile nostris:—

Cārior est illis homo quam sibi.—

JUV.

—"You will allow the deities themselves to determine what may be expedient for us, and suitable to our circumstances. Man is dearer to them than to himself."

Perpētuo risu pulmōnem agitāre solēbat. JUV.—"He used to shake his sides with an everlasting laugh."

—*Perpētuis nulli datur usus, et hæres*

Hæredem altērius, velut unda superōvnt undam. HOR.

—"Perpetual possession is allowed to none, and heir succeeds another's heir, as wave follows wave."

Perque dies plācīdos hiberno tempōre septem

Incūbat Halcyōne pendentibus æquōre nidis;

Tum via tuta maris, ventos custōdit et arcet

Æolus egressu.—

OVID.

—“And during seven calm days, in the winter season, does Halcyone brood upon her nest that floats on the sea; then the passage of the deep is safe, and Æolus shuts in and restrains the winds.” The alcedo, halcyon, or king-fisher, was supposed by the ancients to incubate only seven days, and those in the depth of winter; during which period the mariner might sail in security. Hence the expression “Halcyon days,” a term employed to denote a season of peace and happiness.

Persæpe evēnit ut utilitas cum honestāte certat. CIC.—“It often happens that self-interest has to struggle with honesty.”

Persēquitur scelus ille suum.— OVID.—“He perseveres in his wicked design.”

Persōnæ mutæ.—“Mute” or “dumb characters.”

Perturbabantur Constantinōpōlitāni

Innumerabilibus sollicitudinibus.

—“The Constantinopolitans were alarmed with cares innumerable.” Cambridge, it is said, proposed the first line, and challenged Oxford to cap it, which it did with the second, at the same time pointing out the false quantity in *li*, which is properly long. The same story is told of Eton and Winchester, and Oxford is sometimes spoken of as the challenger. The syllable *no*, strictly speaking, ought to be short.

Pessimum genus inimicōrum laudantes. TACIT.—“Flatterers are the worst kind of enemies.”

Pētēre honōres per flagitia, more fit. PLAUT.—“To seek honours by base acts, is the habit of the age.”

—*Petite hinc, juvenesque, senesque,*

Finem animo certum, miserisque viatica canis. PERS.

—“From this source seek ye, young and old, a definite object for your mind, and a provision for your wretched gray hairs.”

Petitio ad misericordiam.—“An appeal to compassion.”

Petitio principii.—“A begging of the question.”

Pharmāca das ægrōto, aurum tibi porrigit æger;

Tu morbum curas illius, ille tuum.

MART.

—“You give medicine to the sick man, the patient hands

you your fee ; you cure his complaint, he yours." Lines aptly addressed to a poor physician.

Philosophia stemma non inspicit, Platōnem non accēpit nobilem philosophia, sed fecit. SEN.—"Philosophy does not regard pedigree, she did not find Plato noble, but she made him so."

Pia fraus.—"A pious fraud." Deceit practised, for instance, to save a life that is to be sacrificed illegally, is a *pia fraus*. See *Splendide mendax*.

—*Pictōribus atque poētis*

Quidlibet audendi semper fuit æqua potestas. HOR.

—"The power to dare everything always belonged equally to the painter and the poet." Boldness of invention is equally the characteristic of the pictorial and the poetical art.

Pietas fundamentum est omnium virtutum. CIC.—"Piety is the foundation of all virtues."

Pietate ac religione, atque hac una sapientia, quod Deorum immortalium numine omnia regi gubernarique perspeximus, omnes gentes nationesque superavimus. CIC.—"By piety and religion, and this, the only true wisdom, a conviction that all things are regulated and governed by the providence of the immortal gods, have we [Romans] subdued all races and nations."

Pietate adversus Deum sublata, fides etiam et societas humani generis tollitur. CIC.—"Piety to God once removed, all faith and social intercourse among men is at an end."

—*Pietate gravem, ac meritis, si forte virum quem*

Conspexere, silent, arrectisque auribus astant. VIRG.

—"If they [the populace] perceive a man distinguished for piety and virtue, they are silent, and listen with attentive ear."

—*Piger scribendi ferre laborem,*

Scribendi recte ; nam, ut multum, nil moror.— HOR.

—"Too lazy to endure the toil of writing well ; for as to the quantity, that is not worth speaking of." Said of Lucilius, but applicable to that class of careless writers who will not take the trouble of correcting their works.

Pignora jam nostri nulla pudoris habes. OVID.—"Now hast thou no pledges of our disgrace."

Pingere cum gladio. PROV.—"To paint with a sword over

one's head." To do that which requires thought and retirement in the midst of confusion and danger.

*Pinguis item quæ sit tellus, hoc dēnīque pacto
Discimus; haud unquam manibus jactāta fatiscit,
Sed picis in morem ad digitos lentescit habendo.* VIRG.

—"We may learn what soil is rich in this manner; it never crumbles when pressed in the hand, but adheres to the fingers like pitch on being handled." Pliny disputes this.

Pinguis venter non gignit sensum tenuem. PROV.—"A fat paunch does not produce fine sense." Translated by St. Jerome from the Greek.

Pirāta est hostis humāni gēnēris. COKE.—"A pirate is an enemy to all mankind."

Piscātor ictus sāpiet. PROV.—"The fisherman when stung will be wiser." When wounded by the spines on the fishes in his net, he will learn to handle them with caution.

Pisces natūre docet. PROV.—"You are teaching a fish how to swim." You are wasting your time and labour.

Plūceat hōmīni quidquid Deo plūcuit. SEN.—"That which is pleasing to God should be pleasing to man." The duty of resignation.

Placet ille meus mihi mendicus; suus rex regīnæ placet. PLAUT.—"This beggar of mine is pleasing to me; her own king pleases the queen."

Planta gen̄ti.—"A plant of broom." From this plant, which formed their crest, the Plantagenet family derived its name.

*Plausibus ex ipsis pōpuli, lætōque furōre,
Ingēnium quodvis incāluisse potest.* OVID.

—"At the applauses of the public, and at its transports of joy, every genius may grow warm."

—*Plausu frēmītūque virūm studiisque faventūm*

—*Pulsāti colles clamōre resultant.* VIRG.

—"The shaken hills reëcho with the plaudits, the cries of men, and the cheers of partisans." A description of a boat-race or any other friendly trial of strength.

—*Plausus tunc arte carēbat.* OVID.—"In those days applause was devoid of guile." There was no canvassing for applause.

Plebs venit, ac virīdes passim disjecta per herbas

Potat, et accumbit cum pare quisque suā.

OVID.

—"The multitude repair thither and carouse, scattered in all quarters upon the green grass; each with his sweet-heart is reclining there."

Plena fuit vobis omni concordia vitâ,

Et stetit ad finem longa tenaxque fides. OVID.

—"Throughout life there was a firm attachment between you, and your prolonged and lasting friendship endured to the end."

Plene administravit. Law Phrase.—"He administered in full."

Plenus inconsideratissimæ ac dementissimæ temeritatis. CIC.

—"Full of the most inconsiderate and most precipitate rashness."

Plenus rimarum sum. TER.—"I am full of outlets." "I am leaky." You must not confide anything to me.

Plerumque gratæ divitibus vices. HOR.—"Change is generally pleasant to the rich." *Ennui* very often gives a taste for rambling. See *Romæ Tibur*, &c.

—*Plerumque modestus*

Occipat obscuri sp̄ciem, taciturnus acerbi. HOR.

—"The modest man has often the look of the designing one, the silent of the sullen."

Plerumque stulti risum dum captant levem,

Gravi distringunt alios contumeliâ,

Et sibi nocivum concitant periculum. PHÆD.

—"Fools often, while trying to raise a silly laugh, provoke others by gross affronts, and cause serious danger to themselves."

Ploratur læcymis amissa pecūnia veris. JUV.—"The loss of money is lamented with unaffected tears." A loss which, through the pocket, strikes home to the feelings.

Ploravere suis non respondere favorem

Speratum mēritis.—

HOR.

—"They lamented that the encouragement they had hoped for was not commensurate with their merits."

Pluma haud int̄rest. PLAUT.—"It matters not one feather."

Plura faciunt homines è consuetudine, quam è ratione.—"Men do more things from custom than from reason."

Plura locuturi subito seducimur imbre. OVID.—"About to say more we are separated by a sudden shower."

Plura mala contingunt quam accidunt.—"More evils befall

us, than happen to us by accident." i. e. We bring many evils upon ourselves.

Plura sunt quæ nos terrent, quam quæ premunt; et sæpius opinione quam re laboramus. SEN.—“There are more things to alarm than to afflict us, and we suffer much oftener from apprehension than in reality.” We are apt to be “more frightened than hurt.”

Plures adorant solem orientem quam occidentem. PROV.—“More adore the rising sun than the setting one.”

Plures crapula quam gladius. PROV.—“Gluttony [kills] more than the sword.”

Pluribus intentus minor est ad singula sensus.—“The senses, when intent on many objects, can pay the less attention to each individually.” So our proverb which warns us not to have “too many irons in the fire.”

—*Plurima mortis imago.* VIRG.—“Death in full many a form.” Hogarth makes this the motto for his “Consultation of Physicians.”

—*Plurima sunt quæ*

Non audent homines pertusæ dicere lænd. JUV.

—“There are a great many things which men with a tattooed garment dare not say.”

Plurimum facere, et minimum ipso de se loqui. TACIT.—“To do the most, and say the least of himself.” The character of a man of energy, no talker but a doer.

Pluris est oculatus testis unus quam auriti decem. PLAUT.—“One eye-witness is better than ten from hearsay.”

Plus aloës quam mellis habet.—“He has in him more aloes than honey.” Said of a sarcastic writer.

Plus apud nos vera ratio valeat quam vulgi opinio. CIC.—“Genuine reason should prevail with us more than public opinion.”

Plus dolet quam necesse est, qui ante dolet quam necesse est. SEN.—“He grieves more than is necessary who grieves before it is necessary.” It only adds to our miseries to meet troubles half way.

—*Plus est quam vita salusque,*

Quod perit: in totum mundi prosternimur ævum. LUCAN.

—“What we lose is more than life and safety; we are laid prostrate even to the latest ages of the world.” Prophetically said with reference to the consequences of the battle

- of Pharsalia, fought between Cæsar and Pompey, and applicable to any man who forfeits his good name.
- Plus et enim fati valet hora benigni,*
Quam si nos Venëris commendet epist'la Marti. JUV.
 —“For one hour of benignant fate is of more avail than a letter of recommendation from Venus herself to Mars.”
 See *Gutta fortunæ*, &c.
- Plus exempla quam peccata nocent.* PROV.—“The example does more injury than the offence itself.”
- Plus impëtus, majorem constantiam, penes misëros.* TACIT.
 —“There is greater energy, and more perseverance, among the wretched.” Having less to lose and more to gain they are reckless of consequences.
- Plus in amicitia valet similitudo morum quam affinitas.* CORN. NEP.—“Similarity of manners unites us more strongly in friendship than relationship.”
- Plus in posse quam in actu.*—“More in the possible than in the actual.”
- Plus lædunt, quam juvet una, duæ.* OVID.—“Two can do more harm than one can do good.” Said with reference to the enmity of Juno and Pallas against Troy, which was favoured by Venus.
- Plus oportet scire servum quam loqui.* PLAUT.—“A servant should know more than he tells.”
- Plus ratio quam vis cæcæ valere solet.* GALLUS.—“Reason is generally able to effect more than blind force.”
- Plus salis quam sumptus.* CORN. NEPOS.—“More good taste than expense.” A description of a philosophical entertainment
- Plus scire satius est, quam loqui,*
Servum hominem; ea sapientia est. PLAUT.
 —“It is best for a man in servitude to know more than he says: that is true wisdom.” See *Plus oportet*, &c.
- Plus sonat quam valet.* SEN.—“It is more noise than strength, with him.” “Great cry and little wool.”
- Plus vident oculi quam oculus.* PROV.—“The eyes see more than the eye.” Two eyes see better than one.
- Plusve minusve.*—“More or less.”
- Pœnas garrulus ipse dabit.* OVID.—“That blabbing person shall be punished.”

Poëta nascitur non fit.—"The poet is born a poet, not made so." See *Nascimur poetæ*, &c.

—*Poëtica surgit*

Tempestas.— JUV.

—"A storm of poetry is gathering."

Pol me occidistis, amici,

Non servastis, ait ; cui sic extorta voluptas,

Et demptus per vim mentis gratissimus error. HOR.

—"By Pollux, my friends, you have undone, not saved, me ; my delight has been torn from me, and a most pleasing delusion of the mind taken by force."

—*Pol meo animo omnes sapientes*

Suum officium æquum est colere, et facere. PLAUT.

—"I faith, in my opinion, it is proper for all prudent persons to observe and to do their duty."

Polyphi mentem obtine. Prov.—"Follow the plan of the polypus." Accommodate yourself to the changes of circumstances, and the dispositions of those around you. The polypus was supposed to be able to assume the colour of the rocks to which it adhered, and thus to be able to escape notice.

Poma, ova, atque nuces, si det tibi sordida, gustes. A mediæval proverb.—"An apple, an egg, and a nut, you may eat after a slut."

Pompa mortis magis terret quam mors ipsa.—"The array of the death-bed has more terrors than death itself." Quoted by Lord Bacon as from Seneca.

Ponamus nimios gemitus ; flagrantior æquo

Non debet dolor esse viri, nec vulnere major. JUV.

—"Let us dismiss excessive sorrow ; a man's grief ought not to be immoderate, nor disproportioned to the wound."

Ponderanda sunt testimonia, non numeranda—"Testimonies are to be weighed, not counted." It is to be considered not how many they are, but from whom they come. The golden rule of criticism.

Pone metum, valeo.— OVID.—"Lay aside your fears, I am well."

Pone seram, cõhibe ; sed quis custodiet ipsos

Custodes ? cauta est, et ab illis incipit uxor. JUV.

—"Use bolts and restraint ; but who is to watch the

watchers themselves? your wife is cunning, and will begin by seducing them." A woman who is inclined to evil, will find modes of evading every restraint.

Pons asinorum.—"The asses' bridge." The Fifth Proposition of the 1st book of Euclid is so called; partly from the figure of the diagram, and partly because it presents the first great difficulty to the beginner.

—*Populæres*

Vincentem strépitus. HOR.

—"Overcoming the clamour of the mob."

—*Populumque falsis dēdōcet uti*

Vocibus.—

HOR.

—"And he teaches the people how to discredit false rumours."

—*Populus me sibilat; at mihi plaudo*

Ipsæ domi, simul ac nummos contemplor in arca. HOR.

—"The people hiss me; but I console myself at home as soon as I gaze upon the money in my chest." The consolation of a miser.

Populus vult decipi; decipiatur.—"The people wish to be deceived; then let them be deceived." This adage is found in the works of De Thou, but it is probably older than his time. Cardinal Caraffa said of the Parisians, *Quandoquidem populus decipi vult, decipiatur*, "Since these people will be deceived, let them be deceived."

Porrecto jugulo, histōrias, captivus ut, audit. HOR.—"With outstretched neck, like some slave, he listens to his tales." Said of a dependant listening to the long stories of his patron.

Portatur leviter quod portat quisque libenter.—"What a man bears willingly is lightly borne."

Poscentes vario multum diversa palato. HOR.—"Requiring with varying taste things widely different from each other." The words of an author on finding how difficult it was to please the various tastes of his readers.

Posse comitatūs. Law Lat.—"The power of the county." A levy which the sheriff is authorized to summon, when opposition is made to the king's writ, or the execution of justice.

Possessio fratris. Law Term.—"The possession of the brother." The name given to the right which a sister has to

succeed her full brother as heir of what was her father's real estate, in preference to her younger half-brother.

Possunt quia posse videntur. VIRG.—“They are able because they seem to be so.” The result of confidence in our own powers. “Where there 's a will there 's a way.”

Post acclamatiōnem bellicam jácūla volant.—“After the shout of war the arrows fly.”

Post amicitiam credendum est, ante amicitiam judicandum. SEN.—“After forming a friendship you should place implicit confidence; before it is formed you must exercise your own judgment.” True friendship is endangered by mistrust; it ought not therefore to be lightly formed.

Post bellum auxilium. PROV.—“Aid after the war.” Useless assistance. Succour when the danger is over.

—*Post cinēres glōria sera venit.* MART.—“Glory comes too late, when we are reduced to ashes.”

Post diluvium. See *P. D.*

Post epūlas stabis vel passus mille meābis—“After eating, either stand, or walk a mile.” A maxim of the School of Health at Salerno.

—*Post equitem sedet atra cura.* HOR.—“Behind the horseman sits livid care.” Said of a guilty man who attempts to fly from his own reflections

Post factum nullum consilium.—“After the deed, counsel is in vain.”

Post festum venisti. PROV.—“You have come after the feast.” Like our proverb, “You have come a day after the fair.” Said to indolent and unpunctual persons who are always too late.

Post folia cadunt arbōres. PLAUT—“After the leaves have fallen the tree has to fall.” If an injury is too patiently submitted to, others will follow.

Post hoc, propter hoc.—“After this, therefore on account of this.” An ironical expression implying that the propinquity of two events does not of necessity imply cause and effect.

Post malam sēgētem serendum est. SEN.—“After a bad crop you should sow again.” Instead of being discouraged by misfortune, we should take measures to repair our loss, and not give way to despondency. See *Tu ne cede, &c.*

Post mēdiū noctem visus, cum somnia vera. HOR.—“A vi-

sion after midnight, when dreams are true." The ancients believed that visions beheld after midnight were always true.

Post meridiem.—"After mid-day." Generally written P. M.

Post mortem nulla voluptas.—"After death there are no pleasures." The maxim of the Epicureans, who taught that life ought to be enjoyed while it lasted.

Post nubila Phæbus. *Prov*—"After cloudy weather comes the sun" Prosperity succeeds adversity.

Post prandium stabis, post cœnam ambulabis.—"After dinner take rest, after supper use exercise." A maxim of the School of Health at Salerno. So our common adage,

"After dinner sit a while,
After supper walk a mile."

Post tenebras lux—"After darkness light." So, in the moral world, the clouds of ignorance are dispelled by the light of knowledge.

Post tot naufragia portum.—"After so many shipwrecks we reach harbour." Motto of the Earl of Sandwich.

Postea. *Law Term*—"Afterwards." The name given to the return made by the judge, after verdict, of what has been done in the cause; endorsed on the record and beginning with the word *Postea*, &c., 'Afterwards,' on issue joined, &c. &c.

Posteri dies testes sunt sapientissimi.—"Succeeding days are the wisest evidences." Actions cannot well be judged of till we have seen the results.

Posthabui tamen illorum mea seria ludo. *VIRG.*—"After all, I deferred my serious business for their sport."

—*Postquam fregit subsellia versu,*

Esurit intactam Pæridi nisi vendit Agæven. *JUV.*

—"But while the very benches are broken down by the ecstasies with which his verses are applauded, he may starve unless he sells his unpublished 'Agave' to Paris."

Postulata.—"Things required." In a disputation, there are certain self-evident propositions which form the basis of an argument. Hence they are termed "*postulates*," as their admission is absolutely necessary.

Potentes ne tentes æmulâri. *PHÆD.*—"Attempt not to rival your superiors."

Potentia cautis quam acribus consiliis tutius habetur. *TACIT.*

—"Power is more securely maintained by prudent than by harsh counsels."

Potentissimus est qui se habet in potestate. SEN.—"He is the most powerful who can govern himself."

Potest exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris. CIC.—"Exercise and temperance may preserve some portion of our youthful strength, even in old age."

—*Potuit fortasse minoris*

Piscator quam piscis emi.— JUV.

—"The fisherman might perhaps be bought for less money than the fish." In the days of Juvenal, incredible sums were spent at Rome on the luxuries of the table.

—*Præceps in omnia Cæsar.* LUCAN.—"Cæsar, prompt in all his resolves."

Præcepto mōnitus sæpe te considēra. PHÆD.—"Warned by my lesson, often examine yourself."

Præcipitatque moras omnes, ōpēra omnia rumpit. VIRG.—"Headlong he resists all delay, breaks through every impediment." A description of the ardour with which Æneas hastens to meet Turnus.

Præcipua tamen ejus in commovendâ miseratiōne virtus, ut quidam in hac eum parte omnibus ejusdem ōpēris autōribus præferant. QUINT.—"His great excellence, however, was in moving compassion; so much so, that many give him the first place among the writers of that kind."

Præcipuum munus annalium reor, ne virtutes sileantur, utque pravis dictis factisque, ex posteritate et infamâ metus sit. TACIT.—"I hold it to be the especial office of history, that virtuous actions be not buried in oblivion, and that men feel a dread of being deemed infamous by posterity for their evil words and actions." The utility and advantage of history.

Præferre patriam libēris regem decet. SEN.—"It becomes a king to prefer his country even to his children." His duty to his subjects is paramount to every other consideration.

Præmōnitus, præmūnitus. PROV.—"Forewarned, forearmed."

—*Præmonstro tibi*

Ut ita te aliorum miserescat, ne tui alios misereat. PLAUT.

—"I warn you beforehand, so to have compassion on

others that others may not have to pity you." A warning to those inclined to be extravagant or over-generous.

Præmunire. *Law Term.*—The first word of a writ issued for the offence of contempt of the king and his government.

Præpröpëra consilia raro sunt prospëra. COKE.—“Over-hasty counsels are rarely prosperous.”

Præsentemque refert quælibet herba Deum.—“And every herb reveals a present God.” The physical world gives abundant proof of the existence of a Providence.

*Præsertim ut nunc sunt mores, adeo res redit,
Si quisquis reddit, magna habenda est gratia.* TER.

—“According to the present state of manners, things are come to such a pass, that if anybody pays a debt it must be considered as a great favour.”

Præstant æterna caducis.—“Things eternal are better than those that fade.” Formerly on a clock at Tetbury.

Præstat amicitia propinquitati. CIO.—“Friendship is better than relationship.” See *Plus in amicitia*, &c.

Præstat cautëla quam medëla. COKE.—“Precaution is better than cure.”

Præstat habere acerbos inimicos, quam eos amicos qui dulces videantur. CATO.—“It is better to have open enemies than pretended friends.”

—*Præstat mihi litëra linguam;*

Et, si non liceat scribere, mutus ero. OVID.

—“This letter gives me a tongue; and were I not allowed to write, I should be dumb.”

Præstat otiosum esse quam malè agere.—“It is better to be idle than to do evil.” But unfortunately the one almost invariably leads to the other.

Præstat otiosum esse quam nihil agere. PLINY, *Epist.*—“Better be idle than do that which is to no purpose.”

Prævisus ante, mollior ictus venit. PROV.—“Seen beforehand, the blow comes more lightly.” “Forewarned is forearmed.” See *Præmonitus*, &c.

Prævo favore labi mortales solent. PHÆD.—“Men are wont to err through prejudice.”

—*Prævo vivere naso,*

Spectandum nigris oculis, nigröque capillo. HOR.

—“To have a badly-shaped nose, but to be admired for

black eyes and black hair." The poet hints that good hair and eyes will only make an ugly nose the more conspicuous.

Preces armatæ. AUSEN — "Armed prayers." Claims made with pretended submission, but which are intended to be supported by force if necessary: like those of the beggar on the bridge of Segovia, in *Gil Blas*.

Prima caritas incipit a seipso. *Prov.*—"Charity begins with oneself." "Charity begins at home."

Prima et maxima peccantium est poena peccasse. SEN.— "The first and greatest punishment of sin is the having sinned." In allusion to the pangs inflicted on us by shame and conscience.

Primâ facie.—"On the first face" On the first view, or at the first glance: according to a first impression.

Prima fuit rerum confusa sine ordine moles:

Unâque erant fœcies, sidera, terra, fretum. OVID.

—"At first there was a confused mass of things without arrangement: and the stars, the earth, and the ocean were of but one appearance"

—*Primâque e cæde ferarum*

Inculuisse putem maculatâ sanguine ferrum. OVID.

—"I can believe that the steel, since stained with blood, first grew warm from the slaughter of beasts."

—*Primo avulso non deficit alter.* VIRG.—"One being torn away, another is not wanting"

Primo intuitu—"At the first glance." "At sight,"—to use a commercial expression.

Primum ex naturâ hanc habemus appetitiônem ut conservemus nosmet ipsos. CRO.—"Before everything, we have by nature the instinct to preserve ourselves." Self-preservation is the first law of nature.

Primum mobile.—"The primary motive power." An imaginary centre of gravitation, or central body, in the Ptolemaic Astronomy, which was supposed to set all the other heavenly bodies in motion.

Primus ego aspiciam notum de littore pinum. OVID.—"I shall be the first to behold the well-known bark from the shore."

Primus in orbe Deus est timor.—"The ruling deity in the world is fear."

Primus inter pares.—"The first among his equals." The one who, among those of equal rank, in courtesy takes the precedence: generally the senior, or the one whose turn it is in rotation.

Primus non sum nec imus.—"I am neither first nor last."

Primus sapientiæ gradus est falsa intelligere.—"The first step towards wisdom is to know what is false."

Principes—plus exemplo quam peccato nocent. CIC.—"Princes do more mischief by the example they set than by the crimes they commit."

Principibus placuisse viris non ultima laus est. HOR.—"To have pleased great men deserves no slight degree of praise." Horace was a courtier, and he knew that it requires good management to do so.

*Principus obsta; sero medicina paratur,
Cum mala per longas convaluere moras.* OVID.

—"Resist the first advances; a cure is attempted too late, when through long hesitation the malady has waxed strong." A precept equally good in medicine and in morals.

Principis est virtus maxima nosse suos. MART.—"'Tis the especial virtue of a prince to know his own men."

Principium dimidium totius. PROV.—"The beginning is half of the whole." See *Dimidium facti*, &c.

Priscian caput frangere—"To break Priscian's head." A mediæval expression, signifying, "To be guilty of a violation of the rules of Grammar." Priscian, who flourished in the fifth century, and Donatus, who lived in the fourth, were the standard Grammarians of the middle ages.

Præquam incipias consulto, et ubi consulueris maturè facto opus est. SALL.—"Before you begin, take counsel; but having maturely considered, use despatch."

Privatum commodum publico cedit. LAW MAXIM.—"Private advantage must give way to the public good." See *Publicum bonum*, &c.

Privatus illis census erat brevis,

Commune magnum.—HOR.

—"Their private property was small, the public revenue great." The state of the Roman republic in her early days: when luxury and corruption crept in, individuals became possessed of enormous wealth, while the public treasury was thinned.

Privilegium est quasi privāta lex. Law Definition.—"Privilege is, as it were, private law." In allusion to its derivation, *privā lege*, from "private law."

Pro aris et focus.—"For our altars and our hearths." In defence of our religion and our country.

Pro bono publico.—"For the public good."

Pro confesso.—"As confessed."

Pro et con. (*Con.* abbrev. of *contra.*)—"For and against." The arguments *pro* and *con*, "on both sides of the question"

Pro formā.—"For form's sake."

Pro hāc vice.—"For this turn."

Pro interesse suo. Law Term.—"As to his interest."

Pro pudōre, pro abstinentiā, pro virtūte, audācia, largitio, avaritia vigeant. SALL.—"Instead of modesty, instead of temperance, instead of virtue, effrontery, corruption, and avarice flourished." The state of society in Rome in the days of Catiline.

Pro quibus ut mēritis referātur gratia, jurat

Se fore mancipium, tempus in omne, tuum. OVID.

—"For which kindnesses, that due thanks may be returned, he swears he will, for all future time, be your slave."

Pro ratā.—"In proportion"—the word "*parte*" being understood.

Pro re natā.—"For a special purpose." An assembly held *pro re natā*, on a particular occasion, or an emergency. Used also by physicians in reference to medicines to be taken *pro re natā*, as occasion or symptoms may require.

Pro re nitōrem, et gloriam pro cōpia.

Qui habent, meminērunt sese unde oriundi sunt. PLAUT.

—"Show for substance, pretence for abundance; those who have should remember what they sprung from."

Pro salutē animæ.—"For the safety of the soul."

Pro tanto.—"For so much." So far, to such an extent.

Pro tempore.—"For the time." Sometimes written *Pro tem.*

A thing done *pro tempore*, is a temporary expedient.

Pro virtūte felix temeritas. SEN.—"Instead of valour, successful rashness." Said by the philosopher in speaking of Alexander the Great.

Proba merx facile emptorem repperit. PLAUT. — "Good wares easily find a buyer."

— *Probamque*

Pauperiem sine dote quæro. HOR.

—"I court virtuous poverty without a portion." I seek tranquillity and happiness, unalloyed by avarice.

Probatum est.—"It has been tried and proved."

— *Pröbitas laudatur et alget.* JUV.—"Honesty is praised and freezes." Cold commendation is often all that is bestowed on honesty. See *Aude aliquid*, &c.

Probum patrem esse oportet, qui gnatum suum

Esse probiorem, quam ipse fuerit, postulet. PLAUT.

—"It befits the father to be virtuous who wishes his son to be more virtuous than himself."

Procellæ quanto plus habent virium tanto minus temporis. SEN.—"Storms, the more violent they are, the sooner they are over." So it is usually with violent outbursts of anger.

Procul à Jove, procul à fulmine. PROV.—"Far from Jupiter, far from his thunderbolts." Those who do not feel the sunshine of court-favour are safe from the vexations and dangers of courtly intrigue. In allusion to the fate of Semele.

— *Procul, o procul este, profani.* VIRG.—"Afar! hence, afar! ye profane." A warning to keep at a distance, sometimes used ironically.

— *Procul, o procul este, profani,*

Conclāmat vates, totoque absistite luco. VIRG.

—"‘Afar! hence, afar! ye profane,’ the priestess cries aloud, ‘retire from all the sacred grove.’" This was the solemn preface to the Eleusinian Mysteries, pronounced by the officiating priest.

— *Procul omnis esto*

Clamor et ira. HOR.

—"Let all bickerings and tumults be afar removed."

Prodent auctorem vires.— OVID.—"His powers betray the author."

Prodesse civibus.—"To be of service to one's fellow-citizens." To be engaged in promoting the public good.

Prödiga non sentit pereuntem fæmina cenum :

At velut exhaustâ redivivus pullulet arcâ

*Nummus, et e pleno semper tollatur acervo,
Non unquam rēpūtat, quanti sibi gaudia constant.* JUV.

—"Woman in her prodigality perceives not that her fortune is coming to an end; and as if money, always reviving, would shoot up afresh from the exhausted chest, and she be able to take from a heap always full, she never reflects how great a sum her pleasures cost her."

*Prodiqūsa loquor vītūrum mendācia vatum;
Nec tulit hæc, nec fert, nec feret ulla dies.* OVID.

—"I speak of the marvellous fictions of the ancient poets; no time has produced, does produce, or will produce such wonders."

*Prōdīgus et stultus donat quæ spernit et odit;
Hæc seges ingrātos tulit, et feret omnibus annis.* HOR.

—"The prodigal and fool gives away the things which he despises and hates: this crop (of fools) has ever produced, and at all times will produce, ungrateful men."

Proditionem amo, sed proditorem non laudo.—"I like the treason, but I praise not the traitor." A proverb borrowed from Plutarch; and said to have been used by Richard the Third, on the betrayal of the Duke of Buckingham.

Proditor pro hoste habendus. CIC.—"A traitor must be looked upon as an enemy"

Proditores etiam iis quos anteponunt, invisi sunt. TAC.—"Traitors are hated even by those whom they favour."

Profecto deliramus interdum senes. PLAUT.—"In truth, we old men are sometimes out of our senses."

Profundæ impensæ abeunt in rem maritimam. CIC.—"A naval establishment is supported at an enormous expense."

*Proh sup̄eri! quantum mortalia pectora cæcæ
Noctis habent!* OVID.

—"Ye gods! what blind night envelopes the breasts of men!"

Prohibenda est ira in puniendo. CIC.—"Anger is to be avoided in inflicting punishment."

Prohibetur ne quis faciat in suo, quod nocere potest in alio. Law Max.—"It is unlawful for any man to do, with his own property, that which may injure another's." See *Sic utere*, &c.

oinde tona eloquio, solum tibi. VIRG. — "Wherefore thunder on in noisy eloquence, as thou art wont."

Proiecit ampullas et sesquipedia verba,

Si curat cor spectantis tetigisse querela. HOR.

—"He lays aside his bombastic expressions, and his words half a yard long, when it is his object to move the heart of his hearer by his plaints."

Promiscuam habere et vulgarem clementiam non decet; et tam ignoscere omnibus crudelitas est quam nulli. SEN — "It is not proper to indulge an indiscriminate and universal mercy; to forgive all is as cruel as to forgive nobody." Misplaced lenity is an offence against society.

Promissio boni viri fit obligatio.—"The promise of a good man is as good as his bond."

Promittas facito: quid enim promittere laedit?

Pollicitis dives quilibet esse potest.

OVID.

—"Take care and promise; for what harm is there in promising? Any person can be rich in promises."

Pronunciatio est vocis, et vultus, et gestus moderatio cum venustate.—"Delivery is the graceful management of the voice, countenance, and gestures."

Prope ad summum, prope ad exitum—"The nearer the summit, the nearer a fall." The danger attendant on all high stations. See *Procul a Jove*. &c.

—*Properrat cursu*

Vita citato—

SEN

—"With quickened step life hastens on."

Propone Deum ante oculos. CIC.—"Have God before your eyes"

—*Propositi nondum pudet, atque eadem est mens,*

Ut bona summa putes, aliena vivere quadrat.

JUV.

—"You are not yet ashamed of your course of life, and your feeling is still the same, that you consider living at another man's table the chief good." Addressed to a spunger or hanger-on.

Propria domus omnium optima. PROV.—"One's own house is the best of all." "There is no place like home."

Propriae telluris herum natura, neque illum,

Nec me, nec quemquam statuit. Nos expulit ille:

Illum aut nequities, aut vafri inscitia juris,

Postremo expellet certe vivacior haeres.

HOR.

—"Nature has constituted neither him, nor me, nor any one else, the absolute possessor of the soil. That man ejected me; either fraud or the quirks and absurdities of the law will eject him, or, last of all, some more long-lived heir will certainly take his place." See *Perpetuus nulli*, &c.

Proprio motu. — "Of his own motion." Spontaneously; uninfluenced by others.

Proprium est stultitiæ aliõrum vitia cernere, oblivisci suõrum.

CIC.—"It is the nature of folly to see the faults of others, and to forget its own."

Proprium hoc esse prudentiæ conciliare sibi animos hominũ et in suos usus adjungere. CIC.—"It is the part of prudence to conciliate the minds of one's fellow-men, and to turn them to one's own account."

Proprium humani ingeni est odisse quem læseris. TAC.—"It is the nature of the human disposition to hate him whom you have injured." This arises from a consciousness that he has reason to dislike you, and that his forgiveness may not be sincere.

—*Propter vitam vivendi perdere causas.* JUV.—"For the sake of living to forfeit every inducement to live."

Prospectandum vetulo latrante. PROV.—"When the old dog barks it is time to look out."

Prospera lux oritur, linguisque animisque favete;

Nunc dicenda bono sunt bona verba die. OVID.

—"A prosperous day is dawning, be ye propitious both in your words and thoughts; now on the auspicious day must auspicious language be used."

Prosperrum et felix scelus virtus vocatur. SEN.—"Crime, when it is fortunate and successful, is called virtue." Revolution is the name given to successful treason and rebellion. Hence the English epigram,

"Treason does never prosper: what's 'he reason?

That when it prospers, none dare call it treason."

Protectio trahit subjectionem, et subjectio protectionem. LAW

MAX.—"Protection implies allegiance, and allegiance protection."

Proutinus ad censum, de moribus ultima fiet

Quæstio.—

JUV.

—"The question first put will be as to his income; that about his morals will be the last of all."

Prōfīnus appāret quæ arbōres frugifēre futuræ. *Prov.*—"It is soon seen which trees will yield fruit."

—*Prout cuique libido est,
Siccāt inæquāles cālīces convīva solūtus
Insānis legībūs.* *HOR.*

—"The guests, each according to his inclination, quaff from glasses of different sizes, unconstrained by absurd laws."

Prout res nobis fluit, ita et ānīmus se habet.—"As things go with us, so are our spirits affected."

Proximōrum incurtōsi, longīnqua sectāmur. *PLINY, Epist.*—"Regardless of things that are near to us, we pursue those which are at a distance."

Proxīmus à tectīs ignis defendītur ægrè. *OVID.*—"One's house is saved with difficulty when one's neighbour's is on fire." To the same effect as the next.

—*Proxīmus ardet
Ucalēgon.*— *VIRG.*

—"Your neighbour Ucalegon is on fire." Meaning his house; words used as a warning that danger is at hand.

*Proxīmus hīnc gradus est, bene dēspirāre salutē,
Seque semel verā scire perisse fide.* *OVID.*

—"The next step after this is entirely to despair of safety; and to feel thoroughly convinced, once for all, that we are ruined."

Proxīmus sum ēgōmet mīhi. *TER.*—"I am nearest akin to myself." "I love my friends well, but myself better."

*Prudens futūri tempōris exītum
Caliginōsā nocte premit Deus;
Ridetque, si mortālis ultra*

Fas trēpidat.— *HOR.*

—"A wise Deity shrouds in obscure darkness the events of time to come; and smiles if a mortal is solicitous beyond the law of nature."

Prudens in flammā ne manum injicito. *Prov.*—"If you are wise thrust not your hand into the flame." Quoted by St. Jerome.

Prudens interrogatio quasi dimidium sapientiæ.—"A prudent question is, as it were, one half of wisdom." A maxim of Lord Bacon.

Prudentis est mutāre consilium; stultus sicut luna mutātur.

—"A wise man may change his opinion; but the fool changes as often as the moon."

Prudentis est nonnunquam silere—"It is the part of a prudent man to be sometimes silent." Where no probable good can result from babbling.

Publicum bonum privato est præferendum. Law Max.
—"The public good must be preferred to private advantage."

—*Pudet et hæc oppröbria nobis*

Et dici potuisse, et non potuisse refelli. HOR.

—"It is shameful both that such reproaches should be uttered against us, and that we should be unable to refute them."

Pudet me et miscret qui harum mores cantabat mihi,

Monuisse frustra.—

TER.

—"I am ashamed and grieved that he who used to lecture me about the manners of these women, advised me in vain."

Pudor demissus nunquam redit in gratiam. SYR.—"Shame, once banished, never returns into favour."

Pudor doceri non potest, nasci potest. SYR.—"Modesty cannot be taught, it may be born."

Pudre et liberalitate liberos

Retinere, satius esse credo, quam metu. TER.

—"I think it better to restrain children through a sense of shame and by liberal treatment, than through fear."

Pugna suum finem, cum jacet hostis, habet. OVID.—"The battle has come to an end when the enemy is fallen."

It is ungenerous to exult over a vanquished foe.

—*Pulchra*

Edöpol pecunia dos est. PLAUT.

—"I'faith, money is a prepossessing dowry."

Pulchritudo mundi, ordo rerum cælestium, conversio solis, lunæ, sidærumque omnium indicant satis aspectu ipso ea omnia non esse fortuïta. CIC.—"The beauteous aspect of the world, the order of the celestial bodies, the revolutions of the sun, the moon, and all the stars, indicate sufficiently, at a mere glance, that all this is not the work of chance."

Pulchrörum autumnus pulcher.—"The autumn of the beautiful is beautiful."

Pulchrum est accusāri ab accusandis —“It is honourable to be accused by those who deserve to be accused.” The censure of the bad is praise.

Pulchrum est beneficere reipublicæ, etiam benedicere haud absurdum est. SALL.—“It is becoming to act well for the republic, to speak well of it even is not discreditable.”

—*Pulchrum est digito monstrari et dicier, Hic est.* PERS.
—See *At pulchrum, &c.*

Pulvis et umbru sumus, fruges consūmere nati.—“We are but dust and shadows, born to consume the fruits of the earth.” See *Fruges consumere, &c.*

Punctum comparationis.—“The standard of comparison.” The fixed measure of value.

Pūnica fides.—“Punic faith.” Among the Romans the bad faith of the Carthaginians was proverbial.

Punitis ingēniis gliscit auctoritas. TACIT.—“When men of genius are punished, their influence is increased.” A work well abused is pretty sure of a good sale, and persecuted sects flourish most.

Puras Deus non plenas adspicit manus. SYR.—“God looks to pure hands, not to full ones.” The Deity values innocence, not wealth.

Purgamenta hujus mundi sunt tria, pestis, bellum, et frateria. —“There are three modes of purging this world of ours; the plague, war, and monastic seclusion.”

Puris omnia pura —“Unto the pure all things are pure.” From *Titus* i. 15. Equivalent to the motto of the Garter, “Honi soit qui mal y pense,” “Evil be to him who evil thinks thereof.”

Purpurā indūtus pauper, sui ipsius immemor est.—“A beggar clothed in purple is unmindful of himself.” See *Asperius nihil, &c.*

Purpureus latē qui splendeat unus et alter

Assuitur pannus.—

HOR.

—“One or two verses of purple patch-work, to make a great show, are tagged on.”

Pythāgoras non sapientem se, sed studiōsum sapientiæ vocārī voluit. QUINT.—“Pythagoras wished to be called not wise, but a lover of wisdom.” He wished to be called not a “sophist” but a “philosopher.”

Q.

Q. V.—See *Quod vide*.

Quâ vincit victos prôtigit ille manu. OVID.—“With the same hand with which he conquers he shields the conquered.”

—*Quâcumque potes, dote placere, place.* OVID.—“By whatever talent you can please, please.”

Quadrupedante putrem sonitu quatit ungula campum. VIRG.—“The hoof shakes with prancing din the crumbling plain.” [This line exemplifies the poetical figure Onomatopœia, the sound echoing the meaning. The galloping of the horse is admirably expressed, if the line is read as it is scanned, thus:

Quadrupe-dante pu-trem soni-tu quatit-ungula-campum.]

See *Illi inter*, &c.

Quæ accessio-num locum obtinent extinguuntur cùm principâles res peremptæ fuërint. LAW MAX.—“That which is only an accessory is rendered null when the principal is abolished.”

Quæ caret ora cruore nostro? HOR.—“What shores are without our blood?” In what country has not our blood been shed? The poet speaks exultingly in reference to the valour of the Romans, and the successes of their arms.

Quæ culpâre soles, ea tu ne feceris ipse;

Turpe est doctôris cum culpa redarguit ipsum. CATO.

—“Do not that yourself which you are wont to censure in others. It is bad when the censure of the teacher recoils upon himself.”

Quæ dubitationis tollendæ causâ contractibus inferuntur, jus commune non lædunt. LAW MAX.—“Glosses imported into a contract for the purpose of removing a doubt, are not adverse to a common-law right.”

Quæ e longinquo magis placent. PROV.—“The further fetch'd, the more things please.”

Quæ fuërant vitia mores sunt. SEN.—“What were vices once are now the fashion.” Said in reference to the impunity with which vice is practised in a corrupt age.

Quæ fugiunt, cëlëri carpite poma manu. OVID.—“With speedy hand, pluck the fruit that passes away.”

— *Quæ fuit durum pati*

Meminsse dulce est. SEN.

—“What was hard to suffer is pleasant to remember.”

Quæ in terris gignuntur omnia, ad usum hōminum creantur

CIC.—“Everything that the earth produces is created for the use of man.” See *Genesis* i. 28.

Quæ in testamento ita sunt scripta ut intelligi non possin

perinde sunt ac si scripta non essent. Law Max.—“What has been so written in a will as to be unintelligible, is to be regarded as though it had not been written.”

Quæ in vitâ usurpant hōmīnes, cōgitant, curant, vident; quæque agunt vigilantes, agitantque, ea cuique in somno accidunt.

CIC.—“Those things which engross men in life, which they think upon, care for and observe, which employ and excite them during the day, present themselves also in sleep.”

Quæ infra nos nihil ad nos. PROV.—“The things that are below us are nothing to us.” We must look upwards.

Quæ lædunt oculos festinas dēvire: si quid

Est ānimū, differt curandī tempus in annū. HOR.

—“The things which offend your eyes you are in haste to remove: if anything affects your mind, you defer the cure of it for a year.” More attention is given by us to the cure of physical than moral evils.

Quæ legi commūni dērogant stricte interpretantur. Law Max

—“That which is adverse to a right at common law is to be interpreted rigidly.”

—*Quæ lucis mīseris tam dira cupīdo?* VIRG.—“How is it that there should be with the wretched so strong a desire to live?”

—*Quæ nec reticēre loquenti,*

Nec prior ipsa loqui dīdicīt — OVID.

—“[Echo] who has neither learned to hold her tongue after another has spoken, nor to speak first herself.”

—*Quæ nec Sarmentus iniquas*

Cæsaris ad mensas, nec vilis Galba tulisset. JUV.

—“Such things as neither Sarmentus, nor the worthless Galba, would have borne at the obscene table of Cæsar.”

—*Quæ non prosunt singūla, multa juvant.* OVID.—“Things which singly are of no avail, when united are of service.”

Quæ non valeant singūla juncta juvant. Law Max.—“Facts

of little consequence individually are weighty when united."

Quæ peccâmus jûvenes ea luimus senes. *Prov.*—"We pay when old for the misdeeds of our youth." As Colton says, The excesses of youth are bills drawn by time, payable thirty years after date with interest.

Quæ regio in terris nostri non plena laboris? *VIRG.*—"What region of the earth is not full of our works?" Said by Æneas of the Trojans. Great Britain might justly assume this as her motto.

Quæ sint, quæ fuerint, quæ mox ventura trahantur. *VIRG.*—"What is, what has been, and what is to be."

Quæ sunt igitur epulârum, aut ludôrum, aut scortôrum voluptates, cum his voluptatibus comparandæ? *CIC.*—"What then are the gratifications to be derived from feasts, from pageants, or from women, when compared with these delights?"—the pleasures of the intellect, namely.

Quæ supra nos nihil ad nos. *Prov.*—"Those things which are above us are nothing to us." This was sometimes said of astrologers, and with truth. See *Quæ infra*.

Quæ uncis sunt unguibus ne nutrias. *Prov.*—"Do not foster animals with hooked claws." Do not enter into friendship with persons of dangerous character.

Quæ venit ex tuto, minus est accepta voluptas. *OVID.*—"The pleasure that is enjoyed in safety is the least valued of all." "Stolen pleasures are the sweetest."

Quæ virtus et quanta, boni, sit vivere parvo! *HOR.*—"How great, my friends, is the merit of living upon a little!"

Quæ volumus et credimus libenter, et quæ sentimus ipsi reliquos sentire putamus. *CÆSAR.*—"What we wish, we readily believe, and whatever we think, we imagine that others think as well." Hence our proverb, "The wish is father to the thought."

Qualibet concessio fortissimè contra donatorem interpretanda est. *Law Max.*—"Every grant shall be interpreted most strongly against the giver."

—*Quæque ipse miserrima vidi,*

Et quorum pars magna fui — *VIRG.*

—"Scenes of wretchedness which I beheld myself, and in which I was a principal party." The words of Æneas when relating to Dido the destruction of Troy.

Quære peregrinum, vicinia rauca reclāmat. HOR.—“Go seek some stranger (to tell it to),’ the screaming neighbours bawl aloud.”

—*Quærenda pecūnia primūm,*

Virtus post nummos.— HOR.

—“Money must first be sought for; after riches virtue.”
The maxim of a worldly man.

Quærere ut absūmant, absumpta requirere certant;

Atque ipsæ vitis sunt alimenta vices. OVID.

—“They struggle to acquire, that they may lavish, and then to obtain again what they have lavished; and the very vicissitudes of life afford nourishment to their vices.”

Quærit aquas in aquis, et poma fugācia captat

Tantūlus; hoc illi garrūla lingua dedit. OVID.

—“In the midst of water, Tantalus is in want of water, and catches at the apples as they ever escape him: ’twas his babbling tongue caused this.”

Quærit, et inventis miser abstinet et timet uti. HOR.—“The miser is ever seeking gain, and yet abstains, and dreads to use what he has gained.”

—*Quærit, pōsito pignōre, vincat uter.* OVID.—“The stake deposited, he asks which has won.” The inquiry anxiously made by one who has bet upon a race.

Quæritus, Ægisthus quare sit factus adulter?

In promptu causa est; desidīosus erat. OVID.

—“Do you inquire why Ægisthus became an adulterer? The cause is self-evident: he was an idler.”

Quæritur, sitne æquum amīcos cognātis anteferre. CIC.—“It is a question whether it is just to prefer our friends to our relations”

Quæsitam meritis sume superbiam. HOR.—“Assume the honours which you have sought to gain by your deserts.”

Quæstio fit de lēgibus non de persōnis. Law Term —“The question is, what is the law? not, who is the offender?” The law must be construed with equal impartiality, whether for rich or poor.

Quævis terra alit artificem. PROV.—“Every land will support the artisan” His assistance is so necessary, that he will find bread anywhere.

Quale per incertam lunam sub luce malignā

Est iter in sylvis.—

VIRG.

—"As a path in the woods, seen by the deceiving light of the uncertain moon."

Quale sit id quod amas cēlōri circumspice mente;

Et tua læsūro subtrāhe colla iugo. OVID.

—"Examine quickly and circumspectly what sort of object it is with which you are in love; and withdraw your neck from a yoke that is sure to gall."

Quale solet sylvis, brumālī frigōre, viscum

Fronde virēre novā, quod non sua sēmīnat arbos,
Et crūceo fœtu tērētes circumdāre truncos. VIRG.

—"As the mistletoe is wont to flourish in the woods throughout the winter cold, with its verdant leaves, which spring from no trunk of its own, and to embrace with its yellow offspring the tapering stem."

Qualem commendes etiam atque etiam aspice, ne mox

Incutiant aliēna tibi peccāta pudōrem. HOR.

—"Examine again and again into the worth of a person you would recommend, lest the faults of others bring shame upon you."

Qualis ab incepto processerit et sibi constet. HOR—"As he begins, so let him proceed, and be consistent with himself." Instruction offered to a tragic poet.

Qualis hera tales pedissæquæ. CIC—"Like mistress, like maids."

Qualis populæ mærens Philomæla sub umbrâ

Flet noctem, ramōque sedens miserabile carmen
Integrat, et mæstis latè loca questibus implet. VIRG.

—"As mourning Philomel, under a poplar shade, weeps the night through, and sitting upon a bough renews her plaintive song, and fills the places around with piteous complaints."

Qualis rex, talis grex. PROV—"Like king, like people."

Qualis sit animus, ipse animus nescit. CIC—"What the soul is, the soul itself knows not."

Quales sunt summi civitatis viri talis est civitas. CIC—"The character of a community depends upon that of its rulers."

Qualis ubi audito venantium murmure tigris,

Horrescit maculis—STAT.

—"As when the tigress, on hearing the cry of the hunters, looks terrible with her spotted skin."

Quālis vita, finis ita. Prov.—“As a man’s life has been, so will be his end.” This proverb apparently leaves no room for repentance.

Quam ad probos propinquitāte proximē te adjunxeris, Tam optimum est. PLAUT.

—“The nearer you can unite yourself in alliance with the virtuous, the better.”

—Quam continuis et quantis longa senectus Plena malis! — JUV.

—“With what continuous and great evils is a prolonged old age replete!”

Quam difficilis est virtutis diuturna simulatio! CIC.—“How difficult it is to feign virtue for any length of time!”

Quam diu se bene gesserit —“So long as he shall conduct himself properly.” A term first used in the letters patent, under which the chief baron of the exchequer held his office: all the judges now hold their offices by a similar tenure. Down to the reign of George the Third, they only held them, “*Durante beneplacito*,” which see. See also *Dum se*, &c.

Quam inique comparatum est, ii qui minus habent Ut semper aliquid addant divitiaribus! TER.

—“How unfairly it has been ordained that those who have the least should be always adding to the stores of the more wealthy!”

Quam male consuevit, quam se parat ille cruori Impius humano, vituli qui guttura cultro Rumpit, et immotas præbet mugitibus aures! Aut qui vagitus similes puerilibus hædum Edentem jugulare potest! — OVID.

—“How greatly does he disgrace himself, how in his impiety does he prepare himself for shedding human blood, who cuts the throat of the calf with the knife, and turns a deaf ear to its lowings! or who can slay the kid as it sends forth cries like those of a child!”

Quam multa injusta ac prava fiunt moribus! TER.—“How many unjust and improper things are sanctioned by custom!”

Quam prope ad crimen sine crimine! —“How near to guilt, without being guilty!” Put interrogatively, this was a

favourite query with the Jesuits, who refined very extensively upon the point.

Quam quisque novit artem in hac se exercēat. CIC.—“Let every man employ himself in the pursuit which he best understands.” See *Ne sutor*, &c.

—*Quam sæpe fortè tēmērè*

Eveniunt, quæ non audēas optāre ! TER.

—“How often things happen by mere chance which you would not have dared hope for!”

Quam seipsum amans sine rivālī ! CIC.—“How much in love with himself, and that without a rival!” A man entirely absorbed in self-love, and beloved by nobody else.

Quam tēmērè in nosmet legem sancimus iniquam ! HOR.—“How rashly do we sanction a precedent to tell against ourselves!” Men in their rashness concur in adopting measures of which they themselves become the victims, and thus as it were “make a rod for their own back.”

—*Quam veterrimus homīni optimus est amīcus.* PLAUT.

—“The oldest friend is the best friend for a man.”

Quamvis digressus vērīs confusus amici

Laudo tamen —

JUV.

—“However concerned for the loss of my old friend, I commend him”—for changing his residence.

Quamvis sublimes debent humiles metuere,

Vindicta dōcili quia patet solertia PHÆD.

—“Men, however high in station, ought to be on their guard against the lowly; because to skill and address revenge lies near at hand.”

Quando aliquid prohibētur, prohibētur et omne per quod devēnīt ad illud Law Max.—“When a thing is forbidden (by law) everything is forbidden as well which tends to it.” Whatever is prohibited by law to be done directly, cannot legally be effected by an indirect and circuitous contrivance.

Quando ea accidunt nobis quæ nullo consilio vitāre possumus, eventis aliorum memoriā repetendis, nihil novi accidisse nobis cōgitāmus. CIC.—“When those things befall us which by no prudence we can avoid, we shall, by calling to memory what has happened to others, be able to reflect that nothing new has befallen ourselves.”

Quando jus domini regis et subditi concurrunt jus regis præferri debet. Law Max.—“Where the title of the king and the title of a subject come into collision, the king’s title shall be preferred.”

Quando plus fit quam fieri debet, videtur etiam illud fieri quod faciendum est. Law Max.—“Where more is done than ought to be done, that portion for which there was authority shall hold good.”

Quando res non valet ut ago, valeat quantum valere potest. Law Max.—“When an instrument will not operate to the extent intended, it shall operate in law so far as it can.”

Quando ullum invenimus parem? — “When shall we find his like again?”

—*Quandoque bonus dormitat Homerus!* Hor.—“Even the worthy Homer is caught napping sometimes” The most distinguished of men will sometimes make mistakes.

Quandouidē inter nos sanctissima divitiarum

Majestas —

JUV.

—“Seemg that the majesty of riches is, among us, held the most sacred.”

—*Quanta est gula, quæ sibi totos*

Ponit apros, animal propter convivia natum! JUV.

—“What a gullet he must have who sets before himself whole boars,—an animal born for feasting only!”

Quanta patimur! — “How great the evils we endure!”

Quanta sit admirabilitas celestium rerum atque terrestrium!

CIC.—“How admirable are the heavens and the earth!”

Quantæ sunt tenebræ! vae mihi, vae mihi, vae! — “The gloom how great! woe, woe is me! woe, woe!” A monkish Pentameter, inserted as a specimen of *wretchedness* in both senses.

Quanti casus humana rotant! — “How many ups and downs there are in human affairs!”

Quanti est æstimanda virtus quæ nec eripi nec surripi potest; et neque naufragio neque incendio amittitur. CIC.—

“How truly valuable is virtue, which cannot be taken from us either by force or fraud, and which is not to be lost by shipwreck or by fire!”

Quanti est sapere! TER.—“How valuable is wisdom!”

Quanto plura recentium seu veterum revolve, tanto ludibria

rerum mortālium cunctis in negōtiis observantur. TACIT.

—"The more I revolve in my mind the transactions of the moderns or of the ancients, the more conspicuous appears the absurdity of human affairs in every point of view." A remark in accordance with the diplomatic saying, that it is "astomishing with how little wisdom the world is governed."

Quanto quisque sibi plura negāvērīt,

A Dis plura feret.—

HOR.

—"The more a man denies himself, the more shall he receive from the gods."

Quanto sibi in praelio minus parcent, tanto tutiōres sunt.

SALL.—"The less careful they are of themselves in battle, the safer they are." They insure safety by trusting to their valour.

Quanto superiōres sumus, tanto nos gerāmus submissius. CIC.

—"The higher our rank, the more humbly let us behave ourselves."

Quantum—"How much." "His *quantum*," his proper allowance, his due proportion

Quantum a rerum turpitudine abes, tantum te a verbōrum libertate sejungas. CIC.—"As much as you are incapable of a base action, so much should you be averse to loose language."

—*Quantum est in rebus ināne!* PERS.—"What emptiness there is in human affairs!" How frivolous are the doings and fancied interests of men! See *Eccles.* i. 2.

—*Quantum inter viburna cupressus.* VIRG.—"[Excelling] as much as the cypress does the shrubs."

Quantum mēruit. *Law Term.*—"As much as he deserved." An action grounded on a promise, actual or implied, that the defendant should pay to the plaintiff for his services as much as he should reasonably deserve.

—*Quantum mutātus ab illo.* VIRG.—"How greatly changed from what he was!" Said of the ghost of Hector when it appeared to Æneas.

Quantum quisque feret, respiciendus erit. OVID.—"Each man must be regarded according to what he gives."

Quantum quisque suā nummōrum servat in arcā

Tantum habet et fidei.—

JUV.

—"The credit of every man is exactly in proportion to the

money he holds treasured up in his chest." In a corrupt state of things wealth alone commands respect.

Quantum religio potuit suadere malorum! LUCRET.—"To such enormous wrongs could superstition persuade!" The poet is speaking of the sacrifice of Iphigenia by her father Agamemnon, when ordered by the priest of Diana to propitiate the goddess. The line is applicable to the mischiefs which have been wrought among mankind by fanaticism.

Quantum sufficit.—"As much as is sufficient." Sometimes written or pronounced *Quantum suff.*

Quantum valeat.—"For as much as it is worth."

—*Quantum vertice ad auras*

Æthërias, tantum rādice in Tartära tendit. VIRG.

—"As far as it lifts its branches towards the sky, so far does it strike its roots to the depths below." Description of the oak and the beech.

Quare facit opium dormire? *Quia in eo est virtus dormitiva.*

—"Why does opium produce sleep? Because it has in it a sleepy quality." This question and answer were written by Molière, the French dramatist, in ridicule of that ignorance which affects to solve every difficulty by repeating the terms of the original question in words a little varied.

Quare impēdit? *Law Lat.*—"Why does he disturb?" The name of a writ which lies for the patron of an advowson against one who has disturbed his right.

Quare obstruxit? *Law Term.*—"Why has he obstructed?" The name of a writ lying for him who has a right of passage through his neighbour's land, but has been obstructed therein.

Quare, si fieri potest, et verba omnia, et vox hujus alumnus urbis oleant; ut oratio Romāna planē videātur, non civitate donāta. QUINTILL.—"If then it can be done, let all your words and your pronunciation lead to the impression that you are a native of this city; so that your speech may appear to be unquestionably Roman, and not that of an alien who has been presented with its freedom." A warning from high authority against the use of dialects and provincialisms.

Quare vitia sua nemo confitetur?

*Quia etiam nunc in illis est. Somnum
Nurrare vigilantis est.* SEN.

—"Why does no man confess his vices? Because he still persists in them. It is for the man who has awoken to tell his dreams."

Quartâ lunâ nati. Prov.—"Born in the fourth moon." Such persons were thought to be particularly unfortunate. Hercules was born in that month; whose labours, though beneficial to the world, were of little advantage to himself.

Quas dederis, solas semper habebis opes MART.—"Only the wealth which you give away will be yours for ever." He that giveth to the poor, lendeth to the Lord

Quasi dicas.—"As though you were to say."

Quasi mures, semper edimus alienum cibum. PLAUT.—"Like mice, we always eat the food of others." The mode of life pursued by a spunger or parasite.

Quatuor pedibus currit—"It runs on all fours"—with it.

Queis pira esse ferè placuit peccata, laborant

*Cum ventum ad verum est; sensus moresque repugnant,
Atque ipsa utilitas, justè propè mater et æqui.* HOR.

—"They who are pleased to rank all faults as nearly equal, find themselves in a difficulty when they come to the truth of the matter; sense and morality are opposed to them, and expediency itself, the mother almost of right and equity."

Quem casus transit aliquando invèniat. SYR.—"Misfortune will one day find him whom it has till then passed by." "The pitcher that goes off to the well comes home broken at last."

Quem damnosa Venus, quem præceps alea nudat. HOR.—"Him whom baneful lust, and the ruinous dice, have stripped bare."

Quem Deus vult perdere, prius dementat.—See *Quem Jupiter*, &c., and *Quos Deus*, &c.

Quem diligunt adolescens moritur. PLAUT.—"He whom the gods love dies young."

Quem ego ut mentiatur inducere possum, eum facillè exorare poterò ut perjureret. CIC.—"Him whom I can induce to tell a lie I can easily prevail upon to commit perjury."

Quem ferret, si parentem non ferret suum? TER.—"Whom should he bear with, if not with his own father?"

Quem Jupiter vult perdere dementat prius.—"Him whom Jupiter wishes to ruin, he first deprives of his senses" Barnes' translation of the Greek fragment—"Οταν δε δαιμων, &c. See *At dæmon*, &c.

Quem penes arbitrium est, et jus et norma loquendi HOR—"Whose province it is to regulate the propriety and rules of speech"

Quem pœnitet peccasse penè est innocens. SEN—"He who repents of having committed a fault is almost innocent."

Quem præstare potest mulier galeata pudorem
Quæ fugit à sexu?— JUV.

—"What modesty can the woman possess who, with a helmet on, flies her own sex?"

Quem res plus nimio delectavere secundæ,
Mutata quætient.— HOR.

—"The man for whom prosperity has had unbounded charms will be most affected by reverses."

Quem sæpe transit, aliquanto invenit. SEN—"That which is often overlooked is detected at last." See *Quem casus*, &c.
—*Quem semper acerbum,*

Semper honoratum (sic, Dî, voluistis) habebo. VIRG.

—"Though the day be for ever embittered, I will, (as ye gods have so decreed,) always hold it in honour and respect." In allusion to the day on which a person has lost a dear and esteemed friend.

Quem si puellarum inseres choro,
Mure sagaces fulleret hospites
Discrimen obscurum, solutis
Crinibus, ambiguoque vultu. HOR.

—"If you were to place him in a throng of damsels, the undistinguishable difference occasioned by his flowing locks and doubtful features would wonderfully impose even on discerning strangers."

Quemcunque miserum videris, hominem scias SEN—"Whenever you behold a fellow-creature in distress, remember that he is a man."

Quemcunque populum tristis eventus premit,
Periclitatur magnitudo principum;
Minuta plebes facili præsidio latet. PHÆD.

—"Whenever a people is reduced to extremity, the high

position of its chiefs is in danger : the humble easily find safety in obscurity."

Quemque suæ malæ cogitationes conscientiaque animi terrent.

CIC.—"His own galling reflections and the stings of conscience fill the mind (of the evil-doer) with alarm."

Qui alterum incusat probri eum ipsum se intuëri oportet.

PLAUT.—"He who accuses another of dishonesty ought to look narrowly into himself." An accuser should always appear with *clean hands*.

Qui amat, tamen herclè si esurit, nullum esurit. PLAUT.—

"He that's in love, i'faith, even if he is hungry, isn't hungry at all." He is not sensible of hunger or other sufferings.

Qui amicus est amat; qui amat non utique semper amicus est.

Itaque amicitia semper prodest; amor etiam aliquando nocet. SEN.—"He who is a friend must love (the object of his regard); but he who loves is not therefore a friend. Hence, friendship is always productive of good, while sometimes love is injurious even." He alludes to that *so-called* love which seeks its own gratification at any cost.

Qui e nuce nucleum esse vult, frangat nucem. PLAUT.—"He who would eat the kernel must crack the shell." He who would attain perfection in any pursuit must submit to toil.

Qui aut tempus quid postulet non videt, aut plura loquitur, aut se ostentat, aut eorum, quibuscum est, rationem non habet, is ineptus esse dicitur. CIC.—"He who does not regard what the occasion demands, or talks too much, or swaggers, or does not pay becoming respect to the company, may be pronounced a fool."

Qui Bavius non odit, amat tua carmina, Mævi. VIRG.—"He who does not hate Bavius must be pleased with thy lines, Mævius." The names of two wretched poets in Virgil's days.

Qui bellus homo, Cotta, pusillus homo est. MART.—"He, Cotta, who is a pretty man is a trifling man."

Qui bene conjiciet, hunc vatem perhibeto optimum.—"Consider him the best prophet who forms the best conjectures." Put the most confidence in him who draws the most *rational* conclusions.

Qui bene imp̃rat, paruerit aliquando necesse est. CIC.—“He who governs well must, of necessity, have at some time obeyed.”

Qui capit ille facit. PROV.—“He who takes it to himself has done the deed.” “If the cap fits him, let him wear it.”

Qui cibum è flammâ petit. PLAUT.—“A man who will snatch victuals from the flames [of a funeral pile].” The lowest of the low.

*Qui cum triste aliquid stătuit, fit tristis et ipse ;
Cuique fere pœnam sũm̃re pœna sua est.* OVID.

—“One who, when he has come to a sad decision, himself is sad ; and to whom it is almost a punishment to inflict punishment.” This may be said of a merciful judge

Qui Cũrios simulant, et Bacchanũlia vivunt. JUV.—“Who pretend to be Curn and live like Bacchanals.” Curius was a Roman noted for his extreme frugality and temperance.

Qui de contemnendâ gloriâ libros scribunt, nomen suum inscribunt.—“Those who publish books warning us to despise fame insert their own names in the title-page.” Thus showing that very desire for fame which they affect to censure. See *Quid nostri*, &c.

Qui dedit b̃ñficium taceat ; narret qui accipit. SEN.—“Let him who has bestowed a benefit be silent ; let him who has received it tell of it.”

Qui dedit hoc hũdie, cras, si volet, auf̃eret — HOR.—“He who has given to-day may, if he please, take away to-morrow.” The public may in their caprice recall the honours they have lavished, as easily as they have bestowed them.

*Qui deorũ consilia culpet, stultus inscitussque sit,
Quique eos vitũp̃ret.* — PLAUT.

—“He who would blame the ordinances of the gods must be as foolish and ignorant as he who censures them”

*Qui didicit patriæ quid d̃beat, et quid amĩcis,
Quo sit amõre parens, quo frater amandus, et hospes ;
Quid sit conscripti, quid iudicis officium, quæ
Partes in bellum missi ducis ; ille profecto
Redd̃re persõnæ scit convenientia cuique.* HOR

—“He who has learned what he owes to his country, and what to his friends ; with what affection a parent, a bro-

ther, and a guest are to be beloved; what is the duty of a senator, what of a judge; what the duties of a general sent forth to war;—he surely knows how to assign suitable attributes to every character."

Qui ex damnato coitu nascuntur inter liberos non computantur.

Law Max.—"The issue of illicit intercourse are not reckoned as children."

Qui facit per alium facit per se. COKE—"He who does a thing by the agency of another does it himself." He is equally guilty and equally responsible for the consequences. This adage was probably derived from the Roman Law. See *Consentientes et*, &c.

Qui fert malis auxilium, post tempus dolet. PHILÆD.—"He who helps the wicked repents it before long."

—*Qui finem quæris amoris,*

Cedit amor rebus; res age, tūtus eris. OVID.

—"You who seek to end your passion, love gives way to employment; attend to business, then you will be safe."

Qui sit, Mæcenas, ut nemo, quam sibi sortem

Seu ratio dederit, seu fors objecerit, illā

Contentus vivat; laudet diversa sequentes? HOR.

—"How happens it, Mæcenas, that no one lives content with his lot, whether reason gave it him or chance threw it in his way; but is loud in his commendations of those who follow other pursuits?"

Qui fugit molam farinam non invenit. PROV.—"He who flies from the mill does not get any meal" The lazy man cannot expect to eat the fruits of industry.

Qui genus humanum ingenio superavit, et omnes

Præstinxit, stellas exortus uti acrius Sol. LUCRET.

—"Who in genius surpassed mankind, and outshone all, as the rising sun obscures the stars."

Qui genus jactat suum aliena laudat. SEN.—"He who boasts of his descent boasts of that which he owes to others." See *Et genus*, &c.

Qui homo matüre quæsit pecūniam,

Nisi eam matüre parcat, matüre esurit. PLAUT.

—"He who has in good time acquired wealth, unless in good time he saves it, will in good time come to starvation." This maxim was often repeated by Louis XIII. of France, who was a great admirer of Plautus.

—*Qui in amorem*

Præcipitavit, pejus perit quam si saxo saliat. PLAUT.

—“He who plunges headlong into love, perishes more irremediably than if he leapt from a rock.”

Qui in jus dominiumve alterius succedit jure ejus uti debet.

Law Max —“He who succeeds to the right or property of another ought to enjoy the privileges appertaining thereto”

Qui invidet minor est —“He who envies admits his inferiority.” *Motto of Earl Cadogan.*

Qui ipse haud amavit, agere amantis ingenium inspicit. PLAUT.

—“He who has not been in love himself, with difficulty sees into the feelings of one who is in love.”

Qui ipse se contemnit, in eo est indoles industriæ. PLAUT.

—“He who thinks but poorly of himself, in him there is a tendency to well-doing”

Qui jacet in terrâ non habet unde cadat. *Prov* —“He who lies on the ground cannot fall” When we are in the utmost misery, there can be no change but for the better.

Qui jure suo utitur, nemini facit injuriam. *Law Max* —

“He who uses his own rights does wrong to no man”

Qui jussu judicis aliquod fecerit non vultur dolo malo fecisse, quia parere necesse est. *Law Max* —“He who does an act under the direction of judicial authority, is not held to have acted from any wrongful motive, because it was his duty to obey.”

Qui malè agit, odit lucem. *Prov.* —“He who works evil hates the light” See *St John* i 20.

Qui mare et terras, varisque mundum

Temperat horis :

Unde nil majus generatur ipso,

Nec viget quicquam simile aut secundum. HOR.

—“[God] who rules the sea and the earth, and the whole world with the varying seasons : from whom proceeds nothing greater than himself ; nor does there exist anything either like him or approaching to him.”

Qui mare teneat, eum necesse est rerum potiri. CIC.—“The state which has the dominion of the ocean must of necessity be the master.”

Qui mēdice vivit misere vivit *Prov* —“He who lives by prescription lives wretchedly.”

*Qui mentiri aut fallere insuevit patrem,
Tanto magis is audebit ceteros.* TER.

“He who has made it a practice to lie to or to deceive his father will the more readily venture to deceive others.”

Qui mentitur fallit quantum in se est. AUL. GELL.—“He who tells a lie deceives so far as he can.”

Qui mori didicit, servire dedidit; supra omnem potentiam est, certè extra omnem. SEN.—“He who has learned how to die has learned how not to be a slave: he is above all power, at all events beyond it.” Said in accordance with the philosophy of the Stoics, who deemed it meritorious to escape by a suicidal death the ills of this life. Cato of Utica thus escaped being made captive by Cæsar.

*Qui—multorum providus urbes
Et mores hominum inspexit.*—HOR.

—“Who carefully viewed the cities, and examined the manners, of various nations.” Said in commendation of Ulysses.

*Qui ne tuberculis propriis offendant amicum,
Postulat, ignoscet verrucis illius.*—HOR.

—“He who wishes his friend not to take offence at his own protuberances, will excuse his friend’s warts.”

Qui nescit dissimulare nescit vivere—“He who knows not how to dissemble knows not how to live” This was a favourite maxim with the emperor Fræderic Barbarossa, Louis the Eleventh of France, and Philip the Second of Spain. Though dissimulation is an abominable vice, there are times when it is absolutely necessary to restrain our feelings and check our resentments.

Qui nihil potest sperare, desperet nihil.—“Let him who can hope for nothing despair of nothing.”

—*Qui nil molitur ineptè.* HOR.—“A man who attempts nothing without success.” Said in reference to the superior merits of Homer as a poet.

Qui nimis præpære, minus prospære PROV.—“He who makes too much haste will have but little success.” “The more haste, the worse speed”

Qui non est hodie, cras minus aptus erit. OVID.—“He who is not prepared to-day will be less so to-morrow.”

Qui non proficit, deficit. PROV.—“He who does not advance loses ground.”

Qui non labōrat non mandūcet.—"If any work not, neither should he eat." 2 *Thess* iii. 10.

Qui non prohibet quod prohibēre potest assentire vidētur. *Law Max.*—"He who does not prevent that which he can prevent, is held to assent."

Qui non vetat peccāre cum possit, jubet. *SEN.*—"He who does not prevent a crime when he can, encourages it."

Qui non vult fieri desidīosus, amet. *OVID*—"Let him who would not be an idler, fall in love." Implying that passion stirs up the energies, and promises success in the pursuit. The same author says, however, in another passage, that idleness is the parent of guilty passion. See *Quæritus Ægisthus, &c.*

Qui novit mollissima fandi tempōra.—"Who well knows the most favourable moment to speak." Adapted from *Virgil*.

Qui nunc it per iter tenebricōsum,

Illuc unde negant redire quenquam. *CATULL.*

—"Who now is travelling along the shaded path to the spot from which, they say, no one ever returns." The germ probably of the lines in *Hamlet*, "The undiscover'd country, from whose bourne no traveller returns."

—*Qui paupēriem veritus, potiōre metallis*

Libertate caret, dōminum vehet imprōbus, atque

Serviet æternum, quia parvo nesciet uti. *HOR.*

—"He who, fearing poverty, forfeits his liberty more precious than golden ore, shall, avaricious wretch, submit to a master, and be a slave for ever, because he knew not how to use a little." Alluding to the Horse in the Fable.

Qui peccat ebrius, luat sobrius. *Law Max.*—"He who offends when drunk must pay for it when sober."

Qui pendet aliēnis promissis sæpe decipitur.—"He who depends on the promises of others is often deceived."

Qui per alium facit per seipsum facere vidētur. *Law Max.*
—"He who does a thing by another is held to have done it himself." See *Qui facit, &c.*

Qui per virtutem pr̄ritat, non int̄rit. *PLAUT*—"He who dies for virtue's sake, does not perish."

—*Qui pr̄gravat artes*

Infra se p̄sitas, extinctus amābitur idem. *HOR.*

—"He who outweighs the energies of those beneath him, will still be loved when dead."

Qui prior est tempore potior est jure. COKE.—"He who is the first in time has the preferable right." As in the case of mortgagees; the first is to be paid before the second.

Qui pro quo.—"Who for whom." One thing instead of another. Something quite different. The nominative *qui*, and the ablative *quo*, here given, are the most distant cases.

Qui quæ vult dicit, quod non vult audiet. TER.—"He who says what he likes, will hear what he does not like."

Qui se committit homini tutandum improbo, Auxilia dum requirit, exitium invenit. PHÆD.

—"He who intrusts himself to the protection of a wicked man, while he seeks assistance, meets with destruction."

Qui se laudari gaudet verbis subdolis, Fere dat pœnas turpi pœnitentiâ. PHÆD.

—"He who is delighted at being flattered with artful words, generally pays the penalty by ignominious repentance."

Qui se ultro morti offerant, facilius repèriuntur, quam qui dolorem patienter ferant. CÆSAR.—"It is easier to find men who will volunteer to die than who will endure suffering with patience."

Qui seipsum laudat, cito derisorem inveniet. SYR.—"He who praises himself will soon find some one to laugh at him."

Qui semel aspexit quantum dimissa petitis Præstant, maturè redeat, rep̃tatque relicta. HOR.

—"Let him, as soon as he has discovered how much the life he has abandoned is preferable to that which he has chosen, immediately return, and resume that which he had relinquished."

Qui semel est læsus fallaci piscis ab hamo, Omnibus unca cibus æra subesse putat. OVID.

—"The fish that has been once hurt by the deceitful hook thinks that the barbed metal lies concealed in every morsel."

Qui semel gustarit canis, à corio nunquam absterretur. IROV.
—"The dog that has once tasted the flesh, is never to be frightened from the skin."

Qui semel scurra, nunquam paterfamilias. Crc.—“He who has once been a buffoon will never make a father of a family.”

Qui sentit commodum, sentire debet et onus. Law Max.—“He who derives the advantage ought also to sustain the burden” He who reaps the benefit must share in the expense.

Qui sibi amicus est, scito hunc amicum omnibus esse. SEN.—“Know that he who is a friend to himself is a friend to all.” He who does his duty to himself must of necessity do his duty to all the world.

Qui sic jocantur, tractantem ut seria vincat :

Seria quum faciet, dic rogo, quantus erit ?

“He who a tale so learnedly could tell,
That no true history ever pleased so well ;
How much in serious things would he excel ? ”

An Epigram by Theodore Beza upon the works of Rabelais.

Qui simulat verbis, nec corde est fidus amicus ;

Tu quoque fac simile, et sic ars deluditur arte. CATO.

—“If any one tries to deceive you with his words, and is not, at heart, a sincere friend, do you act the same with him, and so art will be foiled by art.”

Qui spe aluntur, pendent, non vivunt. Prov —“Those who feed on hope, exist in suspense, they do not live.”

Qui studium currit, niti et contendere debet ut vincat. Crc.
—“He who runs a race ought to strive and endeavour to win.”

Qui statuit aliquid parte inaudita altera,

Æquum licet statuerit, haud æquus fuerit. SEN.

—“He who comes to any decision while one side is unheard, even though his decision should be just, is not just himself.”

Qui studet optatam cursu contingere metam,

Multa tulit fecitque puer, sudavit et alsit,

Abstinent Venere et vino.—

HOR.

—“He who is eager to reach the wished-for goal, has done and suffered much in his youth ; he has sweated and shivered with cold, he has abstained from love and wine.”

Qui suis rebus contentus est, huic maximæ ac certissimæ sunt divitiæ.—“He who is contented with his own, possesses the greatest and most certain riches.”

Qui tacet consentire videtur. Law Maxim.—“He who is silent is assumed to consent.” “Silence gives consent.”

Qui tam. Law Lat.—“Who so.” The title given to an action in the nature of an information on a penal statute.

Qui terret plus ipse timet. CLAUD.—“He who causes terror to others feels still more dread himself.” The despot, who rules by arbitrary sway, lives in a state of continual apprehension and alarm.

Qui timide rogat, docet negare. SEN.—“He who asks timidly courts a denial.” Requests made with a certain degree of confidence are the most likely to be successful.

Qui venit hic fluctus, fluctus supereminet omnes;

Posterior nono est, undecimoque prior. OVID.

—“The wave that approaches overtops all the others, it follows the ninth, and comes before the eleventh.” See *Vastus insurgens*, &c.

Qui vitat molam, vitat farinam. PROV.—“He who shuns the mill, shuns the meal.” With everything we must be content to take the attendant evils. See *Qui fugit*, &c.

Qui vult decipi, decipiatur. PROV.—“He who wishes to be deceived, let him be deceived.”

—*Quibus res timida aut turbida est;*

Pergunt turbare usque, ut ne quod possit conquiescere.

PLAUT.

—“They whose affairs are in a critical or perplexed state proceed to render them more perplexed, so that nothing can be settled.”

Quicquid ages igitur, magnâ spectabile scenâ. OVID.—“Whatever you do, therefore, you will be acting upon an extended stage.”

Quicquid agunt homines nostri est farrago libelli.—Adapted from Juvenal. “Whatever men are engaged in makes the medley of my book.”

Quicquid delirant reges, plectuntur Achivi. HOR.—See *Delirant reges*, &c.

Quicquid erit, superanda omnis fortuna ferendo est. VIRG.

—“Whatever may befall us, all (adverse) fortune can be surmounted by enduring it.”

Quicquid est boni moris levitate extinguitur. SEN.—“Whatever is good and virtuous is obscured by levity of conduct.”

Quicquid est illud, quod sentit, quod sapit, quod vult, quod viget, cœleste et divinum est, ob eamque rem æternum sit necesse est. CIC.—“Whatever that be, which thinks, which understands, which wills, which acts, it is something heavenly and divine, and, for that reason, must necessarily be eternal.”

Quicquid excessit modum

Pendet instabili loco. SEN.

—“Whatever has exceeded its due bounds is always in a state of instability.” See *Est modus in rebus*, &c.

Quicquid in altum fortuna tulit, rursura levat. SEN.—“Whatever fortune has raised aloft, she has raised only to let it fall.” See *Prope ad*, &c.

Quicquid in eum officii contuleris, id ita accipio, ut in me ipsum te putem contulisse. CIC.—“Whatever kindness you may confer upon him, I shall esteem it as though you conferred it upon myself.”

Quicquid in linguam venerit offundere.—“To pour out whatever comes upon the tongue.” To say whatever comes uppermost.

—*Quicquid multis peccatur, inultum est.* LUCAN.—“Wherever a crime is shared by many, no punishment follows.” Unless it is agreed that atonement shall be made by a scape-goat.

Quicquid plantatur solo solo cedit. LAW MAX.—“Whatever is affixed to the soil belongs thereto.

Quicquid præcipies esto brevis.—HOR.—“Whatever you may enjoin, be brief.”

Quicquid servatur, cupimus magis, ipsaque furem

Cura vocat: pauci, quod sunt alter, amant. OVID.

—“Whatever is treasured up, we long for it the more, and the very care bestowed on it invites the thief; few care for that which another grants.”

Quicquid sub terris est, in apricum profert ætas;

Defodiet condetque nitentia.—

HOR.

—“Whatever there is concealed beneath the ground, time will bring it to open sunshine; and will bury and consign to darkness things which are now conspicuous.”

Quicquid vult habere nemo potest.—“No man can have everything he wishes for.”

Quicumque amisit dignitatem pristinam,

Ignāvis est etiam jocus in casu gravi. PHÆD.

—"Whoever has fallen from his previous high estate, is in his heavy calamity the butt even of cowards."

Quicumque turpi fraude semel innōtuit,

Etiam si verum dicit, amittit fidem. PHÆD.

—"Whoever has once become notorious by base fraud, even if he speaks the truth, gains no belief."

Quicumque vult servārī.—"Whosoever will be saved." The beginning of the Athanasian Creed.

Quid ad farinas? Prov.—"How will this find you in flour?"

What profit do you expect from this?

Quid ad Mercurium? Prov—"What has this to do with Mercury?" He was the god of eloquence, and this question was put to one who wandered away from his subject.

—*Quid æternis minorem*

Consulis animum fātigas? HOR.

—"Why fatigue your mind, unequal to eternal projects?"

Quid afferre consilii potest, qui seipse eget consilio? CIC.

—"What counsel can he give to others, who has need of counsel himself?"

Quid brevi fortes jaculāmur ævo

Multa?—

HOR.

—"Why do we, whose life is so short, so resolutely aim at so many things?"

Quid datur à Divis felici optātius horā? CATULL.—"What can be granted us by the gods more desirable than a happy hour?" Meaning favourable opportunity, or lucky occasion, which was termed "*Felix hora*."

Quid deceat, quid non; quo virtus, quo ferat error. HOR.—"What is becoming, what not; what is the tendency of excellence, what of error."

Quid dīceat vos, non quantum liceat vobis, spectāre debētis.

—"You ought to consider, not what is lawful for you to do, but what is becoming." There are acts not forbidden by law which it would not be justifiable to commit.

Quid de quoque viro, et cui dicas, sæpe cavēto. ——"Be ever on your guard what you say about another man, and to whom you say it." Properly *Quod de*, &c., which see.

Quid dem? quid non dem? rēnuis tu quod jubet alter. HOR.—“What shall I give? what shall I not give? you refuse what another demands.” The difficulties of authors who have to write for capricious readers.

Quid dignum tanto feret hic promissor hiātu? HOR.—“What will this promiser produce, worthy of all this gaping?”

Quid dignum tanto tibi ventre gulæque precābor? MART.—“What shall I pray for as worthy of so vast a paunch and appetite as yours?”

Quid dōmīni fīcient audent cum tālia fures? VIRG.—“What will the masters be doing when the knaves dare do such things?”

Quid dulcius hōmīnum gēnēri à natūrā datum est, quàm sui curque libēri? CIC.—“What has been given by Nature more dear to man than his children?”

Quid ego ex hāc inopīā nunc cīpiam? TER.—“What am I now to take from such a scarcity?” Where there is such a want of everything, who can take from the little there is?

—*Quid enim? Concurritur—horæ*

Memento cito mors venit, aut victōria læta. HOR.

—“For why? They join battle, and in a moment of time there comes speedy death or joyous victory.”

—*Quid enim ratiōne timēmus*

Aut cīpiamus?—

JUV.

—“For what is there that we either fear or wish for as reason would direct?”

—*Quid enim salvis infāmia nummis.* JUV.—“For what matters infamy so long as the money is safe?”

—*Quid est somnus, glīdæ nisi mortis imāgo?* OVID.—

“What is sleep but the image of cold death?”

Quid est tam inhūmānum quam eloquentiam, a natūrā ad salūtem hōmīnum et ad conservatiōnem datam, ad bonōrum pestem perniciemque convertīre? CIC.—“What is so inhuman as to convert that eloquence, which by nature has been granted for the safety and preservation of man, into the annoyance and destruction of the good?”

Quid est turpius quàm senex vivēre incīpiens? SEN.—“What is more shocking than to see an old man only just beginning to live?” What can be more dreadful than to see

a man advanced in years, and yet a child in the practice of virtue?

Quid facient pauci contra tot millia fortes? OVID.—“What can a few brave men do against so many thousands?”

Quid facies, facies Veneris si veneris ante:

Ne p̄reas per eas; ne s̄deas, sed eas.

—“What should you do if you come into Venus’ presence? That you may not perish through it, sit not down—but begone.” A punning distich, written by the Marquis De Bierre in the 17th century, on the words *facies*, *veneris*, *pereas*, and *sedeas*. Quoted in *Notes and Queries*, viii 539.

Quid facis, infelix? Perdis bona vota.—OVID.—“What are you doing, unhappy man? You are losing our good wishes.”

—*Quid frustra simulacra fugācia captas?*

Quod petis, est nusquam: quod amas avertēre, perdes.

Ista re percussæ quam cernis imāginis umbra est,

Nil habet ista sui —

OVID.

—“Why dost thou vainly catch at the flying image? What thou art seeking is nowhere: what thou lovest, turn but away and thou shalt lose; what thou seest, is but the shadow of a reflected form; it has nothing of its own.” From the story of Narcissus.

Quid furor est, census corpore ferre suo! OVID.—“What madness it is, to be carrying a whole fortune on one’s back!”

—*Quid habet pulchri constructus acervus?* HOR.—“What beauty is there in money piled up in heaps?”

Quid juvat immensum te argenti pondus et auri

Furtim defossâ timidum depōnere terrâ? HOR.

—“What pleasure can it afford you to bury stealthily and in fear immense sums of silver and gold under ground?”

—*Quid leges sine mōribus*

Vanæ proficiunt? — HOR.

—“Of what avail are empty laws, without good morals?”

Quid magis est durum saxo, quid mollius undâ?

Dura tamen molli saxa cavantur aqua. OVID.

—“What is there harder than stone, what more yielding than water? Yet hard stones are hollowed by yielding water.”

—*Quid, mea cum pugnat sententia secum ?*

Quod petiit spernit, repētit quod nuper omisit ?

Æstuat, et vitæ disconvēnit ordine toto ? HOR.

—“What think you of me when my judgment is at variance with itself? When it despises what it just before desired, and desires what it lately rejected? When it is agitated by passion, and disturbs the whole tenor of life?”

Quid mentem traxisse polo, quid profuit altum

Erexisse caput, p̄cūdum si more pererrant ? CLAUD.

—“What profits it to man to have derived a soul from heaven, what to lift his head with look erect, if, after the manner of brutes, he goes astray?”

Quid moror exemplis, quorum me turba fatigat ? OVID.—

* “Why occupy myself with illustrations. the number of which exhausts me?”

Quid nisi victis dolor ?—“What is there but misery for the conquered?”

Quid non ebrietas designat ? Operta recludit ;

Spes jubet esse ratas ; in praelia trudit inertem ;

Sollicitis animis onus eximit ; addocet artes. HOR.

—“What does not drink achieve? it discloses secrets; commands our hopes to be ratified; urges the dastard to the fight; removes pressure from troubled minds; teaches the arts.”

—*Quid non mortalia pectora cogis,*

Auri sacra fames ?—

VIRG.

—“To what crimes dost thou not impel the mortal breast, cursed greed for gold?”

—*Quid nos dura refugimus*

Ætas ? Quid intactum nefasti

Liquimus ?

HOR.

—“What have we, an evil generation, deemed too bad? What have we, a wicked race, left inviolate?”

Quid nostri philosophi ? Nonne in his libris ipsis, quos scribunt de contemnendâ gloriâ, sua nomina inscribunt ? CIC.

—“What do our philosophers? Do they not, in those very books which they write on the contempt of glory, inscribe their own names?” See *Qui de*, &c.

Quid nunc ?—“What now?” What news? A person who, like the Athenians in Saint Paul’s time, is always on the hunt for news is satirically called a *quidnunc*.

—*Quid oportet*

Nos facere, à vulgo longè latèque remotos ? HOR.

—“What then must we do, when our sentiments differ so far and wide from those of the vulgar ?”

Quid pro quo.—“One thing for another.” “He expects a *quid pro quo*,”—he looks for something in return.

Quid prodest, Pontice, longo

Sanguine censeri, pictosque ostendere vultus

Majorum ?—

JUV.

—“What boots it, Ponticus, to be accounted of a long line, and to display the painted busts of our ancestors ?”

Quid prosunt leges sine moribus ?—See *Quid leges*, &c

Quid quæque ferat regio, et quid quæque recuset. VIRG.—

“What crop each soil produces, and what each soil refuses to bear.” A subject for the chemical agriculturists.

Quid quisque vitet, nunquam homini satis

Cautum est in horas.—

HOR.

—“Against that which each should avoid, no man takes sufficient precaution at all hours.”

—*Quid rides ? Mutato nomine de te*

Fabula narratur.—

HOR.

—“Why do you laugh ?” &c. See *Mutato nomine*, &c.

Quid Romæ faciam ? mentiri nescio.— JUV.—“What

shall I do at Rome ? I know not how to lie.” He alludes to the corruption prevalent in Rome, where lying was the fashion.

Quid si cælum ruat ? Prov.—“What if the sky should fall ?”

Signifying the height of improbability.

Quid ? si quis vultu torvo ferus, et pede nudo,

Exiguæque togæ simul et textore Catonem ;

Virtutemne repræsentet, moresque Catonis ? HOR.

—“What ! If any savage, by a stern countenance and bare feet, and the texture of a scanty gown, were to ape Cato ; would he represent the virtue and morals of Cato ?”

Quid sit futurum cras fuge querere, et

Quem sors dierum cunque dabit, lucro

Appone.—

HOR.

—“Avoid inquiring what may happen to-morrow, and every day that fortune shall bestow on you, set down to your gain.”

—*Quid sit pulchrum, quid turpe, quid ùtile, quid non.* HOR.

—“What is lovely, what base, what profitable, or what the contrary.” Horace says that Homer excels in the investigation of all these points.

—*Quid tam dextro pede concipis, ut te*

Conātūs non pœniteat, votique peracti ? JUV.

—“What is there that you enter upon under such favourable auspices, as not to repent of your undertaking and the accomplishment of your wish ?”

Quid tam ridicūlum quam appetere mortem, cum vitam tibi inquietam feceris metu mortis ? SEN.—“What is so ridiculous, as to seek death, when you have made your life miserable by the fear of death ?” Addressed to those who would justify suicide.

Quid te exempta juvat spinis de plūribus una ? HOR.—

“What does it avail you if one thorn is extracted out of many ?” The removal of a single grievance is little felt if many are allowed to remain. See *Exempta juvat*, &c.

—*Quid te igitur rētūlit*

Beneficum esse oratione, si ad rem auxilium emortuum est ?

PLAUT.

—“What does it signify your being bounteous in talk, if all real aid is dead and gone ?”

—*Quid terras alio calentes*

Sole mutāmus ?—HOR.

—“Why do we change our own country for climates warmed by another sun ?” Addressed to men of unsettled dispositions.

Quid tibi cum gladio ? Dūbiam rege, nāvita, pinum :

Non sunt hæc digitis arma tenenda tuis. OVID

—“What hast thou to do with the sword ? Steersman, guide the veering bark. These are not the implements that should be grasped by thy fingers” Lines which may be aptly addressed to one who vainly endeavours to distinguish himself both as a soldier and a statesman.

Quid tibi cum pēlāgo ? Terrā contenta fuisses. OVID.—

“What have you to do with the sea ? With the land you might have been content.”

Quid tristes querimonie

Si non supplicio culpa reciditur ? HOR.

—"To what purpose are our woeful complaints, if sin is not checked with punishment?"

Quid turpius quam sapientis vitam ex insipientis sermone pendere?—"What more unjust than to form an estimate of the life of a wise man from the words of a fool?"

Quid verum atque decens curo et rogo, et omnis in hoc sum.

HOR.—"My care and study is what is genuine and proper and in this I am wholly engaged."

Quid vetat a magnis ad res exempla minores

Sumere?—

OVID.

"What forbids me to apply illustrations from great matters to small ones?"

Quid vici prosunt aut horrea?—

—*Si metit Orcus*

Grandia cum parvis, non exorabilis auro. HOR.

—"Of what use are estates or granaries, if death, who cannot be bribed by gold, mows down equally the great with the small?"

Quid, victor, gaudes? Hæc te victoria perdet. OVID.—

"Why, victor, dost thou rejoice? This victory shall prove thy ruin."

—*Quid violentius aure tyranni?* JUV.—"What is more intemperate than the ear of a tyrant?" He, least of all, will brook advice or the honest truth.

—*Quid virtus, et quid sapientia possit,*

Utile proposuit nobis exemplar Ulysses. HOR.

—"To show what virtue and what wisdom can do, [Homer] has propounded Ulysses as an instructive pattern."

Quid voveat dulci nutricula majus alumno,

Quam sapere, et fari ut possit quæ sentiat, et cui

Gratia, fama, vultudo contingat abundè,

Et mundus victus, non deficiente crumena?

HOR.

—"What greater blessing could a tender nurse solicit for her beloved child, than that he might be wise, and able to express his sentiments, and that respect, reputation, and health might be his lot in abundance, and a respectable living with a never-failing purse?"

Quidam ex vultu conjecturam faciunt quantum quisque animi habere videatur. CIC.—"Some persons are able to judge from the countenance, how much intelligence each person is likely to have."

Quidque agat, ignārus stupet, et nec fræna remittit

Nec retinere valet.——

OVID.

—“Ignorant what to do, he is stupefied; he neither lets go the reins, nor holds fast.” Said of Phaëton.

Quidquid dicunt, laudo; id rursum si negant, laudo id quoque.

TER.—“Whatever they say, I praise it; again, if they deny it, I praise that too.” The rule of conduct of a time-serving flatterer. Such persons the Romans called *assentatores*.

Quidquid præter spem evēnit, id omne in lucro est deputandum. TER.—“Whatever has resulted beyond our expectations, must all be set down as clear gain.”

Quæta non movēre. PROV.—“Not to move things at rest.”
“To let well alone.”

Quietè et purè atque eleganter actæ ætātis, plácida et lenis recordatio. CIC.—“Of a life passed in tranquillity, and in innocent and elegant pursuits, the remembrance is pleasing and delightful.”

Quilibet potest renunciare juri pro se introducto. LAW MAX.—“Any one may renounce the benefit of a stipulation introduced exclusively in his own favour.”

Quique alius cavet, non cavet ipse sibi. OVID.—“And he that has defended others fails to defend himself.”

Quique magis tēgitur, tectus magis æstuat ignis. OVID.—“And the more the flame is covered, the more it spreads.”

Quique sui memores alios fecere merendo. VIRG.—See *Inventas aut*, &c.

Quis custodiet ipsos custodes? JUV.—See *Pone seram*, &c.

Quis desiderio sit pudor aut modus

Tam cari capitis?——

HOR.

—“What moderation or limit can there be to our regret at the loss of so dear a friend?”

Quis deus hanc, Musæ, quis nobis extūdīt artem? VIRG.—

“What god, ye Muses, first revealed to us this art?”

——*Quis enim virtutem amplectitur ipsam,*

Præmia si tollas?——

JUV.

—“For who would embrace virtue herself, if you take away the reward?” No man is utterly disinterested in the practice of the greatest virtue; he expects at least the reward of a good conscience. See *Si cum*, &c., and *Scire tuum*, &c.

Quis est enim, qui totum diem jacitans, non aliquando collineat? CIC.—“For who is there that will not, when shooting all day long, at last hit the mark?”

Quis expedivit psittaco suum χαῖρε? PERS.—“Who taught that parrot his ‘how d’y e do?’” Who taught that fool to quote Greek?

Quis fallere possit amantem? VIRG.—“Who can deceive a man in love?” Who can escape a lover’s jealous vigilance?

Quis fīmulus amantior dōmīni quam canis? COLUM.—“What servant is more attached to his master than the dog?”

Quis fuit, horrendos primus qui protulit enses?

Quam ferus, et verè ferreus ille fuit! TIBUL.

—“Who was the man that first produced the dreadful sword? how savage, how truly iron-hearted was he!” The play upon the resemblance of the words *ferus* and *ferreus* cannot be expressed in English.

Quis furor, O cives, quæ tanta licentia ferri? LUCAN.—“What madness, O citizens! why this dreadful licence of the sword?” An appeal which may be made in a case of popular insurrection.

—*Quis iniquæ*

Tam patiens urbis, tam ferreus, ut teneat se? JUV.

—“Who can be so tolerant of the iniquities of the city, so steeled, as to contain himself?”

—*Quis neget arduus*

Pronos reliqui posse rivos

Montibus, et Tiberum reverti? HOR.

—“Who can deny, that rivers may flow upwards to the mountains, and that the Tiber can be turned back?” Said in derision of an argument which cannot be supported upon natural grounds.

Quis nescit primam esse historię legem ne quid falsi dicere audeat? CIC.—“Who knows not that it is the first law of history not to dare to say anything that is false?”

Quis non odit vīrios, leves, fūtiles? CIC.—“Who does not dislike the fickle, frivolous, and trifling?”

Quis novus hic nostris successit sedibus hospes?

Quam sese ore ferens!—

VIRG.

—“What think you of this wondrous guest who has come to our abode? In mien how graceful he appears!”

Quis potest aut corporis firmitūti, aut fortunæ stabilitati confidre? CIRC.—“Who is there that can have confidence in the strength of his body, or the stability of his fortune?”

Quis scit an adjuvant hodiernæ crastina summæ

Tempora Dī sup̄eri?——

HOR.

—“Who knows whether the gods above will add a morrow to the existence of to-day?”

—*Quis talia fando*

Temporet a lacrymis?—— VIRG.

—“Who, in recounting such misfortunes, can refrain from tears?”

Quis tulerit Gracchos de seditione querentes? JUV.—“Who could endure the Gracchi complaining of sedition?” The Gracchi were tribunes of Rome, and demagogues concerned in every seditious movement of the people. The quotation has the same meaning as *Clodius accusat mæchos*.

Quisnam igitur liber? Sapiens sibi qui imperiosus;

Quem neque paup̄ries, neque mors, neque vincula terrent;

Responsare cupidinibus, contemnere honores

Fortis, et in seipso totus teres atque rotundus. HOR.

—“Who then is free? The wise man who has dominion over himself; whom neither poverty, nor death, nor chains affright; resolute in checking his appetites, and in contemning honours; perfect in himself, polished and round as a globe.”

Quisque suos p̄līmur Manes.—— VIRG.—“We each of us have to put up with his own destiny.”

Quisquis amat ranam, ranam putat esse Dianam.——“If a man is in love with a frog, he will think his frog a very Diana.” A mediæval saying.

Quo animo.——“With what mind,” or intention. The criminality of an act greatly depends upon the animus with which it was committed.

Quo bene cæpisti, sic pede semper eas. OVID.—“Mayest thou always proceed well in the path which thou hast commenced so well to tread.”

—*Quo fata trahunt retrahuntque, sequāmur.* VIRG.—

“Wherever the fates lead us, let us follow.” Let us submit to the decrees of Providence.

Quo jure. Law Term.—“By what right.”

Quo jure, quâque injuriâ. TER.—“Whether right or whether wrong.” “By hook or by crook.”

Quo major gloria, eo propior invidiæ est. LIV.—“The greater the glory, the nearer it is to envy.”

Quo me cunque rapit tempestas, deferor hospes. HOR.—See *Nullus addictus, &c.*

Quo mihi fortûnas, si non concëditur uti? HOR.—“Of what use is fortune to me, if I am not permitted to enjoy it?”

—*Quo more pyris vesci Călăber jubet hospes.* HOR.—“After the manner in which a Calabrian invites his guest to feed on pears” Pears so abounded in Calabria, that hogs were fed with them. Applicable to those who would force on you that which is of little value and for which you have no liking.

Quo nihil majus meliusve terris. HOR.—“Than which there is nothing greater or more august on earth.”

Quo non ars pëntrat? Discunt lâcrymâre decenter. OVID.—“To what point does not art proceed? Some even study how to weep with grace.”

Quo plus sunt potæ, plus sitiuntur aquæ. OVID.—“The more water we drink, the more we thirst.”—The more we have, the more we want. A simile derived from the dropsy.

Quo quisque stultior, eo magis insolescit.—“The more foolish a man is, the more insolent he becomes.”

Quo res cunque cadent, unum et commûne periculum, Una salus ambobus erit.— VIRG.

—“However things may turn out, we shall share one common danger, enjoy the same security.”

Quo ruitis generôsa domus? male crëdïtur hosti, Simplex nobilitas, perfida tela cave. OVID.

—“Whither rush ye, high-born house? It is unsafe to trust a foe. Unsuspecting nobles, beware of the weapons of treachery.”

Quo semel est imbûta recens servabit odorem Testa diu— HOR.

—“A cask will long preserve the flavour with which, when new, it was once impregnated.” Early youth is especially susceptible of impressions for good or for bad.

Quo tamen adversis fluctibus ire paras? OVID.—“Whither

then do you prepare to go against the tide of circumstances ? ”

—*Quo tendis inertem,*

Rex peritūre, fugam ? nescis heu, perditē ! nescis

Quem fugias ; hostes incurris, dum fugis hostem.

Incidis in Scyllam cūpiens vitāre Charybdim.

PHILIP GUALTIER.

—“ Whither, unfortunate king, dost thou direct thy un-availing flight ? Thou knowest not, alas ! doomed man, whom to fly ; while thou fleest from one foe thou art running into the hands of another. Thou fallest into Scylla while endeavouring to escape Charybdis.” See *Incidit in, &c.*

Quo tēneam vultus mutantem Prōtea nodo ? HOR. — “ In what noose shall I hold this Proteus, who is always changing his countenance ? ” How confine to one point the man who is always shifting his ground of argument ?

Quo tua non possunt offendi pectōra facto ;

Forsitan hoc ālio iūdice crimen erit. OVID.

—“ Perhaps the commission of that by which your own feelings are not hurt, may be a fault in the opinion of another.”

Quoad hoc. — “ Thus far.” *Quoad hoc,* I agree with you.”

Quocunque aspicias, nihil est nisi pontus et aer ;

Nūbibus hic timīdus, fluctibus ille minax. OVID.

—“ Whichever way you look, there is nothing but sea and air ; the latter laden with clouds, the former threatening with billows ”

Quocunque nōmīne gaudet — “ In whatever name he rejoices.”

By whatever name he may be known.

—*Quocunque volent, ānīmum audītōris agunto.* HOR —

“ Let them lead just as they please the passions of the audience.” The great object of the poet and the orator

Quod absurdum est. — “ Which is absurd.” See *Reductio ad absurdum.*

Quod ālibi diminūtum, exæquātur ālibi. PROV — “ That which is curtailed one way may be made up another.”

See *Non omnia, &c.*

Quod avertat Deus ! — “ Which may God forbid ! ” Or, more tersely, “ God forbid ! ”

Quod caret alternâ rēquie durābile non est. OVID.—“That which is without alternate repose is not durable.”

Quod certamīnibus ortum, ultra metam durat. VELL. PATER.—“What is begun in strife lasts beyond our calculations.” Contention should if possible be avoided while there is still room for negotiation.

Quod cessat ex rēditu, frugalitāte supplēatur. PLINY the Younger.—“Let that which is wanting in our revenue be made up by frugality.”

Quod cibus est ālus, ālus est atre venēnum.—“What is food for some is black poison to others.” Tastes differ. “What is one man’s meat is another man’s poison.”

Quod cuique temporis ad vivendum datur, eo debet esse contentus. CIC.—“Each ought to be content with the period of existence allotted.”

Quod de quoque viro, et cui dicas, sæpe cavēto.—“Be constantly on your guard to whom you speak and what you say.”

Quod decet honestum est, et quod honestum est decet. CIC.—“Whatever is becoming is honourable, and whatever is honourable is becoming.”

Quod defertur non aufertur—“That which is deferred is not relinquished.” “Omittance is no quittance.” SHAKSP.

Quod erat demonstrandum—“Which was to be proved.” Abbreviated *Q. E. D.*, and generally appended to the Theorems of Euclid.

Quod erat faciendum.—“Which was to be done.” Abbreviated *Q. E. F.*, and appended to the Problems of Euclid.

Quod est violentum non est durābile. PROV.—“That which is violent cannot last long.”

Quid huic officium, quæ laus, quod decus erit tanti quod adipisci cum dolore corporis cedit, qui dolorem summum malum sibi persuaserit? quum porro quis ignominiam, quam turpitudinem non pertulerit, ut effugiat dolorem, si id summum malum esse decrevit? CIC.—“What office, what commendation, what honours, will be so highly valued by him who considers pain the greatest of evils, that he will earn them at the expense of bodily pain? And what ignominy, what baseness, will he not submit to, merely

to avoid pain, if he is of opinion that it is the greatest of ills ? ”

Quod in corde sobrii, id in linguâ ebrui. *Prov.*—“What a man keeps in his breast when sober is at his tongue’s end when drunk.” See *In vino*, &c.

Quod latet ignotum est, ignoti nulla cupido. *OVID.*—“That which lies hid is unknown ; for what is unknown there is no desire.” “What the eye sees not, the heart rues not ”

Quod licet ingrâtum est, quod non licet, âcrius urit.—*OVID*—“What is accessible is but little esteemed, what is denied is eagerly desired.”

Quod male fers, assuesce ; feres bene. Multa vetustas

Lenit —

OVID.

—“What you endure with impatience, accustom yourself to ; and you will endure it with patience. Time makes many things endurable.” See *Optimum elige*, &c.

Quod medicamenta morbis exhibent, hoc jura negotiis.—“Laws are of the same use in the affairs of men, as medicines in diseases.”

—*Quod medicôrum est,*

Promittunt mēdici, tractant fabrilia fabri. *HOR.*

—“Physicians undertake what belongs to physicians, mechanics handle the tools of mechanics ”

Quod munus reipublicæ afferre majus meliusve possimus, quam si docimus atque erudimus juventutem ? *CIC*—“What greater benefit can we confer upon the state, or what more valuable, than if we teach and train up the young ? ”

Quod naturalis ratio inter omnes homines constituit, vocatur jus gentium.—“That which natural reason has established among all men, is called the law of nations.”

Quod nescias damnare, summa est temeritas.—“It is extreme presumption to condemn what you do not understand.”

Quod nimis miseri volunt, hoc facile credunt—“That which the wretched anxiously wish for, they are ready to believe.”

Quod non opus est, asse carum est—“What is not wanted is dear at a penny.” A saying of Cato, quoted by Seneca.

Quod non potest, vult posse qui nimium potest. *SEN*—“He who is able to do too much, wishes to do more than he is able.” The thirst for power becomes the more insatiate the more it is gratified.

—*Quod nunc rätio est, impëtus ante fuit.* OVID.—“What is now an act of reason was an impulse before.”

—*Quod optanti Divüm promittere nemo Audëret, volvenda dies, en! attulit ultro.* VIRG.

—“That which not one of the gods would have ventured to promise to your supplications, behold! the revolving day has spontaneously bestowed.” Said of some unlooked-for piece of good fortune.

Quod pëtul spernit, repëtit quod nuper omisit. HOR.—“What he formerly sought, he now despises, and seeks again that which he lately rejected.” A description of the unsettled mind of a wayward and capricious man.

—*Quod petis hic est;*

Est Ulubris.— HOR.

—“What you seek is here—it is at Ulubræ.” Happiness may be enjoyed even in the meanest of places.

Quod petis, id sanè invisum est äcidumque duöbus. HOR.—“What you ask for is detestable and nauseous to two other persons.” Said of an author, desirous, but unable, to please the tastes of three different readers.

Quod præstare potes, ne bis promiseris ulli;

Ne sis verbösus, dum vis urbänus habëri. CATO.

—“Promise not twice to any man the service you may be able to render him; and be not loquacious, if you wish to be esteemed for your kindness.”

Quod püdeat socium prudens celäre memento.—“What shames thy friend, be prudent and conceal.”

Quod quisque vitet, nunquam hömïni satis

Cautum est in horas.—

HOR.

—“Man is never sufficiently on his guard from hour to hour what to avoid.”

Quod rätio nëquit, sæpe sanävit mora. SEN.—“Time and patience have often cured what reason could not.”

Quod satis est cui contingit, nihil amplius optet. HOR.—

“He whose lot it is to have enough should wish for nothing more.”

Quod scis, nihil prodest: quod nescis, multum obest. CIC.—

“What you know profits you nothing, what you don’t know is a great loss.” An instance of Antithesis.

Quod sëquitur, fugio; quod fugit, usque sequor. OVID.—“What follows me, I fly; what flies me, I continue to pursue.”

Quod si deficiant vires, audācia certe

Laus erit ; in magnis, et voluisse sat est. PROPERT.

—“Even though the strength should fail, still boldness shall have its praise ; in great undertakings it is enough to have attempted ”

Quod si tantus amor menti, si tanta cupīdo est,

—Et insāno juvat indulgēre labōri,

Accīpe quæ peragenda prius —

VIRG.

—“But if so great a passion, so ardent a love of enterprise, influences your mind, and you delight to undertake a task so desperate, hear what must first be done.”

Quod sis esse velis, nihilque malis. MART.—“Wish to be what you are, and consider nothing preferable ”

Quod sors feret, ferēmus æquo ōnīmo. TER.—“Whatever fortune may bring, let us bear it with equanimity ”

Quod supra nos, nihil ad nos. Prov.—“That which is above us is nothing to us.” Originally a saying of Socrates, intimating that we ought not to attempt to pry into mysteries beyond our comprehension. See *Quæ supra*, &c.

Quod tam grande sophos clamat tibi turba togāta,

Non tu, Pomponi, cæna diserta tua est

MART.

—“The reason why the gown-clad multitude receives you, Pomponius, with such loud plaudits is, not that you, but that your dinner, speaks with eloquence.”

Quod tantis Romāna manus contexērit annis,

Prōdītor unus inermi, angusto tempore vertit. CLAUD.

—“What the Roman hand constructed in so many years, a single traitor, unarmed, overthrew in one short moment.” A censure against Rufinus.

Quod tibi fieri non vis, altēri ne fīcēris.—“Do not unto another what you would not have done unto yourself.”

Quod verum, simplex, sincērumque est, id naturæ hōmīnis est aptissimū. CIC.—“That which is true, honest, and sincere, is most congenial to the nature of man ”

Quod vide.—“Which see.” Often written *q. v.*

Quod vidīmus testāmur.—“We testify that we have seen.” 1 John iii. 11.

Quod vile est carum, quod carum est vile, putāto ;

Sic tibi nec varcus, nec avārus habēbēris ulli.

CATO.

—“Consider that what is inferior is dear, and what is dear is inferior; so you will neither appear stingy to yourself, nor be considered avaricious by others.”

Quod volunt homines, se bene velle putant.—“What men wish for, they think themselves right in wishing for.”

Quod vos jus cogit, id voluntate impetret. TER.—“That which the law would compel you to do, let him obtain as of your own free will.” Concede with a good grace that which the law will not allow you to withhold.

*Quodcunque attigerit, si qua est studiōsa sinistri,
Ad vitium mores instruet inde suos.* OVID.

—“Whatever comes in a woman’s way, if she is at all inclined to do wrong, she will strain to her vicious purposes.”

Quodcunque ostendis mihi sic, incredulus odi HOR.—“Whatever you show me in such a manner, I detest and disbelieve.” Said with reference to the exhibition on the stage of shocking and disgusting objects.

Quodlibet—“Whatever you please.” A farrago or miscellany. This name is also given to a *pot-pourri*, or song, composed of scraps or verses of other songs, much after the fashion of the *Cento* of the later Roman poets.

Quomodo habeas, illud refert; jurare an injurare. PLAUT.—“The question is, In what way you get it, whether rightfully or wrongfully.”

Quondam etiam victis redit in prœcordia virtus. VIRG.—“Sometimes valour will return even into the breasts of the conquered.” When it is prompted by despair.

Quoniam diu vixisse denegatur, aliquid faciamus quo possimus ostendere nos vixisse. CIC.—“As length of life is denied us, let us do something by which we may show that we have lived.”

*Quoniam id fieri quod vis non potest,
Vehs id quod possit.*— TER.

—“As that cannot be done which you desire, wish for something that can be done.”

Quoniam quidem circumventus ab inimicis præceps agor, incendium meum ruinâ restinguam. SALL.—“Since, then, I am so beset by foes and hurried on to destruction, I will extinguish the flame in which I perish by their ruin.”

From the speech of Catiline to the senate, when accused by them of conspiring against the state.

Quorum æmulari exoptat negligentiam

Potius quam ipsorum obscuram diligentiam. TER.

—"Whose carelessness (of style) he prefers to emulate, rather than the laboured abstruseness of the others."

Quorum animus meminisse horret luctuque refugit. VIRG.—

"At the remembrance of which my soul shudders, and has shrunk back with grief."

Quorum pars causas, et res, et nomina quæret;

Pars referret, quamvis novit ipsa parum OVID

—"Some will be making inquiries as to the reasons, the circumstances, and the names; some again will be explaining, although they themselves know but little about it."

—*Quorum pars magna fui.* VIRG.—See *Quæque ipse, &c*

Quos Deus vult perdere dementat prius—"Those whom God has a mind to ruin he first deprives of their senses"

Aptly applied to persons whose obstinacy, or pride, leads them into errors portentous of their fall. See *At Damon, &c.*, and *Quem Jupiter, &c.*

Quos ego—VIRG.—"Whom I—" will chastise. A good illustration of the figure *Aposiopesis*.

—*Quos ille timorum*

Maximus haud urget lethi metus: inde ruendi

In ferrum mens prona viris, animæque capaces

Mortis.—

LUCAN.

—"The dread of death, that greatest of fears, does not influence them: hence they are inspired to rush upon the sword, and are ever ready for death."

—*Quos nunc perscribere longum est.*—"Whom it would be tedious just now to enumerate." See *Cum multis, &c.*

—*Quot capitum vivunt, totidem studiorum*

Milia—

HOR.

—"As is the number of men who exist, so is the diversity of their pursuits."

Quot homines, tot sententiæ. TER—"So many men, so many minds" See the preceding, and *Denique non, &c.*

Quot servi, tot hostes. SEN.—"As many servants, so many enemies." Every servant you keep has an opportunity of becoming your enemy.

—*Quotidie*

Pridie caveat, ne faciat quod pigeat postridie. PLAUT.

—"Let each man take care not to do to-day what he may regret to-morrow."

—*Quoties flenti Theseius heros*

Siste modum, dixit, neque enim fortuna querenda

Sola tua est; similes aliorum respice casus,

Mitius ista feres.—

OID.

—"How often did the hero, the son of Theseus say to her as she wept, 'Restrain thy grief; for thy lot is not the only one to be lamented; consider the like calamities of others, thou wilt then bear thine own better.'"

Quotiescumque gradum facies, toties tibi tuarum virtutum vñiat in mentem. CIC.—

"As often as you make a step, so often let your merits occur to your mind." The words addressed by his mother to Spurius Carvilius, who had been rendered lame by a wound received in battle.

Quousque tandem abutere patientiâ nostrâ? CIC.—"How long, pray, will you abuse our patience?" The beginning of Cicero's first Philippic against Catiline.

Quum labor extuderit fastidia, siccus, inanis, Sperne cibum vilem; nisi Hymettia mella Falerno Ne bibæris diluta.—

HOR.

—"When exercise has worked off squeamishness, dry and hungry as you are, then despise plain food; and don't drink anything but Hymettian honey qualified with Falernian wine." Said ironically, of course.

Quum sunt partium jura obscura, reo potius favendum est quam auctori. LAW MAX.—"When the rights of the parties are doubtful, favour must be shown to the defendant rather than the complainant."

R.

R. I. P., for *Requiescat in pace*.—"May he rest in peace." These initials frequently terminate the epitaph of persons of the Roman Catholic persuasion.

Radit usque ad cutem. PROV.—"He shaves close to the skin." Applied to a person who is rigorously exacting.

—*Rami felicia poma ferentes.* OVID.—“Branches bearing beauteous fruit.”

—*Răpidus montano flumine torrens*

Sternit agros, sternit sata lata, boumque labores,

Præcipitesque trahit sylvas.—

VIRG.

—“The raging torrent of the mountain-stream sweeps over the fields, levels the smiling crops and the labours of the oxen, and carries headlong the trees of the forest.”

Rara avis in terris, nigroque similima cygno. OVID.—“A bird rarely seen on earth, and very like a black swan.” A thing so utterly unknown in those times, that it was supposed not to exist. The first four words are often used ironically.

—*Rara est adeo concordia formæ*

Atque pudicitæ.—

JUV.

—“So rare is the union of beauty and virtue.” Beauty is greatly exposed to the arts of temptation, which in the corrupt age of Juvenal were exercised with almost universal success.

Rara fides pietasque viris qui castra sequuntur. LUCAN.—

“Faith and piety are rarely found among the men who follow the camp.” This is a severe, and it is to be hoped undeserved, censure against the military profession.

Rara quidem virtus, quam non fortuna gubernat. OVID.—

“Rare indeed is that virtue which fortune does not govern.”

Rarâ temporum felicitate, ubi sentire quæ velis, et quæ sentias dicere licet. TACIT.—

“Such was the uncommon happiness of the times, that you might think what you would and speak what you thought.” A description of the freedom and happiness enjoyed by the Roman empire in the reigns of Nerva and Trajan.

—*Rari nantes in gurgite vasto.* VIRG.—

“A few swimming here and there in the vasty deep.” A description of sailors endeavouring to escape from shipwreck; but sometimes applied to literary works, in which a few happy thoughts may be found here and there amid an ocean of nonsense. See *Apparent rari*, &c.

Rari quippe boni; numero vix sunt totidem quot

Thebæarum portæ, vel divitis ostia Nili.

JUV.

—“Few indeed are the good; their number is scarce so

many as the gates of Thebes, or the mouths of fertilizing Nile." The gates of Thebes in Egypt were one hundred in number, those of Thebes in Bœotia seven.

Raro antecedentem scelestum

Deservit pede pœna claudō. HOR.

—"Justice has rarely, with halting foot, failed to overtake the evil-doer in his flight."

Rarus enim ferme sensus communis in illā

Fortunā.—

JUV.

—"Common sense is seldom found with great fortune." Men when suddenly elevated are apt to lose their senses.

Rarus sermo illis, et magna libido tacendi. JUV.—"They speak but seldom, and show a great love of silence." Said with reference to men who affect a silent and solemn deportment, as indicative of wisdom and solid sense: copyists of Lord Burleigh's expressive nods

Ratio et auctoritas, duo clarissima mundi lumina. COKE.—"Reason and authority, the two brightest lights of the world."

Ratio et consilium propriæ ducis artes. TACIT.—"Thought and deliberation are the proper qualifications of a general."

Ratio et oratio conciliant inter se homines. Neque ullâ re longius absimus a naturâ ferarum CIC.—"Reason and speech unite men to each other. Nor is there anything in which we differ more entirely from the brute creation."

Ratio justifica.—"The reason which justifies."

Ratio quasi quædam lux lumenque vitæ. CIC.—"Reason is, as it were, the guide and light of life."

Ratio suasoria.—"The reason which persuades."

Rationabile tempus.—"A reasonable time."

Re infectâ.—"The business being unfinished." His object being unaccomplished.

—*Re ipsâ reppëri,*

Facilitate nihil esse homini melius neque clementiâ. TER.

—"I have found by experience that there is nothing better for a man than an easy temper and complacency."

Re opitulandum non verbis. PROV.—"We must assist in deeds, not in words."

Re secundâ fortis, dubiâ fugax. PHÆD.—"In prosperity courageous, in danger timid."

*Rebus angustis animōsus atque
Fortis appāre ; sapienter idem
Contrāhes vento nimium secundo*

Turgida vela. HOR.

—"In adversity, appear full of resolution and undaunted ; in like manner prudently reef your sails, when too much distended by a prosperous gale."

*Rebus in angustis facile est contemnere mortem ;
Fortiter ille facit qui miser esse potest.* MART.

—"In adversity it is easy to show contempt for death ; he acts with fortitude, who can endure being wretched." Suicide is cowardice :

"The coward dares to die, the brave live on."

Rebus secundis etiam egregios duces insolescere. TACIT —
"In the moments of prosperity, even the best of generals are apt to be too much elated."

Rebus sic stantibus.—"Such being the state of things "

—*Recenti mens trēpidat metu.* HOR.—"My mind is still agitated with terror."

—*Recepto*

Dulce mihi furere est amico. HOR.

—"It is delightful to launch out on receiving my friend once more."

Recipiunt fœminæ sustentacula a nobis.—"Women receive support from us." Motto of the Patten-makers' Company

Recta actio non erit, nisi recta fuit voluntas, ab hac enim est actio. Rursus, voluntas non erit recta, nisi hăbitus animi rectus fuerit, ab hoc enim est voluntas. SEN.—"An action will not be right unless the intention is right, for from it springs the action. Again, the intention cannot be right unless the state of the mind is right, for from it proceeds the intention."

*Rectius vives, Licini, neque altum
Semper urgendo, neque, dum procellas
Cautus horrescis, nimium premendo*

Lattus iniquum. HOR.

—"You will live more prudently, Licinius, by neither always keeping out at sea, nor, while you are cautiously in dread of storms, by hugging too much the hazardous shore." A lesson to avoid extremes.

Rectus in curiâ. *Law Phrase.*—"Upright in the court."

The state of a man who comes into a court of justice with clean hands.

Recusatio iudicis.—"Exception taken to the judge."

Reddas amicis tempöra, uxöri vaces,

Animum relaxes, otium des corpöri. *ÆÆD.*

—"Give time to your friends, your leisure to your wife, relax your mind, and refresh your body." Lines addressed to a man immersed in business.

Redde vicem mëritis; grato licet esse.—*OVID.*—"Make some return for my kindness; you may now be grateful."

Reddëre persönæ scit convenientia cuique. *HOR.*—"He knows how to assign to each person a suitable part." He knows what best suits each character. Said of a dramatic writer.

Reddëre qui voces jam scit puer, et pede certo

Signat humum, gestit püribus collödëre, et iram

Colligit ac ponit tëmërè, et mutätur in horas. *HOR.*

—"The child who just knows how to talk and to walk, delights to play with his equals, is easily provoked and appeased, and changes with every hour."

Reddite depösitum; pietas sua fœdëra servet;

Fraus absit; vücuas cædis habëte manus. *OVID.*

—"Restore the pledge intrusted; let affection observe her duties; be there no fraud; keep your hands free from bloodshed."

—*Rëdeat misëris, äbeat fortüna superbis.* *HOR.*—"May fortune revisit the wretched, and forsake the proud!"

Redire ad nuces.—"To return to the nuts." To become a child again.

—*Redit agricölis labor actus in orbem,*

Atque in se sua per vestigia volvitur annus. *VIRG.*

—"The farmer's toil returns in a circle, and the year revolves in its former footsteps."

Redölet lucernam.—"It smells of the lamp." See *Olet lucernam.*

Reductio ad absurdum—"A reduction to an absurdity." A phrase used in logical or mathematical reasoning, when the adversary is reduced to submission by proving the absurdity of his position.

Defricāre cicatricem.—"To open a wound afresh." "To rip up an old sore." To revert to a former grievance.

—*Rege incōlūmi, mens omnibus una est;*

Amisso, rupere fidem, constructaque mella

Diripere ipsæ, et crates solvere favorum. VIRG.

—"While the king is safe one mind animates all; when he is dead they dissolve their union, and themselves tear to pieces the fabric of their honey, and demolish the structure of their combs." From this circumstance, Virgil expresses his opinion that bees are endowed with something more than instinct. The presiding bee was, by the ancients, erroneously called the "king."

Reges dicuntur multis urgere culullis,

Et torquere mero, quem perspexisse laborent,

An sit amicitia dignus.—

HOR.

—"Certain kings are said to ply with many a cup, and to test with wine, the man whom they are anxious to prove, whether he be worthy of their friendship."

Rēgia, crede mihi, res est, succurrere lapsis. OVID.—"'Tis a kingly act, believe me, to succour the distressed."

Rēgibus boni quam mali suspectiores sunt, semperque his aliqna virtus formidolosa est. SALL.—"Good men are more suspected by kings than bad ones; and distinguished virtues in other men are always to them a ground of apprehension." When a man has no rivals in station, he is apt to become suspicious of those who are his successful rivals in the practice of virtue.

Rēgibus hic mos est; ubi equos mercantur opertos

Inspiciunt; ne si facies, ut sæpe, decora

Molli fulta pede est, emptorem indicat hiantem,

Quod pulchræ clunes, breve quod caput, ardua cervix. HOR.

—"This is the custom with men of fortune when they purchase horses, they inspect them covered; that if, as often happens, a fine forehead is supported by a tender hoof, it may not deceive the buyer, eager for the bargain, because the buttocks are handsome, the head small, and the neck stately."

Regis ad exemplar totus componitur orbis.—"The whole community is regulated by the example of the king." See *Componitur orbis, &c.*

Rēgium donum.—"The royal gift." A sum of money granted

yearly by the Crown to the Presbyterian clergy of Ireland is so called.

Rēgus morbus.—"The royal disease." In the classical authors this means the jaundice, but when used by mediæval writers, it signifies the malady now known as the "king's evil."

Regnāre nolo, liber ut non sim mihi. PHÆD.—"I would not be a king to lose my liberty."

Regūla ex jure, non jus ex regūlā sūmītur. *Law Max.*—"The practice is taken from the law, not the law from the practice."

Regum æquābat opes ānīmīs ; serāque revertens

Nocte domum, dāpībūs mēsas onerābat inemptīs. VIRG.

—"He equalled the wealth of kings in contentment of mind; and at night returning home, would load his board with unbought dainties." A description of the happy life of the old man Corycius.

Regum fīlicitas multis mīscētur malīs.—"The happiness of kings is alloyed by many evils."

Rei mandātæ omnes sapientes prīmum prævorti decet. PLAUT.

—"It behoves all wise men to give their first attention to the business intrusted to them."

Reipublicæ forma laudāri facilius quam evenīre, et si evenit, haud diuturna esse potest. TACIT.—"It is more easy to praise a republican form of government than to establish it; and when it is established it cannot be of long duration." So far as Europe is concerned, the historian seems to be right.

Relāta rēfēro.—"I tell the tale as it was told to me." I do not vouch for its truth.

Relegāre bona religiōnībūs. *Law Phrase*.—"To bequeath one's property for pious purposes."

—*Relictā non bene parmūlā*. HOR.—"Ingloriously leaving my shield behind." Horace confesses that he did this at the battle of Philippi, when he saved himself by flight. See *Tanquam Argivum*, &c.

Religentem esse oportet, religiōsum nefas. AUL. GELL. *from an ancient poem*.—"A man should be religious, not superstitious." A play upon the resemblance of the two words.

Rem acu tētigit.—"He has touched the matter with a needle." "He has hit the right nail on the head."

—*Rem, facias rem;*

Si possis recte, si non, quocunque modo rem. HOR.

—“Wealth, acquire wealth; by honest means if you can, if not, by any means gain wealth.” “Get money, my son, get money, honestly if you can, but get money.”

Rem tibi quam nosces aptam, dimittere noli,

Fronte capillatâ, post est occasio calva. CATO.

—“Lose not the thing that thou knowest to be suitable for thee; Opportunity has locks before, but behind is bald.” See *Occasio prima*, &c.

—*Rem tu strenuus auge.* HOR.—“Exert every endeavour to increase your property”

Remis velisque. PROV.—“With oars and sails.” Using every possible endeavour. “With tooth and nail.”

Rēnōvet pristina bella.—“Let him fight his battles over again.”

—*Reparabilis adsōnat echo.* PERS.—“Repeating echo resounds.”

Repente dives nemo factus est bonus. SYR.—“No good man ever became rich all of a sudden.” Fortunes rapidly made are often owing to advantage being taken of others.

Rēpērit Deus nocentem. PROV.—“God finds out the guilty man.” Our sins “come home to us at last.”

Rēquem aternam dona eis, Dōmīne—“Grant them eternal rest, O Lord.” The beginning of the *Requiem*, or chaunt for the dead, of the Romish Church.

Requiescat in pace—“May he rest in peace.” A common inscription on tomb-stones. It is sometimes used ironically in reference to the departed greatness of persons dismissed from office. See *R. I. P.*

Rerum ipsarum cognitio vera, e rebus ipsis est. JUL. SCALIG.—“The true knowledge of things must be derived from the things themselves.” Mastery of a subject can only be acquired by attentive study and examination.

Res amicos invēnit. PLAUT—“Money finds friends.”

—*Res angusta domi.* JUV.—“Narrowed circumstances at home;” limited means. “The *res angusta domi* obliges him to live in retirement” An euphemism for poverty.

Res est blanda canor; discant cantare puella. OVID.—“Music is an insinuating thing: let the fair learn to sing.”

Res est sacra miser.—— OVID.—“A man in distress is a sacred object.” Respect is due to the sufferings of the wretched.

Res est solliciti plena timōris amor. OVID.—“Love is full of anxious fears.”

Res humānæ instābiles sunt, et nihil habent firmitātis. CIC.—“Human affairs are unstable, and have in them nothing lasting.”

Res in cardine est. PROV.—“The business is on the hinge.” It is now in suspense, but will soon be terminated one way or the other.

Res judicāta.—“A thing adjudged.” A matter decided.

Res rustica sic est, si unam rem sero feceris omnia ōpēra sero facies. CATO.—“The nature of husbandry is such, that if you do one thing too late, you will do everything too late.”

Res sunt humānæ flebile lūdibrium.—“Human affairs are a mournful jest.”

Res ubi magna nitet.—— HOR.—“Where an ample fortune shines.” Where splendid circumstances are evident.

Res unius ætātis.—“A thing of only one age.” A phrase employed in the law to denote a legal provision, which cannot extend to the circumstances of more than one generation.

Respice finem.—“Look to the end.” “Respect your end.” *Comedy of Errors*, act iv. sc. 4.

Respicere exemplar vitæ morumque jūbēbo

Doctum imitātorem, et veras hunc dūcere voces. HOR.

—“I would direct the learned imitator to study closely nature and manners, and thence to draw his expressions to the life.”

Respondeat sup̄rior. *Law Max.* — “The principal must answer.” The master must answer for the acts of his servant when acting as such.

Respice quod non es.—— PERS.—“Reject what you are not.” Assume not a character to which you have no just claim.

Restat iter cælo : cælo tentābimus ire ;

Da vñiam cæpto, Jūpiter alte, meo. OVID.

—“There remains a path through the heavens ; through the heavens we will attempt to go. Great Jupiter, grant

pardon to my design." The words of Dædalus, when about to make his escape on wings from the Cretan Labyrinth.

Rete non tenditur accipitri neque milvio. TER.—"The net is not spread for the hawk or the kite."

Reverendo admōdum.—"To the very reverend."

—*Revocāte ānimos, mœstumque timōrem*

Mittite.—

VIRG.

—"Resume your courage, and cast off this desponding fear."

Rex datur propter regnum, non regnum propter regem. Potentia non est nisi ad bonum. Law Max.—"A king is given for the sake of the kingdom, not the kingdom for the sake of the king. Power is only given for the public good."

Rex est major singulis, minor universis. BRACTON.—"The king is greater than any individual, but less than the whole community."

Rex est qui metuit nihil;

Rex est qui cupit nihil. SEN.

—"He is a king who fears nothing; he is a king who desires nothing."

Rex nunquam moritur. Law Max.—"The king never dies." The office is supposed to be filled by his successor at the instant of his decease.

—*Ridentem dicere verum*

Quid vetat?—

HOR.

—"What forbids a man to convey the truth laughingly?" Why may not truth be conveyed under the form of pleasantry?

Ride si sapis. MAET.—"Laugh if you are wise." Enjoy the ridicule which is directed against the follies of the age. "It is good to be merry and wise."

Ridere in stōmācho. CIC.—"To laugh inwardly." "To laugh in one's sleeve," as we say.

Ridet argento domus. HOR.—"The house smiles with silver." Almost every article is of plate.

Ridetur chordā qui semper oberrat eādem. HOR.—"He is laughed at who is for ever blundering on the same string." A man who is always harping on one subject or talking about himself becomes ridiculous.

—*Ridicūlum acri*

Fortius ac melius magnas plerumque secat res. HOR.

—"Ridicule often settles an affair of importance better and more effectually than severity."

Ridiculus æque nullus est, quam quando fūrit. PLAUT.—"A man is never so droll as when he is hungry." That is, of course, when he expects to satisfy his hunger by his buffoonery.

Risu dissolvit ilia. PETRON. ARBITER.—"He bursts his sides with laughing."

Risu inepto res ineptior nulla est. MART.—"Nothing is more silly than silly laughter."

—*Risum teneātis, amici?* HOR.—"Can you refrain from laughter, my friends?"

Risus abundat in ore stultōrum.—"Laughter abounds in the mouths of fools."

Rivālem patienter habe.— OVID.—"With patience bear a rival (in love)."

Rixātur de lanā caprinā—"He would quarrel about a goat's hair." A captious, litigious person. See *Alter rixatur*, &c.

Roma, tibi sūbito mōtibus ibit amor. SIDON. APOLLINARIS.—"Rome, upon thee suddenly love with its commotions shall come." Inserted as a specimen of the Palindrome or Sotadic verse, a trifling composition, which reads the same from left to right, and from right to left. This line has also been attributed to Aldhelm. See another instance, *Sacrum pingue*, &c.

Romæ Tibur amem, ventōsus, Tibūre Romam. HOR.—"At Rome I Tibur love, wind-like, at Tibur Rome." The picture of a man who does not know his own mind, but is always in an unsettled state.

Rore vixit more cicādæ. PROV.—"He lived upon dew, like a grasshopper." Said ironically of luxurious persons, who pretend to be very abstemious.

—*Rudis indigestaque mōles.* OVID.—"A rude and undigested mass" A description of Chaos; but often quoted as meaning a mass of confusion.

Rumor est sermo quidam sine ullo certo auctōre dispersus, cui malignitas initium dedit, incrementum credulitas. QUINT.

—"Rumour is, as it were, a report spread without any

certain author, begotten by malignity, and nourished by credulity."

Rumpitur innumēris arbor uberrima pomis,

Et subito nimia præcipitantur opes.

—"The most fruitful tree is weighed down by fruit innumerable, and wealth too abundant is suddenly brought to the ground."

Rura mihi et rigui placeant in vallibus amnes.

Flumina amem sylvasque inglorius.— VIRG

—"Let fields and streams, purling through the valleys, be my delight. Inglorious, may I court the rivers and the woods."

—*Rursum si reventum in gratiam est,*

Bis tanto amici sunt inter se quam prius. PLAUT.

—"When they become reconciled, they are twice as loving as they were before"

Rus in urbe. MART.—"Country in town." A residence situate in town or its vicinity, possessing many of the advantages of the country. A Cit's "box."

—*Rusticus expectat dum defluat amnis; at ille*

Labitur et labitur in omne volubilis ævum. HOR.

—"The peasant waits until the river shall cease to flow, but still it glides on, and will glide on for all time to come." It is vain to expect a change in the laws of nature.

S.

S. P. for *Sine prole*.—"Without issue."

S. P. Q. R.—*Senātus Pöpulusque Romānus*.—"The Roman Senate and people." These initials were placed upon the Roman standards and public buildings

Sacrum pingue dabo, non macrum sacrificābo—"I will give a fat sacrifice, I will not make a lean offering." The line, read thus, is an Hexameter, and refers to Abel's sacrifice. Read backwards it is a Pentameter, and reads thus, "I will make a lean offering, I will not give a fat sacrifice,"—in reference to that of Cain. It is of the Palindrome genus, and was probably composed by a poet of the middle ages. See *Roma, tibi*, &c.

Sæpe bibi succos, quamvis invitus, amāros

Æger; et oranti mensa negāta mihi. OVID.

—"Often when ill have I, though reluctantly, had to drink bitter potions; and, though I begged for it, food was refused me."

Sæpe ego, ne bibērem, vōlui dormīre vidēri;

Dum vīdeor, somno lūmīna victa dedi. OVID.

—"Often, that I might not drink, I have wished to appear asleep; while I have seemed to be so, I have surrendered my overpowered eyes to slumber."

Sæpe est sub pallio sordīdo sapientia. CIC.—"Wisdom is often found under a mean cloak."

Sæpe etiam est vītor valde opportūna locūtus. PROV.—"Even a costermonger very often speaks to the purpose."

—*Sæpe exiguus mus*

Sub terris pōsuitque domos et horrea fecit. VIRG.

—"The little mouse often constructs its abode and its granary under ground."

—*Sæpe illi dixerat Almo,*

Nata, tene linguam; nec tamen illa tenet. OVID.

—"Often had Almo said to her, 'Daughter, do hold your tongue;' but still she held it not."

Sæpe in conjugis fit noxia, cum nīmia est dos. AUSON.—"Mischief is often the result in marriage, when the dowry is too large."

Sæpe in magistrum scōlōra rediērunt sua. SEN.—"His own faults often recoil upon the author's head."

—*Sæpe ingēnia calamitāte intercīdunt.* PHÆD.—"Genius is often wasted through misfortune."

Sæpe intēreunt aliis meditantes necem.—"Men often perish when meditating the destruction of others." The wicked often fall into the pit which they dig for others.

Sæpe premente Deo, fert Deus alter opem.—"Often when we are hard pressed by one deity, another comes to our aid." When we think we are overwhelmed with misfortunes, unexpected relief often comes to our rescue.

Sæpe rogāre soles qualis sim, Prisce, futūrus,

Si fiam locūples, simque repente potens.

Quemquam posse putas mores narrāre futūros?

Dic mihi, si fias tu leo, qualis eris?

MART.

—"Priscus, you are wont often to ask me how I would

live, if I should become rich and be a great man all at once. Do you think that any one can foretell what his conduct will be? Tell me, if you were to become a lion, what sort of one would you be?"

*Sæpe solet similis filius esse patri;
Et sequitur leviter filia matris iter.*

—"The son is usually wont to be like the sire; and lightly does the daughter follow in her mother's footsteps."

*Sæpe sonant moti glacie pendente capilli;
Et nitet inducto candida barba gelu.* OVID.

—"Full oft do the hairs rattle with the pendent icicles, as they move, and the white beard sparkles with the frost that has gathered upon it."

*Sæpe stylum vertas iterum quæ digna legi sint
Scripturus.*—HOR.

—"You must often correct your language if you mean to write anything worthy of being read a second time."

Sæpe sub attrita latitat sapientia veste.—"Often does wisdom lie concealed beneath a thread-bare garment."

Sæpe summa ingenia in occulto latent. PLAUT.—"The greatest talents often lie concealed." "Full many a gem of purest ray serene," &c. See *Gray's Elegy*.

Sæpe tacens vocem verbæque vultus habet. OVID.—"The silent features have often both words and expression of their own."

Sæpe viâ obliquâ præstat quam tendere rectâ.—"The circuitous road is often better than the direct one." The same as our English proverb, "The longest way about is often the shortest way home."

*Sæpius ventis agitatur ingens
Pinus, et celsæ graviore casu
Decidunt turres, feriuntque summos*

Fulgura montes. HOR.

—"The lofty pine is oftenest shaken by the winds, high towers fall to the earth with a heavier crash, and lightnings strike the summits of the mountains." The advantages of a middle station.

Sæva jussa, continuas accusationes, fallaces amicitias, perniciem innocentium. TACIT.—"Cruel commands, continual denunciations, deceitful friendships, and the destruction of

the innocent." A description of the state of Rome in the days of Tacitus.

Sævi inter se convēniunt ursi.— JUV.—“Even savage bears agree among themselves.” The wild beasts agree with others of their own species; man alone is perpetually at war with his fellow-men.

Sævit amor ferri, et scelerāta insānia belli. VIRG.—“The love of arms rages, and the frenzied wickedness of war.”

—*Sævitque animis ignōbile vulgus;*

Jamque faces et saxa volant; furor arma ministrat. VIRG.

—“The rude rabble are enraged; and now fire-brands and stones are seen to fly; rage supplies arms.” A description of a popular tumult.

Sal Atticum.—“Attic salt.” The poignancy of wit and brilliancy of style peculiar to the Athenian writers was so called by the Romans.

Saltabat melius quam necesse est probæ. SALL.—“She danced better than became a modest woman.” Among the Romans it was only loose women that were expected to excel in this art.

—*Saltat Milōnius, ut semel icto*

Accessit fervor cāpiti, numērusque lucernis. HOR.

—“Milomus begins to dance as soon as his head is heated with wine, and the lights begin to multiply.”

Salus populi suprema est lex.—“The well-being of the people is the first great law.” Said to have been derived from the Laws of the Twelve Tables at Rome. Aristotle has a similar maxim.

Salus ubi multi consiliarii. COKE.—“In the multitude of counsellors there is safety.” See *Proverbs* xi. 14, and xxiv. 6.

Saluti consulere et incolumitati suæ. CIC.—“To study his health and his welfare.” The legitimate object of a man's life, so long as he is observant of his duty to others.

Salvā dignitate.—“Without compromising his dignity.”

Salve, magna parens.— VIRG.—“All hail! thou great parent!”

Salve Pæoniæ largitor nobilis undæ,

Salve Dardāniū gloria magna soli :

Publica morborum requies, commūne medentum

Auxilium, præsens numen, inempta Salus.

CLAUD.

—“Hail! thou noble bestower of the Pæonian wave; hail! thou great glory of the Dardanian soil; thou universal relief from maladies, thou common aid of the healing craft, propitious deity—Health! unbought by gold.”

Salvo jure.—“Saving the right.” A grant is made *salvo jure regis*, “saving the right of the king,” his rights and prerogatives being preserved from encroachment.

Salvo pudore.—“Modesty saved.” Without a violation of modesty. With proper regard to decency.

Salvum fac regem.—“God save the king!” *Salvam fac reginam.*—“God save the queen!”

Sanctio justa, jubens honesta, et prohibens contraria. BRACTON.
—“A just decree, enforcing what is honest, and forbidding the contrary.” A characteristic of a good law.

*Sanctius his animal, mentisque capacious altæ,
Dēerat adhuc et quod dominārī in cætēra possit :
Natus homo est.*—

OVID.

—“But an animated being, more holy than these, more fitted to receive higher faculties, and one to rule over the rest, was still wanting. Then man was formed.” Ovid’s account of the creation of man.

Sanctum sanctorum.—“The holy of holies.” In the Ecclesiastical Law the chancel of a church is so called. Commonly applied to a study or private room.

—*Sanctus haberi*

Justitiæque tenax, factis dictisque mereris ?

Agnosco præcærem.—

JUV.

—“If you deserve to be accounted a man of blameless integrity and staunch in your love of justice, both in word and deed, then I recognise the real nobleman.”

—*Sapere aude.* HOR.—“Dare to be wise.” Adhere to the dictates of wisdom, in spite of fear or temptation. Motto of the Earl of Macclesfield.

Sapere isthac ætate oportet, qui sunt capite candido. PLAUT.

—“They who have grey heads are old enough to be wise.”

—*Sapias, vina liques, et spatio brevi*

Spem longam resces.—

HOR.

—“Be wise, rack off your wines, and abridge your hopes in proportion to the shortness of your life.”

Sapiens dominabitur astris.—“The wise man will govern the stars.”

Sapiens nihil facit invitus, nihil dolens, nihil coactus. CIC.

—"A wise man does nothing against his will, nothing repiningly, or under compulsion."

Sapiens quidem pol ipse fingit fortunam sibi. PLAUT.—"The wise man surely carves out his own destiny."

—*Sapientem pascere barbam.* HOR.—"To nourish a wise beard." To affect wisdom, by wearing the beard of a philosopher.

Sapienter vitam instituere. TER.—"Wisely to regulate the conduct of one's life."

—*Sapientia prima*

Stultitiâ caruisse.— HOR.

—"The first step towards wisdom is to be exempt from folly."

Sapientissimum esse dicunt eum cui, quod opus sit, ipsi vñiat in mentem. CIC.—"He is reckoned the wisest to whom that which is required at once suggests itself." The definition of a wise man, as being one possessed of a store of wisdom, so well arranged in his memory that he can make it useful upon any emergency.

Sapientissimus inter sapientes. CIC.—"The wisest of the wise." Said of the philosopher Thales.

Sapientum octāvus. HOR.—"An eighth wise man." One added to the number of the Seven Wise Men of Greece. Applied ironically to a person who affects to be remarkably wise, or, as we say, "a second Solomon."

Sardonius risus.—"A Sardonian grin." A certain herb which grew in Sardinia by the extreme acidity of its taste was said to distort the features of those who ate of it.

Sat cito, si sat bene. PROV.—"Quick enough, if well enough." Attributed by St. Jerome to Cato; but at present the words *Si sat bene* are alone to be found in his works.

Sat cito, si sat tuto.—"Quick enough, if safe enough." This motto was a favourite maxim with the great Lord Eldon, who was struck with it in his school days, and made it his future rule of life. See Twiss's Life of Lord Eldon, vol. 1. p. 49.

Sat pulchra, si sat bona. PROV.—"Fair enough, if good enough." "Handsome is who handsome does."

Satis eloquentiæ, sapientiæ parum. SALL.—"Eloquence enough, but little wisdom."

Satis quod sufficit — “What suffices is enough.” “Enough is as good as a feast.” See *Love’s Labour’s Lost*, Act v. Sc. 1.

Satis superque. — “Enough, and more than enough.” An expression used by Pliny, and not uncommon in other authors.
Satis superque me benignitas tua

Ditāvit. —

HOR.

—“Your bounty has enriched me enough, and more than enough.” Said by the poet of his patron Mæcenæ.

Satius est in̄itiis med̄eri quam fini. — “It is better to cure at the beginning than at the end.” See *Principiis obsta*, &c.

Satius est prodesse etiam malis propter bonos, quam bonis deesse propter malos. — “It is better even to profit the bad for the sake of the good, than to injure the good for the bad.” Hence the legal maxim, that it is better that ten guilty men should escape, than that one innocent man should suffer.

Satius est recurrere, quam currere male. *Prov.* — “It is better to run back than to run the wrong way.” When we are in a wrong course it is best to retrace our steps at once.

Saucius ejurat pugnam gladiātor, et idem

Imm̄mor antiqui vuln̄eris arma capit. OVID.

—“The wounded gladiator forswears all fighting, and yet forgetful of his former wound he takes up arms.”

Saxum volūtum non obducitur musco. *Prov.* — “A rolling stone gathers no moss.”

Scabiem et contāgia lucri. HOR. — “The contagious itch for gain.” The passion with which a miser collects his heaps of gold.

Scandālum magnātum. *Law Lat.* — “An offence against nobles.” A reflection against a peer, or the body of peers. A statute to punish this offence has remained on our statute-book since the time of Richard II.

Scēl̄re velandum est scēlus. SEN. — “One crime has to be concealed by another.”

—*Scelus est jugulāre Falernum,*

Et dare Campāno toxica sæva mero. MART.

—“It is a crime to kill Falernian wine (by mixing), and to give (to your guests) deleterious poison in pure Campanian.”

—*Scelus intra se t̄c̄itum qui cōgitat ullum*

Facti crimen habet.—

JUV.

—“He who silently meditates the perpetration of a crime, incurs the guilt of the deed.” It is the intention that constitutes the crime.

—*Scena sine arte fuit.* OVID.—“The stage was devoid of art.”

Scientia popinæ. SEN.—“The knowledge of cook-shop-keeping.” The art of cookery.

Scientiæ non visæ ut thesauri absconditi nulla est utilitas.—

“Knowledge not seen, like hidden treasure, is utterly useless.” See *De non apparentibus*, &c., *Paulum*, &c., and *Scire tuum*, &c.

Scilicet a sp̄cūli sumuntur imāgine fastus. OVID.—“Pride, forsooth, is caught from the reflection in the mirror.”

Scilicet expectes, ut tradet mater honestos

Atque ālios mores, quam quos habet?— JUV.

—“Can you expect, forsooth, that the mother will inculcate virtuous principles, or other than she possesses herself?”

Scilicet ingēnis āliqua est concordia junctis,

Et servat stūdi fœdēra quisque sui.

OVID.

—“In truth there is a certain alliance between kindred minds, and each one cherishes the ties of his own pursuit.” This feeling makes good the proverb, “Birds of a feather,” &c.

Scilicet ut fulvum spectētur in ignibus aurum,

Tempore sic duro est inspicienda fides.

OVID.

—“As the yellow gold is assayed in the fire, so is the faith (of friendship) to be tested in moments of adversity.”

Scinduntur vestes, gemmæ franguntur et aurum;

Carmīna quam tribuent, fama perennis erit.

OVID.

—“Garments will rend, gems and gold will spoil; the fame which poesy confers is everlasting.”

Scinditur incertum stūdia in contrāria vulgus. VIRG.—“The wavering multitude is divided into opposite opinions.”

Scio, coactus tuā voluntāte es. TER.—“I know, you are led by your own will.” You plead necessity when you are governed solely by your own inclination.

Scio quid vāleant hūmēri et quid ferre recūsant.—“I know what shoulders can bear, and what ‘hey will refuse to bear.’”

Adapted from Horace, *Ars Poet.* 39, 40.

Scire facias. *Law Term.*—"You are to let know." The name given to a judicial writ, usually issued to call on a person to show cause to the court why execution of a judgment passed should not issue.

Scire potestates herbārum usumque medendi. *VIRG.*—"To know the virtues of herbs, and their use in healing."

Scire tuum nihil est, nisi te scire hoc sciat alter. *PERS.*—"Your knowledge is nothing, unless others know that you possess it." See *Quis enim*, &c.

Scire ubi aliquid invēnīre possis, ea demum maxīma pars eruditōnis est.—"To know where you can find a thing, is in fact the greatest part of learning."

Scire volunt omnes, mercēdem solvère nemo. *JUV.*—"All would like to know, but few choose to pay the price." Most would like to possess knowledge, but few like to incur the expense and trouble of learning.

Scire volunt secrēta domūs, atque inde timēri. *JUV.*—"They wish to know the family secrets, and thence to be feared." Said in reference to persons at Rome, who got introduced into families as slaves, and having gained possession of the family secrets, extorted money under threat of denunciation.

Scis etēnim justum gēmīnā suspendēre lance

Ancipitis libræ —

PERS.

—"For you know well how to weigh the justice of the case in the double scale of the poised balance."

Scit gēnius, natāle comes qui temporet astrum. *HOR.*—"The genius, our companion from our birth, who regulates the planet of our nativity, knows best"—how to account for our various dispositions and propensities.

Scit uti foro.—"He knows how to take advantage of the market." How to make his bargains, when to buy and when to sell.

—*Scōpulis surdior Icāri*

Voces audit. —

HOR.

—"He receives his injunctions more deaf than the Icarian rocks."

Scribendi rectē, sāpēre est et principium et fons. *HOR.*—"Wisdom is the guiding principle and main source of all good writing."

Scribentem juvat ipse favor, mīnuitque labōrem;

Cumque suo crescoens pectore fervet opus.

OVID.

—"Enthusiasm itself aids the writer and diminishes his toil; and, as the work grows, it warms with his feelings."

Scribimus, et scriptos absūmimus igne libellos;

Exitus est studii parva favilla mei.

OVID.

—"I write, and I burn my books when written: a few ashes are the result of all my labours."

Scribimus indocti doctique.—HOR.—"Unlearned and learned, we all of us write." Descriptive of the *Cacoëthes scribendi*.

Scripta ferunt annos; scriptis Agamemnōna nosti,

Et quisquis contra, vel simul arma tulit.

OVID.

—"Writings survive the lapse of years; through writings you know of Agamemnon, and who bore arms against or who with him."

Scriptōrum chorus omnis amat nemus et fugit urbes;

Ritè cliens Bacchi somno gaudentis et umbræ.

HOR.

—"The whole band of poets loves the groves and shuns cities; genuine votaries of Bacchus, delighting in repose and the shade."

—*Secrēta hæc murrura vulgi.* JUV.—"These sullen murmurings of the populace."

Secrēte amicos admōne, lauda palam. SYR.—"Advise your friends in private, praise them openly."

Secundæ cōgitationēs meliōres.—"Second thoughts are best."

Secundas fortūnas decent superbix. PLAUT.—"High airs befit prosperous fortunes."

Secundo amne deflūit.—"He floats with the stream."

Secundum artem.—"According to the rules of art."

Secundum gēnēra.—"According to classes."

Secundum usum.—"According to usage," or "to the use of."

—*Secūra quies, et nescia fallēre vita.* VIRG.—"Repose unfraught with care, a life that knows no guile."

Sed de hoc tu vidēbis. De me possum dicere idem quod Plautinus pater in Trinummo, 'mihi quidem ætas acta ferme est.'

—"But as for that matter, it is your concern. For my own part, I may say with the father in the Trinummus of Plautus, 'my life is nearly at an end.'" The words of Cicero in his Second Epistle to Brutus.

Sed exsequāmur cæptum propōsiti ordinem. PHÆD.—"But let us pursue our purpose in the order we proposed."

Sed fugit int̄rea, fugit irreparābile tempus. VIRG.—“But meanwhile time flies, never to be regained.” “Time and tide wait for no man.”

Sed justitiæ primum munus est, ut ne cui quis noceat nisi lacessitus injuriâ. CIC.—“But it is the first rule of justice, that you offend no one, unless provoked thereto by an act of injustice.” Unless you are acting in defence of your legal rights.

Sed nil dulcius est, bene quam mun̄ta tenēre

Edita doctrinâ sapiētum templa serēnā;

Despicere unde queas alios, passimque vidēre

Errāre, atque viam palanteis quærere vitæ. LUCR.

—“But nothing is there more delightful than to occupy the elevated temples of the wise, well fortified by tranquil learning; whence you may be able to look down upon others, and see them straying in every direction, and wandering in search of the path of life.”

Sed nisi peccassem, quid tu concēdere posses?

Māteriam veniæ sors tibi nostra dedit. OVID.

—“Had I not sinned, what had there been for thee to pardon? My fate has given thee the opportunity for mercy.”

—*Sed non ego credūlus illis.* VIRG.—“But I do not believe them.” I do not give credit to all their flattery.

Sed notat hunc omnis domus et vicinia tota,

Introrsum turpem, speciōsum pelle decōrā. HOR.

—“But all his family and the entire neighbourhood look upon him as inwardly base, though of a specious, showy exterior.” Description of a hypocrite.

Sed plures nimīā congesta pecūnia curā

Strangulat.—

JUV.

—“But money heaped up with overwhelming care torments many.”

Sed præsta te eum, qui mihi, a tēneris (ut Græci dicunt) unguiculis, es cognitus. CIC.—“But prove yourself to be the same person that I have known you to be, ‘from your tenderest finger-nails,’ as the Greeks say.” See *A teneris unguiculis*.

—*Sed quæ præclāra et prospēra tanti,*

Ut rebus lætis par sit mensūra malōrum? JUV.

—“But what brilliant or prosperous fortune is of suffi-

cient worth that your measure of evils should equal your success ? ”

Sed satis est orāre Jovem, quæ donat et aufert ;

Det vitam, det opes, æquum mī ānimum ipse parābo. HOR.

—“ But it is sufficient to pray to Jove for those things which he gives and takes away at pleasure ; let him grant life, let him grant wealth ; I myself will provide a well-regulated mind.”

—*Sed summa sequar fastigia rerum.* VIRG.—“ But I will trace the principal heads of events.” I will relate the most prominent parts of the subject.

Sed tãciti fēcere tamen convicia vultus. OVID.—“ But still her silent features censured me.”

—*Sed te decor iste, quod optas*

Esse vetat, votūque tuo tua forma repugnat. OVID.

—“ But that very beauty forbids thee to be what thou wishest, and the charms of thy person are an impediment to thy desires.”

—*Sed tu*

Inginuo verbis concipe plura meis. OVID.

—“ But do you conceive in imagination more than is expressed in my words ”

Segnem ac dēsidem, et Circo et theātris corruptum militem.

TACIT.—“ A soldiery slothful and indolent, debauched by the Circus and the theatres.” Enervated by the dissipations of the metropolis.

Segnius hōmīnes bona quam mala sentiunt.—“ Men have a slower perception of benefits than of injuries.”

Segnius irritant ānimos demissa per aurem,

Quam quæ sunt oculis subjecta fidelibus. HOR.

—“ Facts of which we have information merely through the ear, make less impression upon the mind than those which have been presented to the more trustworthy eye.”

Semel abbas semper abbas.—“ Once an abbot, always an abbot.” A mediæval expression.

Semel in anno licet insanire.—“ We may play the fool once a year.”

Semel insanivimus omnes. MANT.—“ We have all been mad at some time.” Few men do not feel, that at some moments of their lives they have been uninfluenced by reason.

See *Id commune*, &c.

Semel malus, semper præsūmitur esse malus. *LOW MAX.*—"A man once bad is always to be presumed bad." The presumptions will be *against* a man of known bad character.

—*Sēmīta certē*

Tranquillæ per virtutem patet ūnica vitæ. *JUV.*

—"The only sure path to a tranquil life is through virtue."

Semper avārus eget; certum voto pete finem. *HOR.*—"The avaricious man is ever in want; prescribe a fixed limit to your desires."

—*Semper bonus homo tiro est.* *MART.*—"A beginner is always a good man." To the same effect as our proverb, "A new broom sweeps clean."

Semper causæ eventōrum magis movent, quam ipsa eventa.—"The causes which produce great events are always regarded with more interest than the events themselves."

Semper habet lites alternæque jurgia lectus,

In quo nupta jacet; mīnimum dormitur in illo. *JUV.*

—"The bed in which a wife lies has always its disputes and wranglings; there is little chance of sleep there." A rather too sweeping censure, in reference to what are called *Curtain lectures*.

Semper honos, nomenque tuum, laudesque manēbunt. *VIRG.*

—"Thy honour, thy renown, and thy praises shall be everlasting."

Semper idem.—"Always the same"—applied to the masculine gender *Semper eadem*, to the feminine.

Semper inops, quicunque cupit.—*CLAUD.*—"He is always poor who is for ever wishing for more." See *Semper avārus*, &c.

—*Semper nōcuit differre parātis.* *LUCAN*—"It has ever been prejudicial for those who are prepared to admit of delay."

Semper parātus.—"Always ready"

—*Semper tibi pendeat hamus;*

Quo minime credas gurgite, piscis erit. *OVID.*

—"Let your hook be always ready; in waters where you least think it there will be a fish."

Senectus non impēdit quōminus literarum studia teneāmus usque ad ultimum tempus senectutis. *CIC.*—"Old age does

not hinder us from continuing our studies, even to the latest period of our existence."

Senem juvenus pigra mendicum creat. *Prov.*—"Youth passed in idleness produces an old age of beggary."

Senilis stultitia, quæ deliratio appellari solet, senum levium est, non omnium. *Cic.*—"That foolishness, which in old men is termed *dotage*, is not common to all who are old, but to those who are of a frivolous disposition."

Seniores priores.—"The older ones first." "Little boys last," as they say at school.

Seniōribus gravis est inveterāti moris mutatio. *QUINTUS CURT.*—"A change of confirmed habits is severely felt by aged persons."

—*Sensim labefacta cadēbat*

Religio.—

CLAUDIAN.

—"By degrees religion was undermined and fell."

—*Sensit pœnamque peti, vñiamque timēri;*

Vive, licet nolis, et nostro mūnēre, dixit,

Cerne diem.—

LUCAN.

—"He perceived that punishment was courted, and pardon dreaded. 'Live on,' said he, 'although thou art unwilling, and, by my bounty, behold the light of day.'"

—*Sententia prima*

Hujus erit: post hanc ætate atque arte minores

Censebunt: tanquam famæ discrimen agatur,

Aut animæ: tanta est quærendi cura decōris. *JUV.*

—"Her opinion will be asked first. Then those who are her inferiors in years and skill will give their votes, as though their mistress's good name or life were at stake. So great is the anxiety for gaining beauty." A consultation of lady's-maids upon their mistress's toilet.

Sentio te sedem hūmīnum ac domum contemplāri; quæ si tibi parva (ut est) ita vidētur, hæc cœlestia semper spectāto; illa hūmāna contemnito. *Cic.*—"I perceive that you contemplate the seat and the habitation of man; now, if it appears as little to you as it really is, you should fix your eyes steadily upon heavenly objects, and despise those of this world."

Septem convivium, novem conviciū.—"Seven's a banquet,

nine's a brawl." A favourite dinner maxim of the ancients.

Septem horas dormisse sat est juvénique, senique.—"Seven hours of sleep is enough for old or young." A mediæval aphorism probably.

Septennis quum sit, nondum edidit dentes. *Prov.*—"Though he is seven years of age, he has not yet cut his teeth." Said ironically of men who devote themselves to frivolous or childish pursuits.

—*Sepulchri*

Mitte supervacuus honores. *HOR.*

—"Dispense with the superfluous honours of the tomb." Abstain from all vain parade and show.

Sequentem fugit, fugientem sēquitur.—"It flies from him who pursues it, it pursues him who flies." Said of glory. See *Quod sequitur, &c.*

Sequestrāri fīcias. *Law Lat.*—"Cause to be sequestered." An order for sequestration.

Sēquitur superbos ultor a tergo Deus. *SEN.*—"An avenging God follows close at the back of the proud."

Sēquitur ver hyēm. *Prov.*—"Spring follows winter." Bad fortune will not last for ever.

—*Sēquiturque patrem non passibus æquis.* *VIRG.*—"And he follows his father, not with equal steps." These words may be applied to a son who fails to equal the talent displayed by his father.

Sera in fundo parsimonia. *SEN.*—"Economy is too late at the bottom of the purse." "Too late when all is spent."

Sera nunquam est ad bonos mores via. *SEN.*—"The way to good manners is never too late."

Sērria cum possim, quod delectantia malim

Scribere, tu causa es, lector.— *MART.*

—"That I prefer to write of lighter subjects, when I am able to treat of serious ones, thou, reader, art the cause." Address of an author whose only object is to consult the taste of his readers.

Seriātum.—"In order." According to rank or priority.

Series implexa causarum. *SEN.*—"The complicated chain of causes." Fate.

Serit arbōres quæ in altēra sæcula prosint. *An adaptation from STATIUS*—"He plants trees for the benefit of a future age."

Serius aut citius sedem præperamus ad unam.— OVID.—

“Sooner or later we all hasten to one place.” All are born to die.

Sermo datur cunctis, animi sapientia paucis.—“Language is given to all, wisdom to few.”

Sermone huic obsonas. PLAUT.—“By your talking you drown his voice.”

—*Sero clypeum post vulnera sumo.* OVID.—“Wounded, too late I take my shield.”

Sero recusat ferre quod subit jugum. SEN.—“Too late he refuses to bear the yoke to which he has submitted.”

Sero respicitur tellus, ubi funus soluto,

Currit in immensum panda carina salum. OVID.

—“Too late we look back upon the land when the moorings are loosed, and the curved keel runs out into the boundless deep”

Sero sapiunt Phryges Prov.—“The Trojans become wise too late.” When their city was on the point of being taken, they began to think of restoring Helen.

Sero venientibus ossa.—“The bones for those who come late.” The share left for those who come late to dinner.

Serpens ni edat serpentem, draco non fiet Prov.—“A serpent, unless he devours a serpent, will not become a dragon.” This adage implies that kings only become great by the destruction of neighbouring potentates.

—*Serpens, sitis, ardor, arënæ*

Dulcia virtuti.—

LUCAN.

—“Serpents, thirst, heat, sands, are all sweet to heroic valour.” The speech of Cato to his troops when about to cross the deserts of Libya.

Serum est cavendi tempus in mediis malis. SEN.—“It is too late to be on our guard when we are in the midst of misfortunes.”

Serus in cælum rēdeas, diuque

Lætus intersis populo — HOR.

—“May it be long before you return to heaven, and may you long live happily among your people!” A flattering compliment addressed to Augustus; and since paid to other potentates.

Servare cives, major est virtus patriæ patri. SEN.—“To pre-

serve his fellow-citizens is the greatest of virtues in the father of his country."

Servare leges patrias pulchrum ac bonum.—"To observe the laws of our country is honourable and good."

Servatâ semper lege et ratione loquendi. JUV.—"Always observing the rules and principles of grammar."

—*Servetur ad imum*

Qualis ab incepto processerit, et sibi constet. HOR.

—"Let [the character] be maintained to the very last, just as it begins, and so be consistent with itself."

Servientes servitute ego servos introduxi mihi,

Non qui mihi imperarent.— PLAUT.

—"I have brought servants into my house to serve, not to command, me."

Serviet æternum, quia parvo nesciet uti. HOR.—"He will be always a slave, because he knows not how to enjoy a little." A slave to his own boundless and ungratified desires.

Seu calidus sanguis seu rerum inscîtia vexat. HOR.—"Whether it is the heat of your blood, or your ignorance of the world, that influences you."

Seu quis Olympicæ miratus præmia palmæ

Pascit equos, seu quis fortes ad aratra juvencos ;

Corpōra præcipue matrum legat.— VIRG.

—"Whether any one, aspiring to the praises of the Olympic palm, breeds horses, or sturdy bullocks for the plough, let him choose, with especial care, the dams for their shape." The qualities of the *sire* are most regarded at the present day.

Seu recreare volet tenuitum corpus ; ubi

Accident anni, et tractari mollius ætas

Imbecilla volet.— HOR.

—"Or if he shall desire to refresh his emaciated body ; or if, when years approach, his feeble old age shall require to be treated more tenderly." Words quoted by Lord Monboddo, shortly before his death.

Sex horas somno, totidem des legibus æquis ;

Quatuor orâbis, des pûlsque duas.

Quod sup̄rest ultra, sacris largire Camænis. COKE.

—"Give six hours to sleep, as many to the study of just

laws. Pray four hours, and give two to refreshment. All that remains, bestow upon the sacred Muses."

Sexu fœmina, ingênio vir.—"In sex a woman, in genius a man." Epitaph of Maria Theresa of Austria.

Si ad honestatē nati sumus, ea aut sola expetenda est, aut certe omni pondere gravior est habenda quam reliqua omnia. CIC.—"If we are born for the practice of virtue, it ought either to be our only object, or at least deemed of far more weighty importance than anything else."

Si ad naturam vivas, nunquam eris pauper; si ad opiniōnem, nunquam dives. SEN.—"If you live according to what nature requires, you will never be poor; if according to the notions of men, you never will be rich."

—*Si ad paupertatē admigrant infimæ, Gravior paupertas fit, fides sublestior.* PLAUT.

—"If disgrace is added to poverty, poverty will be more unendurable, character more frail."

Si antiquitatē spectes, est vetustissimā; si dignitatē, est honoratissimā; si jurisdictionem, est capacissimā. COKE.—"If you consider its antiquity, it is most ancient; if its dignity, it is most honourable; if its jurisdiction, it is most extensive." A description by Coke of the English House of Commons.

Si bene comminini, causæ sunt quinque bibendi; Hospitis adventus, prasens sitis, atque futura, Aut vini bonitas, aut qualibet altéra causa.

—"If I remember right, there are five excuses for drinking: the visit of a friend, thirst existing, thirst to come, the goodness of the wine, or any other excuse you please" These lines have been translated by Dean Aldrich, a good scholar and musician, and a lover of his pipe and good-fellowship. Attributed by *Menage* (i. 172) to Père Sirmond.

Si cedere necesse est, occurrendum discrimini. TACIT.—"If we must fall, let us boldly face the danger." Misfortune ought to be met with energy

Si caput dolet omnia membra languent. Aphorism.—"If the head aches, all the members of the body are languid." In the body politic, incompetence in the ruler entails disorder among those below him.

Si claudio cohăbites, subclaudicare discas.—"If you live with

him who is lame, you will learn to limp." The result of evil associations. A mediæval proverb.

Si cui vis aptè nūbère, nube pari. OVID.—"If you wish to marry suitably, marry your equal." The poet alludes to equality of years; he might, with equal justice, have alluded to equality of condition.

Si cum hac exceptionē detur sapiētia, ut illam inclūsam tēneam, nec enunciem, rejiciam. SEN.—"If wisdom were offered me on condition that I should keep it bottled up, I would not accept it." See *Quis enim*, &c., and *Scire tuum*, &c.

Si Deus nobiscum, quis contra nos?—"If God is with us, who shall be against us?"

Si dicentis erunt fortunis absōna dicta, Romāni tollent ſquites pŕditesque cachinnum. HOR.

—"If the words of the speaker are at variance with his fortunes, both Roman knights and plebeians will laugh at your expense."

—*Si dixŕis, Œstuo, sudat.* JUV.—"If you say 'I am warm,' he sweats." Applied to one of those truckling hangers-on who are always of the same opinion with their patrons. See *Græculus esuriens*, &c.

—*Si dum vivas*

Tibi bene facias, jam, pol, id quidem esse haud perlonginquum, Neque si hoc hōdie amiŕris, post in morte id eventūrum esse unquam. PLAUT.

—"If while you live you enjoy yourself, why, really, that is for no very long time: so too, if you lose the present day, it can never return to you after you are dead."

Si est animus æquus tibi, satis habes, qui bene vitam colas. PLAUT.—"If you have a well-regulated mind, you are possessed of abundance, in leading a good life."

Si ex re sit popūli Romāni, feri.—"If it be for the good of the Roman people, strike the blow." The dying words of the Emperor Galba, as given by Tacitus and Suetonius, and quoted by Lord Bacon.

Si foret in terris, ridēret Democrītus — HOR.—"If Democritus were on earth, he would laugh." Democritus laughed at the follies of mankind: hence he was called, "The laughing philosopher."

Si foret in terris, ridiret Heraclitus.—"If Heraclitus were on earth, even he would laugh." This philosopher was continually weeping for the follies of mankind. A proverb, adapted from the preceding line.

Si fortuna juvat, caveto tolli;

Si fortuna tonat, caveto mergi. AUSEN.

—"If fortune favours you, be not elated; if fortune thunders, do not sink." In all circumstances preserve equanimity.

Si fractus illabatur orbis,

Impavidum sient ruina. HOR

—"If the world's wreck should fall about him, the ruins would crush him unconcerned." Said of the man conscious of his integrity.

Si fuit errandum, causas habet error honestas. OVID.—"If I was to err, my error has a fair excuse."

Si genus humanum, et mortalia temeris arma;

At sperate Deos memores fandi atque nefandi. VIRG.

—"If you despise the human race and mortal arms, still expect that the gods will be mindful of right and wrong."

Si in hoc erro quod animos hominum immortales esse credam, libenter erro; nec mihi hunc errorem quo delector dum vivo extorquere volo. CIC.—"If in this I err, that I believe the souls of men to be immortal, I err willingly; nor do I wish this error, in which I take a delight, to be wrested from me whilst I live."

Si incolae bene sunt morati, pulchre munitum arbitror. PLAUT.

—"If the inhabitants of a city have good morals, I consider it well fortified."

Si iudicas, cognosce; si regnas, jube. SEN.—"If you are a judge, investigate; if you are a ruler, command." The difference between judicial and ministerial duties. In the one you must be governed by evidence; in the other, by your own perception of right and wrong.

Si juxta claudum habites, subclaudicare discas. PROV.—"If you live near a lame man, you will learn to limp." See *Claudicantis*, &c., and *Si claudio*, &c.

Si laus hominem allicere ad recte faciendum non potest, ne metus quidem a fœdissimis factis potest avocare. CIC.—"If the love of praise cannot induce a man to act honestly,

the fear of punishment can never restrain him from the basest of actions."

Si leonina pellis non satis est, assuenda vulpina. *Prov.*—"If the lion's skin will not do, we must sew on that of the fox." What cannot be effected by force may be compassed by craft.

Si me mendāciū captas, non potes me cāpĕre.—"If you are trying to catch me in a lie, you cannot catch me."

Si meliōres sunt quos ducit amor, plures sunt quos corrigit timor. *COKE.*—"If those are the best whom love induces, they are the most whom fear holds in check."

Si mihi pergit quæ vult dicĕre, ea quæ non vult audiet. *TER.*—"If he persists in saying whatever he likes against me, he shall hear what he will not like himself."

Si (Mimnermus uti censet), sine amōre jocisque Nil est jucundum, vivas in amōre jocisque. *HOR.*

—"If (as Mimnermus thinks) there is no pleasure without love and mirth, live amid love and mirth."

Si monumentum requiris, circumspice—"If you seek my monument, look around." Epitaph of Sir Christopher Wren, the architect who designed St. Paul's Cathedral in London, the greatest memorial of his fame.

—*Si mutābile pectus*

Est tibi, consiliis, non curribus, ūtĕre nostris. *OVID.*

—"If you have a mind capable of change, use my advice and not my chariot." The advice of Apollo to Phaethon.

Si natūra negat, facit indignatio versum. *JUV.*—"Though Nature denied the power, indignation would give birth to verses."

Si nihil infesti durus vidisset Ulysses ;

Pēnĕlope felix, sed sine laude, foret. *OVID.*

—"If the hardy Ulysses had seen no adversity, Penelope would have been happy, but unknown to fame." Virtue is only proved by misfortune.

Si non errāset, fecerat ille minus *MART.*—"If he had not committed an error, he would have done less." Said of a person who, having been negligent in his duty, exerts all his energy to retrieve his character.

Si non esse domi, quos des, causābere nummos ;

Litĕra poscĕtur.—

OV

—“If you say that you have no money at home to pay with, a bill will be asked for.”

—*Si non*

*Intendes ānimum stūdiis et rebus honestis,
Invidiā vel amōre vigil torquēbire.*— HOR.

—“If you do not apply your mind to study and laudable pursuits, you will be tormented and kept awake by envy or by love.”

Si non pertasum thālāmi, tædæque fuisset;

Huc uni forsā pōtui succumbere culpæ. VIRG.

—“Had I not been tired of the marriage-bed and nuptial endearments, to this one frailty I might perhaps give way”

—Of marrying in her widowhood.

Si nūmres anno soles et nūbila toto,

Invēnies nūtidum sapius esse diem. OVID.

—“If you count the fine days and the cloudy ones throughout the year, you will find that the bright days are the most in number.”

—*Si parva licet componere magnis.* VIRG.—“If I may be allowed to compare small things with great.”

Si poēma loquens pictūra est, pictūra tūcūm poēma debet esse.

AD HERENN.—“If a poem is a speaking picture, a picture ought to be a silent poem.” See *Mutum est*, &c.

Si possis suāviter, si non quocunque modo.—“Gently if you can, if not, by any means.”

Si præsens bene collocāvris, de futuro tibi dūbium non erit—

“If you make a good use of the present time, you need not be apprehensive as to the future.”

Si qua fidem tanto est op̄eri latūra vetustas. VIRG.—“If posterity will give any credit to so great an exploit.”

Si qua, metu dempto, casta est, ea dēnīque casta est. OVID.—

“If any woman preserves her chastity when fear of detection is removed, she, indeed, is chaste” Ovid had only experience of the more worthless part of the sex, and believed, with Pope, that every “woman is at heart a rake.”

Si quid amicum erga bene feci, aut consului fidēlīter,

Non vīdeor mēruisse laudem; culpā cāruisse arbitror.

PLAUT.

—“If I have in any way acted well towards my friend, or have faithfully consulted his advantage; I deem myself

not deserving of praise; I consider only that I am free from blame."

Si quid feceris honestum cum labore, labor abit, honestum manet. Si quid feceris turpe cum voluptate, voluptas abit, turpitudine manet.—"If you have done anything honourable by dint of labour, the labour is past, the honour survives. If you have done anything base for pleasure's sake, the pleasure is past, the baseness survives."

Si quid ingenui sanguinis habes, non pluris eum facies quam lutum. PETRON. ARBITER—"If you have any free-born blood in you, you will esteem him no more than you would a lump of clay."

—*Si quid novisti rectius istis*

Candidus imperti; si non, his utre mecum. HOR.

—"If you know anything better than these maxims, candidly impart it; if not, with me adopt these."

Si quis.—"If any one." A notification by a candidate for orders, inquiring if any impediment is alleged against him, is so called.

Si quis clericus, aut monachus, verba jocularia risum moventia serat, anathemata esto.—"If any clerk or monk shall use a jocular expression exciting laughter, let him be excommunicated." An ordinance of the 2nd Council of Carthage.

Si quis dat mannos, ne quære in dentibus annos.—"You must not look a gift horse in the mouth." A mediæval Leonine proverb.

Si quis Deus mihi largiatur ut hac ætate repuerascam et in cunis vägiam, valde recusem. CIC.—"If any god were to grant that at this age I should become a child again and cry in the cradle, I should decidedly refuse."

Si quis mutuum cui dæderit, sit pro proprio perditum. PLAUT.—"If one lends money to another, it is lost so far as being one's own."

Si, quoties homines peccant, sua fulmina mittat

Jupiter, ex æquo tempore inermis erit.

OVID.

—"If, as oft as mortals sin, Jove were to hurl his lightnings, in a little time he would be without weapons."

Si res ita sit, vâleat lætitia!—"If this is the fact, then farewell happiness!"

Si Romæ fuëris, Romāno vivito more ;

Si fuëris ālibi, vivito sicut ibi. ST. AMBROSE.

—"If you are at Rome, live after the Roman fashion ; if you are in any other place, live as they do there."

Si sapias, sapias ; hābeas quod Dī dabunt boni. PLAUT.—

"If you are wise, be wise. Take the good the gods provide you."

—*Si sapias,*

Neque præterquam quas ipse amor molestias

Habet, addas, et illas, quas habet, rectè feras. TER.

—"If you are wise, you will not add to the troubles which love brings, but will bear with patience those which belong to it."

Si sitis, nihil intērest utrum aqua sit an vinum : nec refert utrum sit aureum pōcūlum an vitreum. SEN.—

"If you are thirsty, it matters not whether it be water or wine ; nor does it signify whether the cup be of gold or of glass."

Si sol splendescat Mariā purificante,

Major erit glācies post festum quam fuit ante.

—"If the sun shines on the Purification of St. Mary, the frost will be greater after the feast than it was before."

A mediæval proverb ; similar to

"If Candlemas day be fair and bright,

Winter will have another flight."

—*Si stēmūlos pugnis cædis, mănibus plus dolet.* PLAUT.

—"If you thump a goad with your fists, your hands suffer the most." An evil is aggravated by foolish opposition.

Si tamen, e nobis āliquid, nisi nomen et umbra,

Restat, in Elysiā valle Tibullus erit.

OVID.

—"If however aught of us but the name and shade remains, Tibullus will exist in the Elysian vales."

Si te fecërit secūriorem. LAW TERM.—"If he gives you security." If he holds you harmless.

Si te nulla movet tantūrum gloria rerum. VIRG.—"If you are unmoved by the glory of exploits so mighty."

—*Si te proverbia tangunt,*

Mense malas Maio nūbëre vulgus ait. OVID.

—"If proverbs have any weight with you, the common people say that 'bad prove the wives that are married in

May.' " Because the Lemuria, or rites of the dead, were celebrated in that month.

Si tempus in studia confēras, omne vitæ fastidium effugēris; nec noctem sibi optābis tædio lucis, nec tibi gravis eris, nec aliis supervacuus. SEN.—"If you devote your time to study, you will avoid all the irksomeness of life; you will neither long for the night, being tired of the day; nor will you be a burden to yourself, or make your society insupportable to others "

Si tibi deficiant mēdici, mēdici tibi fiant

Hæc tria; mens hilāris, rēques, moderāta diæta.

Maxim of the School of Health at Salerno.

—"If you stand in need of physicians, let these three things be your physicians; a cheerful mind, relaxation from business, and a moderate diet."

Si turpia sunt quæ facis, quid refert nēmīnem scire, cum tu scias? O te miserum, si contemnis hunc testem. SEN.—

"If what you do is criminal, what matters it that no one else knows, when you know it yourself? O miserable man, if you despise this testimony." The condemning power of a bad conscience.

Si vales, bene est; ego quidem valeo.—"If you are well, 'tis good; as for me, I am well "

Si vir es, i.—— OVID—"If you are a man, go."

Si vis incōlūmem, si vis te reddēre sanum,

Curas tolle graves, irasci crede profūnum.

—"If you wish to be safe in person and in health, shun weighty cares, and deem it profane to be angry." Mediæval lines.

——*Si vis me flere, dolendum est*

Primum ipsi tibi——

HOR.

—"If you wish me to sympathize, you must first show grief yourself." Advice given to the actor or writer of tragedy.

Si vis pacem, para bellum.—"If you wish for peace, be prepared for war." An armed peace is the best security against war.

Si vos valetis, bene est, ego quidem valeo.—"If you are well, 'tis good; I myself am well." Sometimes abbreviated thus, *Si Vos V. B. E. E. Q. V.*

Si vulnus tibi, monstratā radice vel herbā,

Non fîret lëvius, fûgëres rädice vel herbâ

Proficiente nihil curärier.——

HOR.

—“If you had a wound which was not relieved by the application of a plant or root prescribed for it, you would reject the plant or root that had not effected a cure.”

Sibi quisque peccat. *Prov.*—“Every one who sins sins against himself.” Our sins fall on our own heads, whatever may be our object in sinning.

——*Sibi quivis*

Speret idem : sudet multum, frusträque laböret

Ausus idem.——

HOR.

—“Anybody might hope to do the same thing, but would sweat much and labour in vain, in attempting it.” The result of a vain attempt to imitate a great author.

Sibi uni fortunam debet.——“He owes his fortune to himself alone.”

Sic ägîtur censûra, et sic exempla parantur ;

Cum vindex, älios quod monet, ipse facit. OVID.

—“Thus is a censorship discharged, and thus is an example given ; when the assertor of morality himself practises that which he enjoins on others.”

Sic ait, et dicto citius tímida æquora placat. VIRG.—“He so says, and quicker than speech he lulls the swelling seas.”

Sic äñimum tempusque traho ; meque ipse redûco

A contemplätu, summöveöque, mali.

OVID.

—“Thus do I occupy my mind and my hours ; and thus do I take myself away and withdraw myself from the contemplation of my woes.”

Sic cögitandum est tanquam äliquis in pectus intîmum inspîcere possit. SEN.—“You ought so to regulate your thoughts, as if any one could look into the inmost recesses of your breast.”

Sic cum infëriöre vivas, quemadmödum tecum supëriörem velis vîvëre. SEN.—“So live with your inferior, as you would wish a superior to live with you.”

——*Sic cum manus impia sævit,*

Sanguine Cæsareo Romänum extingüëre nomen ;

Attönitum tantæ sübito terröre ruïnæ

Hümänum genus est, totusque perhorruit orbis. OVID.

—“Thus, when an impious band of traitors madly raged

to extinguish the Roman name in the blood of Cæsar, the human race was astounded with sudden terror at ruin so universal, and the whole earth shook with horror." In allusion to the prodigies which were said to have happened at the time of the murder of Julius Cæsar.

Sic delatōres, genus hōminum publico exitio repertum, et pœnis nunquam satis coercitum, per prœmia eliciebantur. TACIT.

—"Thus were informers, a description of men introduced for the public destruction, and never sufficiently restrained by penalties, invited to action by rewards." The historian is speaking of the informers, who swarmed and flourished in imperial Rome.

Sic ego nec sine te nec tecum vivere possum;

Et videor voti nescius esse mei.

OVID.

—"Thus I can neither live without you nor yet with you; and I seem not to know my own wishes."

—*Sic itur ad astra.* VIRG.—"Thus do we reach the stars." By the path of virtue.

Sic noctem pātērā, sic duram carmine, donec

Injiciat rādios in mea vina dies.

PROPERT.

—"Thus will I pass the night with the goblet and the song, until the day shall shed its rays upon my wine."

—*Sic omnia fatis*

In pejus ruere et retro sublapsa referri. VIRG.

—"Thus, by the Fates' decree, all things change quickly for the worse and retrograde." A destiny fixed and immutable was held by the ancients to rule all things.

Sic passim.—"So in various places."

Sic præsentiū utāris voluptātibus ut futuris non noceas. SEN.

—"So enjoy present pleasures as not to alloy those which are to come." Beware of being cloyed by satiety.

Sic quibus intumuit suffusā venter ab undā;

Quo plus sunt potæ, plus sitiuntur aquæ. OVID.

—"So, with those troubled with dropsy, the more water they drink, the more they thirst."

—*Sic quisque pavendo*

Dat vires famæ, nullōque auctore matorum

Quæ fînsere timet.—

LUCAN.

—"Thus each person by his fears gives strength to rumour; and without any real ground for apprehending evil fears what he has conjured up."

Sic transit gloria mundi —“Thus passes away the glory of this world.” Beginning of a Sequence of the Romish Church, and said to have been formerly used at the inauguration of the popes of Rome.

Sic ut̄re tuo ut aliēno ne lædas COKE.—“So use your own, as not to injure the property of another.” So use your own property, as not to cause a nuisance or injury to others.

*Sic visum Vññri; cui placet impāres
Formas, atque ānimos sub juga ahēnea
Sævo mittēre cum joco.*

HOR.

—“Such is the will of Venus; who delights, in cruel sport, to subject to her brazen yoke persons and tempers ill suited to each other.”

*Sic vita erat; fācile omnes perferre ac pati;
Cum quibus erat cunque unā, his sese dedēre;
Eōrum obsq̄ui studius; adversus nēmīni,
Nunquam prapōnens se ālus.*—

TER.

—“Such was his life; readily to bear and comply with all; with whomsoever he was in company, to them to resign himself; to devote himself to their pursuits; at variance with no one, and never preferring himself to others.”

Sic vive cum homīnibus tanquam Deus vīdeat, et videt. SEN.
—“So live with men, as if God might see, and does see you.”

Sic volo, sic jubeo, sit pro ratione voluntas. JUV.—“So I will it, so I command it, let my pleasure stand for my reason.” In the original, the line begins, *Hoc volo, &c.*

Sic vos non vobis. See *Ilos ego, &c.*

Sicut ante.—“As before.”

—*Sicut meus est mos,
Nescio quid mēditans nugārū, totus in illis.* HOR.

—“Meditating on some trifle or other, as is my habit, and totally intent upon it.”

Sicut Notus pulvērē, sic luxuries imprōbos gyrat —“As the south wind carries along the dust, so does sensuality the wicked.” A mediæval passage.

—*Sicut*

Parvūla (nam exemplo est) magni formīca labōris

Ore trahit quodcunque potest, atque addit acervo

Quem struit; haud ignāra, ac non incauta futuri. LIOB.

—"Thus the little ant (for she is an example) with vast toil carries in her mouth all she can, and adds to the heap which she piles up, by no means ignorant or regardless of the future."

Sicūti aurum ignis, ita etiam amīcos tempus jūdīcat.—"As fire tries gold, so does time try friends."

Silent leges inter arma. CIC.—See *Inter arma*, &c.

—*Silvis, ubi passim*

Palantes error certo de trāmīte pellit,

Ille sinistrorsum, hic dextrorsum, abit — HOR.

—"As in the woods, where a mistake leads people to wander from the proper path; one deviates to the right, another to the left."

Simia, quam simīlis, turpissīma bestia, nobis!—"The ape, that most vile beast, how like it is to ourselves!"

Simia simia est, etiamsi aurea gestet insignia. Prov.—"An ape is an ape still, though it wear jewels of gold."

—*Simīle gaudet simīli.* Prov.—"Like loves like." See *Pares cum*, &c.

—*Simīles aliōrum respīce casus,*

Mitius ista feres —

OVID.—See *Quoties flenti*, &c.

Simīles habent labia lactūcas. Prov.—"Like lips like lettuce."

Every class has its own tastes and predilections Said by Crassus, on seeing an ass eat thistles, the only occasion on which he was known to laugh.

Simīlia simīlibus curantur.—"Like things are cured by like." The basis of Homœopathy.

Simplex munditius HOR.—"Simple in neat attire." "Neat but not gaudy."

—*Simul ac durāvērīt ætas*

Membra ānīmumque tuum, nabis sine cortice — HOR.

—"As soon as age shall have strengthened your limbs and your mind, you will swim without cork."

—*Simul et jucunda et idōnea dicere vitæ.* HOR.—"To tell at the same time what is pleasant and what is suited to life." To blend amusement with instruction.

Simulatio amōris pejor odio est. PLINY the Younger—"Pretended love is worse than hatred."

Sincērum est nisi vas, quodcunque infundis acescit. HOR.—"Unless the vessel is clean, whatever you pour into it

turns sour." If the youthful mind is not properly prepared, the lessons of instruction will be turned to bad purpose. We see daily instances in the perverted use made of the arts of reading and writing.

Sine Cérère et Baccho friget Venus.—"Without Ceres and Bacchus, Venus will starve." Without the support of wine and food, love would soon perish.

Sine curâ.—"Without care." A *sinecure* is a place or appointment of which the only duty is that of receiving the salary.

Sine die.—"Without a day." An assembly is adjourned *sine die* when no time is named for its reassembling for the consideration of the business for which it originally met.

Sine fuco et fallaciâ homo. Crc.—"A man without guile and deceit."

Sine invidiâ.—"Without envy." Not invidiously.

Sine me, vacuum tempus ne quod dem mihi

Labôris.——

TER.

—"Allow me to grant myself no leisure, no respite from labour."

Sine me vocâri pessimum, ut dives vocer. Prov.—"Call me all that's bad, so you call me rich." The maxim of one who makes money his chief object.

——*Sine militis usu*

Mollia sêcûræ peragêbant ôtia mentes. OVID.

—"Without occasion for soldiers, the minds of men, free from care, enjoyed an easy tranquillity." The happy state of man in the Golden Age.

Sine odio.—"Without hatred."

Sine pectore corpus.—"A body without a heart."

Sine pennis volâre haud fâcile est. PLAUT.—"It is not easy to fly without wings." Said of those who attempt to do what is beyond their natural capacity.

Sine probâ causâ.—"Without approved cause."

Sine prole.—"Without offspring." Sometimes abbreviated, *S. P.*

Sine quâ non.—"Without which, not." Anything indispensable, and without which another cannot exist.

Sine quereidâ mortalitâtis jura pendâmus. SEN.—"Let us abide by the laws of mortality without complaining."

Sine virtute argutum civem mihi habeam pro præfictâ,

Quæ alios collaudat, eapse se vero non potest. PLAUT.

—"Without valour an eloquent citizen is like a hired mourner, who praises other people for that which he cannot do himself." The *præfictæ*, or hired mourners, were females.

Sine virtute esse amicitia nullo pacto potest; quæ autem inter bonos amicitia dicitur, hæc inter malos factio est. SALL.—

"There can be no true friendship without virtue; for that bond which, among good men, is called friendship, among wicked men becomes faction."

Singula de nobis anni prædantur euntes. HOR.—"Each passing year deprives us of something."

Singula quæque locum teneant sortita decenter. HOR.—"Let each keep the place assigned it by its respective properties." The character of Tragedy is not to be blended with that of Comedy.

Singula quid rēferam? nil non mortale tenemus,

Pectoris exceptis ingēnique bonis. OVID.

—"Why should I enter into details? we have nothing that is not perishable, except the blessings of the heart and of the intellect."

Sint Mæcenâtes, non dêrunt, Flacce, Marônes;

Virgiliūque tibi vel tua rura dabunt. MART

—"Let there be Mæcenases, Flaccus, and Maro's will not be wanting; and even your own fields will give you a Virgil." In allusion to the patronage given by Mæcenâs to Virgil.

Sint sales sine vilitate.—"Let your jests be without vulgarity."

Sit bona librôrum et provîsæ frugis in annum

Copia —

HOR.

—"Let me have a good supply of books, and a store of provisions for the year." The great necessities with Horace for the true enjoyment of life.

Sit brevis aut nullus tibi somnus meridiânus. *Maxim of the School of Salerno*—"At midday take either a short nap or none at all."

Sit mihi fas audita loqui; sit nūmine vestro

Pand're res altâ terra et caligine mersas. VIRG.

—"Be it permitted me to utter what I have heard; may

I by your divine will disclose things buried in the depths of the earth and in darkness."

—*Sit mihi mensa tripes et*

Concha salis puri, et toga, quæ defendere frigus,

Quamvis crassa queat.—

HOR.

—"Let me have but a three-legged table, a shell full of pure salt, and a garment, which, though coarse, may keep off the cold."

Sit mihi quod nunc est, etiam minus; ut mihi vivam

Quod superest ævi, si quod superesse volunt Di. HOR.

—"May my fortune be as it is now, or even less; so I enjoy myself for the remainder of my days, if the gods will that any do remain."

Sit modus lasso maris, et viarum,

Militæque.

HOR.

—"Let there be an end to my fatigues by sea, by land, and in warfare."

Sit piger ad pœnas princeps, ad præmia velox. OVID.—"A prince should be slow to inflict punishment, prompt to reward."

Sit procul omne nefas; ut amēris, amābilis esto. OVID.—"Afar be all criminal designs; that you may be loved, be worthy to be loved."

Sit tibi credibilis sermo, consuetæque verba. OVID.—"Let your language be intelligible, and your words such as are commonly used."

Sit tibi terra levis.—"May the earth lie light upon thee." Often found in Roman Epitaphs, as also in the abbreviated form, *S. T. T. L.* These words are wittily parodied in the well-known Epitaph on Sir John Vanbrugh, the architect:

"Lie heavy on him, earth, for he

Laid many a heavy load on thee."

Sit tua cura sequi, me duce tutus eris. OVID.—"Be it your care to follow, with me your guide you will be safe."

Sit vñia verbis—"May pardon be granted to my words."

Sive pium vis hoc, sive hoc muliëbre vocari;

Confiteor misëro molle cor esse mihi.

OVID.

—"Whether you call it affectionate, or whether womanish, I confess that the heart of poor me is but tender."

Societätis vinculum est ratio et oratio. CIC.—"Reason and speech are the bond of human society."

Socius atque comes, tum honoris, tum etiam calamitatis. CIC.

—"The companion and sharer as well of my honours as of my misfortunes."

Socius fidelis anchora tuta est.—"A faithful companion is a sure anchor."

Socrates, cui nulla pars sapientiae obscura fuit, non erubuit tunc, cum interpōsitā arundine crūrībus suis, cum parvūlis filiōlis ludens, ab Alcibiāde risus est. VALER. MAX.—

"Socrates, to whom no branch of wisdom was unknown, was not ashamed, when, being found astride a stick, playing with some little children, he was laughed at by Alcibiades."

Socrates quidem cum rogārētur cujātem se ipse dicēret, mundānum inquit; totius enim mundi se incolam et civem arbitrabatur. CIC.—"Socrates, when asked of what country he called himself, answered, of the world; for he considered himself an inhabitant and citizen of the whole world."

—*Sol crescentes decēdens duplicat umbras.* VIRG.—"The setting sun doubles the lengthening shadows."

Sol occubuit; nox nulla secūta est.—"The sun has set; no night has ensued." A piece of flattery addressed to a son, and equally complimentary to his father. Burton applies it to Charles I., as the successor of James. Camden says it is ascribed to Giraldus, and refers to the succession of Richard on the death of Henry II. See *Mira cano*, &c.

Solāmen misēris socios habuisse doloris.—"It is some comfort to the wretched to have partners in their woes."

—*Solēbāmus consūmere longa loquendo*

Tempōra, sermōnem deficiente die. OVID.

—"We were in the habit of spending much of our time in conversation; and the day sufficed not for our discourse."

Solem e mundo tollunt qui amicitiam e vitā tollunt.—"They deprive the world of the sun who deprive life of friendship."

—*Solem quis dicere falsum*

Audeat?—

VIRG.

—"Who dares call the sun a deceiver?" Virgil says this when about to mention the prognostics afforded by the sun for fair or foul weather.

Solent mendāces luere pœnas malīfici. PHÆD.—"Liars generally pay the penalty of their guilt."

Solet a despectis par referri gratia. PHÆD.—"Repayment in kind is generally made by those who are despised."

Soli lumen mutuāri; cælo stellas; ranæ aquam. Prov.—
 “To lend light to the sun, stars to the heavens, and water to the frogs.”

Solitudinem faciunt, pacem appellant. Tacit.—“They make a desert and call it peace.” The conduct pursued by some civilized nations in exterminating what they call *barbarians*.

Sollicitant alii remis freta cæca, ruuntque

In ferrum: pēntrant aulas, et limina regum. Virg.

—“Some harass unknown seas with oars; some rush into arms; some work their way into courts and the palaces of kings.” Virgil contrasts the quiet of a country life with the conditions of the sailor, the soldier, and the courtier. See *O fortunati nimium, &c.*

Solo cedit, quicquid solo plantatur. Law Max.—“Whatever is planted in the soil goes with the soil.”

Solum patriæ omnibus est carum, dulce, atque jucundum. Cic.
 —“His native soil is sweet, dear, and delightful to every one.”

Solve senescentem matūre sanus equum, ne

Pecet ad extrēmum ridendus. — Hor.

—“Wisely in time dismiss the aged courser, lest, an object of derision, he stumble at last.”

Solvit ad diem. Law Term.—“He paid to the day.” A plea to an action of debt.

Solvite tantis ānimum monstis,

Solvite, Sūp̄ri. — Sen.

—“Save, ye gods of heaven, from such chimæras, save the mind!”

—*Solvitque ānīmīs mirācula rerum,*

Eripuitque Jovi fulmen, viresque tonanti. Manil.

—“He both freed our minds from dread of things above, and snatched the lightnings from Jove, and from the thunderer his might.” See *Eripuit cælo, &c.*

Solvuntur tabulæ.—“The bills are dismissed.”

Somne quies rerum, placidissime, somne, Deorum,

Pax ānīmī, quem cura fugit, qui corda diurnis

Fessa ministeris mulces, repārasque labōri. Ovid.

—“Sleep, thou repose of all things; sleep, thou gentlest of the deities; thou peace of the mind, from whom care flies; who dost soothe the hearts of men wearied with the toils of the day, and dost recruit them for labour.”

Somnia me terrent veros imitantia casus ;

Et vigilans sensus in mea damna mei. OVID.

—"Visions alarm me, that portray my real misfortunes ; and my senses are ever awake to my sorrows."

Somnia, terrores mágicos, mirácula, sagas,

Nocturnos Lémures, portentáque Thessála, rides ? HOR.

—"Can you laugh at dreams, magic terrors, wonders, witches, goblins of the night, and Thessalian prodigies ?"

—*Somnus agrestium*

Lenis virorum non humiles domos

Fustidit, umbrösamque ripam. HOR.

—"Light slumbers do not disdain the humble dwelling of the peasant, or the shady bank."

Sorex suo perit indicio. PROV.—"The mouse perishes, by being his own informer." His hole being seen is the cause of his destruction.

—*Sors et virtus miscentur in unum.* VIRG.—"Chance and valour are blended together." It is equally doubtful which may prevail.

Sortes Virgiliánæ—"The Virgilian Chances" A species of divination practised by the ancients, by opening the works of Virgil, and remarking the lines beneath the fingers the instant the leaves were opened. Spartianus tells us that it was much practised by the Emperor Adrian. When the works of Homer were used, it was called, "*Sortes Homericæ*." The ancient Christians used a similar kind of divination with the Holy Scriptures, or the Psalter, which was called "*Sortes Sanctorum*," and was repeatedly condemned by the councils of the Church. King Charles the First is said to have tried the "*Sortes Virgiliánæ*," in the Bodleian Library at Oxford, when on a visit there in company with Lord Falkland, and to have opened at the prophetic lines in the 4th Book of the *Æneid*, l. 615, beginning,

At bello audācis popūli vexātus et armis.

"Harassed in warfare by the arms of a valiant people—" This is Dr. Wellwood's account, but Aubrey relates the same story of the poet Cowley and Charles, Prince of Wales, at Paris, in 1648.

Sospes eas, semperque parens ; mihi filia rapta est.

Ileu ! melior quanto sors tua sorte meá !

OVID.

—“Unharm'd mayest thou be, and a parent mayest thou ever remain. From me my daughter has been removed. Alas! how much happier is thy lot than mine!”

—*Spargere voces*

In vulgum ambiguas.— VIRG.

—“To scatter doubtful rumours among the mob.”

—*Spatio brevi*

Spem longam resces. Dum loquimur, fugerit invida

Ætas. Carpe diem, quam minime credula postero. HOR.

—“Abridge your hopes in proportion to the shortness of your life. While we are conversing, envious time has been flying. Seize the present day, trusting as little as possible in the morrow.”

Spectas et tu spectaberis.—“You see and you shall be seen.”

You here see the characters of others, and if necessary you shall see your own held up to view.

Spectatum veniunt, veniunt spectentur ut ipsæ. OVID.—“They come to see, they come too to be seen” Said by Ovid with reference to the motives with which the Roman females flocked to the Circus and the Theatres.

Spectatum admissi, risum teneatis, amici? HOR.—“Being admitted to see [the picture], can you, my friends, refrain from laughter?”

Spem bonam certamque domum reporto.—“I bring home a good and assured hope.” I announce hopes not likely to be disappointed.

Spem pretio non emo. TER.—“I do not buy hopes with money.” I do not give gold for mere expectations.

Sperat infestis, metuit secundis

Altèram sortem bene præparatum

Pectus.—

HOR.

—“The heart that is well prepared, hopes in adversity, and fears a change of fortune in prosperity.”

Sperate, et vosmet rebus servate secundis. VIRG.—“Hope on, and reserve yourself for prosperous times.”

Sperate miseri, cavete felices.—“Live in hope, you who are wretched; you who are in prosperity, beware.”

—*Speravimus ista*

Dum fortuna fuit.— VIRG.

—“We once had such hopes, while fortune favoured us.”

Speremus quæ volūmus, sed quæ accidērit ferāmus. CIO.—

"Let us hope for what we will; but let us endure what befalls us."

Sperne voluptātes, nocet empty dolōre voluptas. HOR.—"Despise pleasures; pleasure purchased by pain is injurious."

Spes bona dat vires, ānimum quoque spes bona firmat;

Vivēre spe vidi qui mōritūrus erat.

—"Good hope gives strength, good hope also confirms the resolution; even him who was on the point of death, I have seen kept alive by hope."

Spes est vigilantis somnium. COKE.—"Hope is the dream of a man awake." An adaptation from Quintilian.

Spes facit, ut videat cum terras und que nullas,

Naufūgus in mēdis brāchia jactet aquis. OVID.

—"Hope it is that makes the shipwrecked mariner strike out in the midst of the waves, even when he beholds no land on any side."

Spes gregis. VIRG.—"The hope of the flock." Sometimes applied to one particular child, the hope of the family.

"The flower of the flock." It is also used ironically.

—*Spes incerta futūri.* VIRG.—"Hopes of the future full of uncertainty."

Spes sibi quisque. VIRG.—"Let every man's hope be in himself." Let every man trust to his own resources.

Spes tenet in tempus, semel est si crēdita, longum;

Illa quidem fallax, sed tamen apta Dea est. OVID.

—"Hope, if once indulged, endures for a long time; although a deceitful goddess, she is nevertheless a convenient one."

—*Spirat adhuc amor,*

Vivuntque commissi calōres

Æoliæ fidibus puellæ. HOR.

—"Still breathes his love, and still lives the glowing warmth, imparted to the lyre by the Æolian fair." Said in allusion to Anacreon and Sappho.

—*Spirat trāgicūm satis, et feliciter audet.* HOR.—"He breathes a spirit tragic enough, and is happy in his attempt."

Splendide mendax. HOR.—"Nobly false." Untrue for a noble object. Sometimes used ironically in reference to an egregious liar. See *Pia fraus*.

Sponde, non præsto est. *Prov.*—"Be surety, and harm is at hand." From the Greek.

—*Spretæque injûria formæ.* *VIRG.*—"And the affront offered to her slighted beauty." In allusion to the resentment of Juno at the judgment of Paris.

Sta, viator, herôem calcas.—"Pause, traveller; thou treadest on a hero's dust!" The epitaph inscribed by the great Condé over the remains of his antagonist, the brave Mercî.

Stabat Mater dolorôsa.—"There stood the Mother, bathed in tears." The beginning of the Prose, or Sequence, of the Mass for the Dead in the Roman Church.

Standum est contra res adversas.—"We must stand up against adversity."

Stans pede in uno. *HOR.*—"Standing on one leg." Applied to a work, this phrase means that it bears no marks of extraordinary exertion.

Stare decisis, et non movêre quîeta. *Law Max.*—"To abide by decisions made, and not to stir up points set at rest."

Stare putes, adeo procêdunt tempôra tarde. *OVID.*—"The time proceeds so slowly, you would think that it was standing still."

Stare super vias antiquas.—"To stand upon old ways." To be attached to old habits or customs, and to resist novelties or innovations.

Stat fortûna domus, &c. *VIRG.*—See *Genus immortale, &c.*

—*Stat magni nômînis umbra.* *LUCAN.*—"He stands, the shadow of a mighty name." The poet says this in reference to the titles gained by Pompey in his younger days; but it is sometimes quoted as though meaning that the lustre of a person's former greatness is impaired by his late conduct, and he is no more than the faint image of what he was. See *Magni nominis, &c.*

Stat nômînis umbra.—An adaptation of the above, used by 'Junius' as the motto of his pseudonymous Letters.

Stat pro ratiône voluntas.—"My pleasure stands as my reason." See *Hoc volo, &c.*, and *Sic volo, &c.*

Stat sua cuique dies; breve et irrepârâbile tempus

*Omnibus est vitæ ; sed famam extendere factis,
Hoc virtutis opus.*—

VIRG.

—“For every one his day is fixed ; a short and unalterable term of life is given to all ; but by deeds to extend our fame, this is virtue’s task.”

Statim daret, ne differendo videretur negare. CORN. NEP.—

“He would give at once, lest, by deferring, he should seem to deny.” Said of Themistocles. See *Bis dat*, &c.

Status quo, Status in quo, Statu quo, or In statu quo.—“The state in which, [it was].”

Status quo ante bellum.—“The state in which the belligerent nations stood before war commenced.” A term used in diplomatic communications. The opposite term is the *Uti possidetis*, which see.

*Stemmata quid faciunt ? Quid prodest, Pontice, longo
Sanguine censeri ?*—

JUV.

—“What do pedigrees avail ? Of what use, Ponticus, is it to be descended from a long line of ancestors ? ”

Stercus et urina medicorum ferula prima—“To regulate the natural evacuations is the first rule of physicians.”

—*Sterilisque diu palus, aptaque remis*

Vicinas urbes alit, et grave sentit aratrum. HOR.

—“And the swamp, long sterile, and plied by the oar, now maintains the neighbouring cities, and feels the heavy plough.”

Sternitur, exanimisque tremens procumbit humi bos. VIRG.

—“The ox is felled, and, quivering, lies expiring on the ground.” Porson is said to have exclaimed, on letting Bos’s Ellipses fall upon some volumes of Hume’s History of England, “*Procumbit Humi Bos !*”

Stet processus. LAW LAT.—“Let process be stayed.”

—*Stillicidi casus lapidem cavat.*— LUCR.—“The falling drop hollows out the stone.”

—*Stimulos dedit æmula virtus.* LUCAN.—“Valorous rivalry spurred him on.”

—*Stolidam præbet tibi vellere barbam.* PERS.—“He holds out his silly beard for thee to pluck.”

Stomachatur omnia. CIC.—“He frets about everything.” He takes everything to heart.

Strata jacent passim sua quæque sub arbore poma. VIRG.—

“The fruits lie scattered here and there beneath their trees.”

Strātum super strātum.—“Layer upon layer,” or “stratum upon stratum,” as geologists would say.

Strēnua nos exercet inertia; nāvibus atque

Quadrīgīs pētīmus bene vīvère.— HOR.

—“A useless activity urges us on; by ships and by chariots we seek to live happily.”

Studēre suis commōdis. CIC.—“To study one’s own convenience.”

—*Studiis florentem ignōbīlis otī.* VIRG.—“Indulging in the pursuits of inglorious ease.” Said by the poet of himself, when writing the Georgics.

Studio culinæ tenētur. CIC.—“He is possessed by thoughts of the kitchen.” “His heart is in the kitchen.” He thinks of nothing but eating. See *Animus est in*, &c.

—*Studio minuente labōrem.* OVID.—“His zeal diminishing his toil.”

—*Studium famæ mihi crescit amōre.* OVID.—“My zeal increases with my eagerness for fame.”

—*Stulta est clementia, cum tot ubique*

Vitibus occurras, peritūra parcere chartæ. JUV.

—“It were misplaced forbearance, when you meet so many poets everywhere, to spare paper that is sure to be wasted.” The words of an indignant critic.

Stulte, quid o frustra votis puerilibus optas,

Quæ non ulla tulit, fertque feretque dies? OVID.

—“O fool! why, with thy childish aspirations, dost thou vainly wish for that, which no time, past, present, or to come, will realize?”

—*Stultitia est, cui bene esse licet, eum prævorti*

Litibus.—

PLAUT.

—“It is sheer folly for a man who can enjoy himself, to turn to brawling in preference.”

Stultitia est ei te esse tristem, cujus potestas plus potest.

PLAUT.—“It is sheer folly to be morose towards him whose rule is the stronger.”

—*Stultitia est, facinus magnum timido cordi credere, nam omnes*

Res perinde sunt ut agas.—

PLAUT.

—"It is sheer folly to intrust a bold design to a timorous heart, for all things are just as you make them."

Stultitia est venatum ducere invitos canes. PLAUT.—"It is folly to take out unwilling dogs to hunt."

Stultitiam dissimulare non potes nisi taciturnitate.—"There is no way to conceal folly but by silence."

Stultitiam patiuntur opes.—HOR.—"Riches license folly." Follies are often passed over in the rich.

Stultitiam simulare loco, sapientia summa est.—"To affect folly is, on some occasions, consummate wisdom." The foolishness, for instance, affected by Brutus in the house of Tarquinius.

Stultorum calami carbones, mœnia chartæ. Prov.—"Coals are the fool's pen, the walls his paper." So the English proverb, "A white wall is a fool's paper."

Stultorum incurata malus pudor ulcera celat. HOR.—"It is the false shame of fools that makes them conceal their uncured wounds." This maxim may be applied both to wounds of the mind and of the body.

Stultum consilium non modo effectu caret

Sed ad perniciem quoque mortales advocat. PHÆD.

—"An ill-judged project is not only profitless, but lures mortals to their destruction as well."

Stultum est dicere, Non putarem.—"It is foolish to say, 'I could not have thought it.'" See *Nil admirari*, &c.

Stultum est in luctu capillum sibi evellere, quasi calvitio mœror levetur. CIC.—"It is folly to tear one's hair in sorrow, just as though grief could be assuaged by baldness."

Stultum est timere quod vitari non potest. SYR.—"It is foolish to fear that which cannot be avoided."

Stultus es, qui facta infecta facere verbis postulas. PLAUT.—"You are a fool to expect by words to make undone what has been done."

Stultus es, rem actam agis. PLAUT.—"You are a simpleton, you are doing what has been done already."

Stultus labor est ineptiarum. MART.—"The labour is foolishly thrown away that is bestowed on trifles."

Stultus nisi quod ipse facit, nil rectum putat.—"The fool thinks nothing well done but what he does himself."

Self-sufficiency is a sign of a weak mind.

Stultus, qui, patre occiso, liberos relinquit. Prov.—"He is

a fool who kills the father and leaves the children."
Things must never be done by halves.

Stultus semper incipit vivere. *Prov.*—"The fool is always beginning to live." He is always putting off settled habits and amendment till to-morrow.

Stylus virum arguit.—"The style proclaims the man."

Sua comparare commoda ex incommodis alterius. *TER.*—"To build up his own fortunes on the misfortunes of another."

Sua confessione hunc iugulo. *Cic.*—"I convict him by his own confession." His own testimony condemns him. See *Suo sibi*, &c.

—*Sua cuique deus fit dira cupido.* *VIRG.*—"Each one's ruling appetite is his god."

Sua cuique quum sit animi cogitatio,
Colorque proprius. *PHÆD.*

—"Since each man has a turn of thinking of his own, and a tone peculiar to himself." See *Quot homines*, &c., and *Trahit sua*, &c.

Sua cuique vita obscura est.—"Every man's life is in darkness to himself." No man is a competent judge of his own conduct.

• *Sua cuique voluptas.*—"Every man has his own pleasure."
"Every man to his liking." See *Trahit sua*, &c.

Sua munera mittit cum hamo. *Prov.*—"He sends his presents with a hook attached." He is angling for a return with interest. "He throws a sprat to catch a herring."

Sua quisque exempla debet æquo animo pati. *PHÆD.*—"Every one is bound to bear patiently the consequences of his own example."

Sua regina regi placet, Juno Jovi. *PLAUT.*—"The king is pleased with his queen, Jupiter with his Juno." "Every Jack has his Jill." See *Asinus asino*, &c., *Pares cum*, &c., and *Simile gaudet*, &c.

Suam quisque homo rem meminit.—"Every man is mindful of his own interests."

—*Suave est ex magno tollere acervo.* *HOR.*—"It is a pleasant thing to take from a great heap." Said satirically of a miser who takes from an immense heap the little that he will venture to use.

Suave, mari magno, turbantibus æquora ventis,
Et terrâ magnum alterius spectare laborem. *LUCRET.*

—"It is a pleasant thing from the shore to behold the dangers of another upon the mighty ocean, when the winds are lashing the main." As Rochefoucauld says, "In the adversity of our best friends we often find something which does not displease us."

Suavitas sermōnum atque morum haudquāquam mediōcre condimentum amicitiae. CIC.—"Mildness of address and manner is by no means an unimportant seasoning to friendship."

Suaviter in modo, fortiter in re.—"Gentle in manner, resolute in deed." Motto of Earl Newborough.

Sub fine or *finem*.—"Towards the end."

Sub hoc signo vinces. See *In hoc*, &c.

Sub initio.—"Towards the beginning."

—*Sub Jove frigidus.* HOR.—"Under the cold sky."

Sub Jove pars durat, pauci tentōria ponunt. OVID—"Some endure the open air, a few pitch tents."

Sub marmōre etiam atque auro servitūs hābitat. SEN.—"Even under marble and golden roofs dwells slavery." Slavery to the dominion of vice, sorrow, and discontent.

Sub omni lapide scorpius dormit. PROV.—"Beneath every stone a scorpion lies asleep." A warning to act in all things with caution and deliberation.

Sub pœnā. Law Lat.—"Under a penalty." The title of a writ issued for summoning witnesses.

Sub rosā.—"Under the rose." See *Est rosa*, &c.

Sub silentio.—"In silence." The matter passed *sub silentio*—i. e. without any notice being taken of it, without being canvassed at all.

Subitā amicitia rarō sine pœnitentiā cōlitur.—"Sudden friendships are rarely contracted without repentance."

Subitō crevit, fungi instar, in divitias maximas.—"He has suddenly started up, like a mushroom, into immense wealth."

Sublatā causā tollitur effectus. Law Max.—"The cause removed, the effect is removed." The cause removed, the effect must cease. See *Cessante causā*, &c.

Sublātā ex oculis quærimus invidi. HOR.—See *Virtutem incolumem*, &c.

Sublimi feriam sidēra vertice. HOR—"I shall tower to the stars with exalted head." Seriously said by Horace in a

spirit of poetic rapture: but often quoted merely in burlesque.

Substantia prior et dignior est accidente. *Law Max.*—"The substance is prior to and of more weight than the accident." A judgment, for instance, solemnly pronounced, shall not be arrested for a defect in point of form.

Succedaneum.—"A substitute."

Successus ad perniciem multos devocat. *PHÆD.*—"Success leads many astray to their ruin."

Successus improbōrum plures allūcit. *PHÆD.*—"The success of the wicked is a temptation to many."

Succōsior est virgo quæ serpyllum quam quæ moschum olet.—

"The damsel is more tempting who smells of wild thyme than she who is scented with musk." A mediæval proverb.

Succurrendum parti maxime laboranti. *CELSUS.*—"We should assist the part which has the most to endure."

Sudor Anglicus.—"The English sweat." The sweating sickness was so called.

Sufficit huic tūmulus, cui non suffecerit orbis.—"This tomb now suffices for him, for whom the world did not suffice." The import of an epitaph for the tomb of Alexander the Great.

Suggestio falsi.—"The suggestion of a falsehood."

Sui amans, sine rivāli.—"A lover of himself, without a rival."

Cicero says this of Pompey.

Sui cuique mores fingunt fortunam. *CORN. NEPOS.*—"Every man's fortune is shaped by his own manners." So the English proverb, "Manners make the man."

Sui generis.—"Of its own kind." Of its own genus or class, as distinguished from any other.

Sui juris. *Law Term.*—"Of his own right." Not dependent on the will or control of another.

Sum quod eris, fui quod es.—"I am what you will be, I was what you are." A lesson to the living on the tombs of the dead.

Sume cālāmum, temp̃ra, et scribe velōciter.—"Take your pen, observe my words, and write quickly." The words of the Venerable Bede, addressed on his death-bed to his secretary.

—*Sume superbiam*

Quæsitam mēritis.— *HCR.*

—"Assume the pride won by your deserts."

Sūmte in exemplum p̄cūdes ratiōne carentes. OVID.—"Take as an example the beasts devoid of reason."

*Sūmte mātēriam vestris, qui scribitis, æquam
Viribus, et versāte diu, quid ferre recūsant,
Quid vāleant hūmēri.*— HOR.

—"Ye who write, make choice of a subject suited to your abilities, and weigh in your mind what your powers are unable, and what they are able, to perform."

Summa perfectio attingi non potest. CIC.—"Consummate perfection cannot be attained."

—*Summa petit livor.* OVID.—"Envy strikes high." Envy takes a lofty flight.

Summa sedes non capit duos. PROV.—"The highest seat will not admit of two." See *Nulla fides*, &c.

Summam nec mētus diem, nec optes. MART.—"Neither fear nor wish for your last day."

Summis nāribus olfācere. PROV.—"To smell with the tip of the nose." To pass an opinion on a matter after a slight examination only.

Summum bonum.—"The chief good." The great object for which it is worth our while to live. Some philosophers among the ancients held pleasure to be the *Summum bonum*, others virtue.

*Summum crede nefas ānīmam præferre pudōri,
Et propter vitam vivendi perdere causas.* JUV.

—"Consider it to be the greatest of infamy to prefer life to honour, and, for the sake of living, to lose the object of living."

Summum jus sæpe summa injūria est. CIC.—"Extreme justice is often extreme injustice." Applied to the enforcement of legal penalties to the very letter, without having regard to equity or the circumstances of the case. This was a favourite maxim with the Emperor Justinian. See *Jus summum*, &c.

Sumptus census ne sup̄ret. PLAUT.—"Do not let your expenses outrun your income." "Cut your coat according to your cloth." See *Messe tenus*, &c.

Sunt bona mixta malis, sunt mala mixta bonis.—"Good is mixed with evil, and evil with good."

Sunt bona, sunt quædam mediocria, sunt mala plura

Quæ legis.—

MART.

—“Of those which you will read, some are good, some middling, and more are bad.” The character given by Martial of his Epigrams.

—*Sunt certi denique fines,*

Quos ultra citraque nequit consistere rectum. HOR.

—See *Est modus, &c.*

Sunt delicta tamen, quibus ignovisse velimus. HOR.—“There are some faults, however, which we are ready to pardon.”

Sunt ibi, si vivunt, nostrâ quoque consita quondam,

Sed non et nostrâ poma legenda manu.

OVID.

—“There, too, if they are still alive, are apples, once planted with my hand, but not destined to be gathered by it.” Said by Ovid, when in banishment, of his gardens in the vicinity of Rome.

—*Sunt Jovis omnia plena.* VIRG.—“All things are full of Jove.” See *Dei plena, &c.*

Sunt lacrymæ rerum, et mentem mortalia tangunt. VIRG.—“Tears are due to wretchedness, and mortal woes touch the heart.”

Sunt plerumque regum voluntates vehementes, et inter se contrariæ. TACIT.—“The desires of monarchs are generally impetuous and inconsistent.”

Sunt quædam vitia, quæ nemo est quin libenter fugiat. CIC.—“There are certain vices which every man would most gladly avoid.”

—*Sunt quædam vitiorum elementa.* JUV.—“There are certain first elements of vice.” See *Nemo repente, &c.*

Sunt superis sua jura.—OVID.—“The gods of heaven have their own laws.” Often quoted to show that even the highest powers are subject to certain laws.

Sunt tamen inter se communia sacra poetis;

Diversum quamvis quisque sequimur iter. OVID.

—“Yet with poets there are certain common ties; although we each pursue our respective path.”

Sunt verba et voces, quibus hunc lenire dolorem

Possis, et magnam morbi depondere partem.

HOR.

—“There are words and maxims by which you may mitigate

gate your path, and in a great measure overcome the disease." See *Fervet avaritiâ*, &c.

Suo jumento malum accersere. *Prov.*—"To fetch mischief upon one's own beast." To bring misfortunes upon one's self.

Suo Marte.—"By his own prowess." He performed it *suo Marte*,—by his own skill and ability.

Suo sibi gladio hunc jügulo. *TER.*—"With his own sword do I stab this man." I defeat him with his own weapons; by his own arguments. See *Suâ confessione*, &c.

Suos liberos negligit, et ad eorum arbitrium libidinemque vivere sinit. *CIC.*—"He neglects his children, and lets them live according to their own will and pleasure."

Super subjectam materiâ. *Law Phrase.*—"Upon the matter submitted." A solicitor is not responsible for his acts when founded *super subjectam materiâ*, *i. e.* on the statement submitted to him by his client, which has turned out to be false.

—*Superanda omnis fortuna ferendo est.* *VIRG.*—See *Quicquid erit*, &c.

—*Sûpërat quoniam fortuna, sequamur;*
Quoque vocat vertamus iter.— *VIRG.*

—"Since fortune compels us, let us follow; and whither she calls, let us direct our course."

Superbi homines in convivii stulti sunt.—"Proud men in their cups become fools." Wine, like death, is a leveller of distinctions.

Supersedeas. *Law Lat.*—"You may supersede." You may set aside or annul. The title of a writ to stay proceedings in any case.

Superstitio, in quâ inest inanîs timor Dei; religio quæ Dei cultu pio continetur. *CIC.*—"Superstition is a senseless fear of God; religion, the pious worship of God."

Supparasitari amico. *PLAUT.*—"To toady one's friend."

Suppressio veri.—"A suppression of the truth." The withholding, or telling a part only of, the truth. See *Suggestio falsi*.

Suprêmum vale.—"A last farewell."

Suprêmumque vale—

Vix dixit.— *OVID.*

—"And hardly could he bid the last farewell."

Surdo fabulam narras. — “You tell your story to a deaf man;” — to one who does not listen to you.

— *Surgit amari aliquid.* LUCR. — “Something bitter arises.” See *Medio de*, &c.

Sursum corda. — “Lift up your hearts.” *Lament.* iii. 41.

Sus erat in pretio — OVID. — “Pigs were in request.”

Sus Minervam. *Prov.* — “A pig (teaching) Minerva.”

Suspectum semper invisumque dominantibus qui proximus destinaretur. TACIT. — “He who is the next heir is always suspected and hated by those who hold the supreme power.”

Suspendatur per collum. *Law Lat.* — “Let him be hanged by the neck.” The judge’s order for the execution of a criminal, usually written *Sus. per coll.*

Suspensos pedes ponere. QUINT. — “To walk on tiptoe.”

Sustine et abstine. — “Bear and forbear.” A maxim of Epicetetus.

Sustineas ut onus, nitendum vertice pleno est;

At flecti nervos si patiâre, cadet.

OVID.

— “To sustain a burden, you must strive with the head fully erect; should you suffer the muscles to bend, it will fall.”

Suum cuique. — “His own to every one.” Let each have his own

Suum cuique decus posteritas rependet. — “Posterity will give to every man his due.”

Suum cuique incommôdum ferendum est, potius quam de alterius commodis detrahendum CIC. — “Every man should bear his own grievances, rather than abridge the comforts of another.”

Suum cuique pulchrum. *Prov.* — “Every man’s own is beautiful.” “Every man thinks his own geese swans.” See *Quisquis amat*, &c.

Suum cuique tribuere, ea demum summa justitia est. CIC. — “To give to every man his due, that in fact is supreme justice.”

Suus cuique mos. TER. — “Every man has his way.”

Sylosontis chlamys. *Prov.* — “The scarf of Syloson.” Syloson gave to king Darius a rich scarf or mantle, and in return received the sovereignty of Samos. Hence, this term was applied to the gifts of those who “Throw a sprat to catch a herring.”

- *Sylvas inter reptāre salūbres,*
Cūrantem quicquid dignum sūpiente bonōque est. HOR.
 —“To stroll among the healthful groves, meditating on
 whatever is worthy of the wise and the good.”

T.

- *Tabesne cadāvĕra solvat,*
An rogos, haud refert — LUCAN.
 —“Whether corruption dissolve the carcase, or whether
 the funeral pile, it matters not.”
- Tabūla in naufrāgio.*—“A plank in a shipwreck.” A last
 resource. The benefit secured by a posterior mortgagee
 by getting in an outstanding term, and thus gaining pre-
 cedence over a prior mortgagee. A phrase used till re-
 cently in the courts of Equity.
- Tabūla rasa.*—“A smoothed” or “planed tablet.” This
 expression is used by metaphysicians to indicate the state
 of the human mind before it has received any impressions.
 The ancients used tablets covered with wax, on which
 they wrote with an iron instrument called a *stylus*, one
 end of which was broad and flat, for obliterating what had
 been written by smoothing the wax. Hence the expres-
 sion.
- Tacent, satis laudant.* TER —“In being silent, they give
 sufficient praise.” The silence of the censorious may be
 considered as so much praise.
- Tacita bona est mūlier semper quam loquens.* PLAUT —“A
 silent woman is always better than a talkative one.”
- Tacita magis et occultæ inimicitiae timendæ sunt, quam indictæ
 et operatæ.* CIC.—“Enmity unavowed and concealed is
 more to be feared than when open and declared.”
- *Tacitum vivit sub pectore vulnus.* VIRG —“The secret
 wound still lives within his breast” The sense of in-
 jury still remains
- *Tacitus pasci si corvus posset, habĕret*
Plus dapis, et rixæ multo minus invidiæque. HOR.
 —“If the crow could have only fed in silence, he would
 have had more to eat, and much less contention and envy.”
 In allusion to the Fable of the Fox and the Crow.

—*Tædet cæli convexa tuëri.* VIRG.—“I am weary of looking upon the canopy of heaven.”

Tædium vitæ.—“Weariness of life.” *Ennui.* The state of the man who has had every desire gratified, but who can satisfy none.

—*Tale tuum carmen nobis, divine poëta, Quale sopor fessis.*— VIRG.

—“Thy song is to us, divine poet, as sleep to the weary.”

These words are sometimes used sarcastically in reference to poets whose lines “remind one, not in vain, of sleep.”

Tales sunt hōmīnum mentes, quali pater ipse

Jūpiter auctifērā lustravit lumine terras.

—“The minds of men are according as father Jupiter shed light upon various lands with his fertilizing light.” A translation by Cicero from Homer’s *Odyssey*, B. xviii. ll. 135, 136; quoted by St. Augustin.

Tam consentientibus mihi sensibus nemo est in terris. CIC.—

“There is not a man in the world whose sentiments so perfectly agree with my own.”

Tam deest avāro quod habet, quam quod non habet. SYR.—

“The miser is as much in want of that which he possesses as of that which he does not possess.” Because he has not the courage to make use of it.

Tam ficti pravique tenax quam nuncia veri. VIRG.—“As ready to propagate falsehood and calumny, as to proclaim the truth.”

Tam frictum ego illum reddam, quam frictum est cicer. PLAUT.

—“I’ll have him parched as well as ever pea was parched.”

Tam Marte quam Minervā. *Prov.*—“As much by Mars as by Minerva.” As much by courage as by wisdom.

Tam Marti quam Mercurio—“As much for Mars as for Mercury.” Equally qualified for war and for diplomacy.

Tam saepe nostrum dēcipi Fabullum, quid

Mirāris, Aule? Semper bonus homo tiro est. MART.

—“Why wonder, Aulus, that our friend Fabullus is so often deceived? The virtuous man is always a novice.”

—*Tamen cantābitis, Arcādes, inquit,*

Montibus hæc vestris: soli cantāre peritī

Arcādes. O mihi tum quam molliter ossa quiescant,

Vestra meos olim si fistūla dicat amōres!

VIRG.

—“And yet you, Arcadians, will sing these woes of mine upon your hills,—Arcadians, alone skilled in song. Oh! how softly will my bones repose, if your pipe in times to come shall sing my loves!”

—*Tamen me*

Cum magnis vixisse invita fatēbitur usque

Invidia.—

HOR.

—“Nevertheless, even envy, however unwilling, will have to admit that I have lived among the great.”

Tandem poculum mœroris exhaustit. CIC.—“He has exhausted at last the cup of grief.” He has drained the cup of sorrow to the very dregs.

Tangere ulcus. TER.—“To touch a sore.” To reopen a wound. Figuratively, to renew one’s grief.

Tanquam Argivum clypeum abstulerit, ita gloriatur.—“He boasts as though he had gained an Argive shield.” Both among the Greeks and Romans it was considered disgraceful to lose the shield in battle, and equally meritorious to gain one. See *Relicta non bene*, &c.

Tanquam in speculum.—“As though in a mirror.” A theatrical motto.

Tanquam nobilis.—“As though noble.” Noble by courtesy.

Tanquam ungues digitosque suos. PROV.—“As well as his own nails and fingers” He knows the matter as well as if it were “at his fingers’ ends.”

—*Tanta est discordia fratrum.* OVID.—“So great is the discord of brothers.” The quarrels of kinsmen are generally the most inveterate. See *Acerrima proximorum*, &c.

—*Tanta est querendi cura decoris.* JUV.—“So great is their care in seeking to adorn their persons.”

Tanta vis probitatis est ut eam vel in iis, quos nunquam vidimus, vel, quod magis est, in hoste etiam diligamus. CIC.—“There is so great a power in honesty, that we love it even in those whom we have never seen, or, what is still more, in an enemy even.”

—*Tantane animis cœlestibus iræ?* VIRG.—“Can such wrath exist in heavenly minds?”

Tantalus a labris sitiens fugientia captat

Flumina.—

HOR.

—“Tantalus, athirst, catches at the water which recedes from his lips.”

Tanti eris aliis, quanti tibi fueris. CIC.—“You will be of as much value to others as you are to yourself.”

Tanti est quanti est fungus putidus. PLAUT.—“He is worth just as much as a rotten mushroom.”

Tanti quantum habere sis.—“You will be valued at what you are worth.”

Tanto homini fidus, tantæ virtutis amator.—“Faithful to such a man, a lover of virtue so great.”

Tanto in mœrore jacet, ut ab illo recreari nullo modo possit. CIC.—“He is so prostrated by excessive grief, that he cannot, by any effort, be diverted from it.”

—*Tanto major famæ sitis est, quam*

Virtutis —

JUV.

—“So much greater is the thirst for fame than for virtue.”

See *Quis enim*, &c.

Tantum bona valent, quantum vendi possunt. COKE —“Things are worth just as much as they will sell for.” “The worth of a thing is what it will bring”

Tantum cibi et potitionis adhibendum est, ut reficiantur vires, non ut opprimantur. CIC —“Just so much meat and drink should be used as to reinvigorate our powers, not to oppress them”

Tantum de medio sumptis accedit honoris. HOR.—“So much honour is due to subjects taken from middle life.” The poet alludes to theatrical representations, the subject of which is drawn from those common occurrences which interest every one, and find sympathy in the breast of all below the rank of kings and heroes.

Tantum inter densas, umbrōsa cacūmina, fagos

Assidue vñēbat ; ibi hæc incondita solus

Montibus et sylvis studio jactābat ināni. VIRG.

—“Only among the dense beeches, lofty and umbrageous, did he constantly come ; there in solitude with unavailing fondness did he utter to the mountains and woods these untutored lines.”

Tantum magna suo debet Verōna Catullo,

Quantum parva suo Mantua Virgilio. MART.

—“As much does great Verona owe to her Catullus, as little Mantua is indebted to her Virgil.”

Tantum quantum.—“Just as much as.”

Tantum religio pōtuit suadere malōrum. LUCR.—“To deeds

so dreadful could religion prompt." Said with reference to the sacrifice of Iphigenia by her father Agamemnon. See *Quantum religio*, &c.

Tantum se fortunæ permittunt, etiam ut naturam dediscant.

QUINT. CURT.—"They so entirely devote themselves to the pursuit of fortune, that their very nature is changed "

—*Tantum series juncturæque pollet.* HOR.—"Of such consequence are system and connexion." Two indispensable features in a book which proposes to treat of one subject.

—*Tantumne ab re tuâ est otu tibi,*

Aliena ut cures, eâque nihil quæ ad te attinent ? TER.

—"Have you so much leisure from your own affairs, that you can attend to those of others, those which don't concern you ? " This passage is followed by the famous one, "*Homo sum*," &c, which see.

Tantus amor florum, et generandi gloria mellis. VIRG --

"Such is their love of flowers, and their pride in producing honey." In allusion to the habits of bees

Tantus amor laudum, tantæ est victôria curæ VIRG.—"Such is the love of praise, so great the desire for victory "

Tarda sit illa dies, et nostro sêrior ævo. OVID —"May that day be slow to come, and deferred beyond our times ! "

A wish expressed for the prolongation of the life of Augustus.

Tarda solet magnis rebus inesse fides. OVID.—"Confidence is wont to be slowly given to great undertakings." Look for instance at the ridicule which was showered on Winsor, who first proposed to light the streets with gas.

Tarda venit dictis difficîlisque fides. OVID —"Credence is given to his words tardily and with difficulty."

Tarde beneficere nolle est ; vel tarde velle nolentis est. SEN.

—"To be slow in conferring a favour is to grudge it, even to be slow in consenting is to seem to grudge it."

—*Tarde, quæ crêdita lædunt,*

Crêdimus.— OVID.

—"We are slow to believe what, if believed, would cause us sorrow." "The wish is father to the thought "

—*Tardo amico nihil est quicquam iniquius.* PLAUT —

"There is nothing more vexing than a tardy friend." See *Gratia ab*, &c.

Taurum tollet qui vitulum sustulêrit. PROV.—"He who has

carried the calf will be able to carry the ox." The force of habit or custom.

Te Deum laudāmus.—"We praise thee, O God." The beginning of the Doxology, or hymn of St. Ambrose.

Te putat ille suæ captum nidōre culinæ ;

Nec male conjectat.—

JUV.

—"He looks upon you as captivated by the savoury smell from his kitchen. Nor does he conjecture amiss."

Teque piacula nulla resolvent. HOR.—"No atonement will absolve you."

Te sine, nil alt'um mens inchōat.— VIRG.—"Without thy aid, my mind can compass nothing great."

Te v'niēte die, te decedente canēbat. VIRG.—"Thee did he sing as day approached, thee as it departed." A punster has thus rendered it :—

"At morning he sang the praises of *tea*,

The praises of *tea* too at ev'ning sang he "

Tecum hābita. PERS.—"Live with yourself." "Keep within compass." Don't exceed your means.

Tecum v'v'ere amem, tecum ōbeam libens. HOR.—"With thee I could wish to live, with thee I could cheerfully die."

—*T'gīmen direpta leōni*

Pellis erat —

OVID.

—"A skin stripped from the lion was his covering."

Teipsum non alens, canes alis. PROV.—"Unable to keep yourself, you are keeping dogs." Said to a needy person who finds money to spend on superfluities.

Tēlēphus et Peleus, cum pauper et exul uterque,

Prōjicit ampullas, et sesquipedālia verba,

Si curat cor spectantis tetigisse querēla. HOR.

—"Telephus and Peleus, when they are both in poverty and exile, lay aside their bombastic expressions and their words half a yard long, when it is their object to move the heart of their hearers by their complaint."

—*Telum imbelle sine ictu.* VIRG.—"A feeble dart, devoid of force." Applied figuratively to a weak and valueless argument.

Temeritas est florentis ætātis, prudentia senescentis. CIC.—"Rashness belongs to vigorous youth, prudence to old age."

Imperitas nunquam cum prudentiâ commiscetur. CIC.—
“Rashness is never united with prudence.”

Temperantia est rationis in libidinem atque in alios non rectos impetus animi firma et moderata dominatio. CIC.—“Temperance is the firm and temperate dominion of reason over our passions and the other unlawful impulses of the mind.”

Temperantia sedat appetitiões et efficit ut hæ rectæ rationi päreant. CIC.—“Temperance allays the appetites and makes them obedient to reason.”

—*Temperatæ suaves sunt argutiæ, Immödicæ offendunt.*— PHÆD.

—“Witticisms well-timed are pleasing; out of place they disgust.”

Tempestas minatur antiquam surgat.

Crepant ædificia antiquam corripiant. SEN.

—“The tempest threatens before it bursts upon us. Houses creak before they fall.” As Campbell says,

“Coming events cast their shadows before.”

Tempestâte contentiõnis, serenitas caritâtis obumbratur.—
“Amid the storms of contention the serenity of Christian charity is obscured.”

Templa quam dilecta!—“Temples, how beloved!” From *Psalm lxxxiv. l.* Motto of the Duke of Buckingham. A pun on the family name, Temple.

Tempora labuntur, tacitisque senescimus annis;

Et fugiunt fræno non remorante dies. OVID.

—“Time glides on, and with noiseless years we reach old age; the days flee away with no rein to check them”

Tempora mutantur, nos et mutamur in illis.—“Tunes change, and we change with them.” See *Omnia mutantur, &c.*

Tempora si fuerint nubila, solus eris. OVID.—See *Donec eris, &c.*

Tempora sic figiunt pariter, pariterque sequuntur,

Et nova sunt semper. Nam quod fuit ante, relictum est;

Fitque quod haud fuerat; momentaque cuncta novantur.

OVID.

—“Thus do the moments ever fly on, and ever follow, and are for ever renewed. For the moment which was before is past, and that which was not is now; every moment is replaced by another.”

Tempore crevit amor, qui nunc est summus, habendi :

Vix ultra, quo jam progrēdiatur, habet.

OVID.

—"With time increased that love of acquiring which is now at its height; and hardly is there a further point to which it can proceed"

Tempore dūcitur longo fortasse cicatrix ;

Horrent admōtas vulnēra cruda manus.

OVID.

—"A wound may, perhaps, in course of time be closed; but, when fresh, it shudders at the approach of the hand." Applicable also to the wounds of the heart.

Tempore felici multi numerantur amici ;

Si fortuna perit, nullus amicus erit.

OVID.

—"In happy times we reckon many friends; if fortune fails, no friend will be left." See *Ubi opes*, &c.

Tempori parendum—"We must go with the times." A favourite maxim of the Emperor Theodosius II.

Temporis ars medicina fere est—— OVID.—"The healing art is mostly a work of time"

Temporis illius cōlui favique poetas. OVID.—"I have honoured and cherished the poets of those days."

Tempus abire tibi est, ne——

Rideat et pulset lasciva decentiūs ætas.

HOR.

—"It is time for you to be gone, lest that age, which plays the wanton with more propriety, should ridicule and drive you off the stage." Addressed to an aged sensualist. See *Lusisti satis*, &c.

Tempus ānima rei.—"Time is the soul of business."

Tempus edax rerum.—— HOR.—"Time, the devourer of all things."

Tempus erit, quo vos spēcūlum vidisse pigēbit. OVID.—"The time will come when you will look in your mirror with regret."

Tempus est quædam pars æternitātis. CIC.—"Time is a certain part of eternity." Moments constitute eternity.

Tempus fugit.—"Time flies."

Tempus omnia revēlat—"Time reveals all things."

Tendon Achilles.—"The tendon of Achilles." The tendon which passes from the muscle of the calf to the heel. The fable was that Achilles was held by his mother Thetis by this part, when she dipped him in the river Styx, to render him invulnerable in the other parts of his body.

- Tēnēros ānīmos aliēna opprōbria sēpe*
Absterrent vitīus.—— HOR.
 —“The disgrace of others often deters tender minds from vice.”
- Tenet insānābile multos*
Scribendi cacoēthes—— JUV.
 —“An incurable itch for writing possesses many.”
- Tentenda via est quā me quoque possim*
Tollere humo, victorque virūm volūtūe per ora. VIRG.
 —“I too must attempt a way by which I may raise myself from the ground, and triumphantly hover about the lips of men”
- Teres atque rotundus.* HOR.—“A man polished and round.” See *Quisnam igitur*, &c.
- Terra antiqua, potens armis atque ūbere glebæ.* VIRG.—“An ancient land, powerful in arms and in the richness of the soil.” Said with reference to ancient Italy.
- Terra firma* —“Dry land,” in contra-distinction to sea.
- Terra incognita* —“An unknown land.” When a man goes, as we say, “out of his depth,” he is said to venture on a “*terra incognita*.”
- Terra malos hōmīnes nunc ēdūcat, atque pusillos.* JUV.—
 “The earth now supports many bad and weak men.” The complaint of every age.
- Terra salūtīfēras herbas, eūdemque nocentes*
Nutrit, et urticæ proxima sēpe rosa est. OVID.
 —“The earth produces both wholesome and deleterious plants, and the rose is often close to the nettle.”
- Terræ filius.*—“A son of the earth.” An Oxford student, who in former times was appointed to recite a satirical poem at the University Acts, was so called. A satirical work against the Jacobite tendencies of that university, by Nicholas Amhurst, (London, 1726,) bears this name.
- Terræ*
Pingue solum primis extemplo e mensibus anni
Fortes invertant tauri—— VIRG.
 —“Let your stout oxen turn up the rich soil from the very earliest months of the year.”
- Terram cælo miscent.*—“They mingle heaven and earth.”
 They create utter confusion.

Terret, lustrat, agit. Proserpina, Luna, Diana.

Ima, Suprēma, Feras. Sceptro, Fulgore, Sagittā.

—In reading these lines, which express the triple characters and attributes of Diana, we must take each word in conjunction with the third that follows. It will then read thus—

Terret Proserpina ima sceptro.

Lustrat Luna suprema fulgore.

Agit Diana feras sagittā.

“Proserpine terrifies the realms below with her sceptre.

Luna illumines the realms above with her splendour.

Diana chases the wild beasts with her arrows.”

Tertium quid.—“A third something.” Produced by the union or collision of two opposite forces.

Tertius e cælo cecidit Cato.—JUV.—“A third Cato has dropt from heaven!” Sometimes used ironically.

—*Tetrum ante omnia vultum.* JUV.—“A countenance hideous beyond conception.”

Thesaurus carbōnes erant. PROV.—“The treasure turned out charcoal.” Said of speculations which end in loss. Among the ancients charcoal was strewed in the trench which was made as the dividing line between the fields of different owners. This, when covered up, would serve to show the boundaries for ages.

—*Thesā pectōra juncta fide.* OVID.—“Hearts united in a Thesean attachment.” In allusion to the friendship between Theseus and Pirithous, king of the Lapithæ.

Thus aulicum. PROV.—“Court incense.” The flatteries and promises of courtiers.

Tibi adversus me non compētit hæc actio. LAW PHRASE.—“You have no right of action against me in this matter.” A legal plea, by the defendant, in exception.

Tibi nullum pericūlum esse perspicio, quod quidem sejunctum sit ab omnium intēritu. CIC.—“I can see no danger to which you are exposed, apart from that which threatens the destruction of us all.”

—*Tibi, qui turpi secernis honestum.* HOR.—“To thee who can distinguish right from wrong.”

—*Tibi, Tantāle, nullæ*

Deprenduntur aquæ, quæque immīnet effūgit arbor. OVID.

—“By thee, Tantalus, no waters are reached, and the tree which overhangs thee starts away.” See *Tantalus a*, &c.

Tibi tanto sumptui esse, mihi molestum est. PLAUT.—“It gives me concern to put you to such expense.”

Tigrīdis evita sodalitātem. Prov.—“Shun the companionship of the tiger.”

—*Tigris agit rabidā cum tigride pacem*

Perpētuum, sævis inter se convēnit ursis. JUV.

—“The ferocious tiger always agrees with his fellow, the bear consorts with the bear.”

—*Timeo Dāndos, et dona ferentes.* VIRG.—“I fear the Greeks, even when they bring presents.” Kindness proffered by an enemy is to be suspected.

Timidi est optāre necem.—“It is the act of a coward to wish for death.” “Towards haste to die, the brave live on.”

Timidi mater non flet. Prov.—“The mother of the coward does not weep.” Because he will take care to keep out of danger.

Timidi nunquam statuerunt trophæum. Prov.—“The timid never erected a trophy.” Similar to our saying, “Faint heart never won fair lady.”

Timidus Plutus. Prov.—“Plutus is full of fears.” Riches are a cause of anxiety.

Timidus se vocat cautum, parcum sordidus. SYR.—“The coward calls himself cautious, the miser thrifty.” We palliate our faults by glossing them with the names of the neighbouring virtues.

—*Timor unus erat; faciēs non una timōris.* OVID.—“Their fear was the same; but not so the symptoms of their fear.”

Tolle jocos—non est jocus esse malignum.—“Away with such jokes, there is no joke in being spiteful.” A warning against ill-natured sarcasms. See *Sint sales*, &c.

Tolle moras, semper nocuit differre parātis. LUCAN.—“Away with delay,” &c. See *Semper nocuit*, &c.

—*Tolle periculum,*

Jam vaga prosiliet frænis natūra remōtis. HOR.

—“Take away the danger, and vagrant nature will soon leap beyond bounds, when restraints are removed.”

Tollenti onus auxiliāre, deponenti nequāquam Prov.—“As-

sist him who is ready to carry the burden, not him who declines it."

Tollere nodosam nescit medicina podagram. OVID.—"Medicine knows not how to cure the nodous gout."

Tollimur in cælum curvato gurgite, et idem

Subducta ad Manes imos descendimus unda. VIRG.

—"We are raised to the skies on the swelling wave, and again, by its subsiding, descend to the lowest depths of the abyss."

— *Tolluntur in altum*

Ut lapsu graviore ruant.— CLAUD.

—"They are raised aloft, that they may fall with a more signal ruin." See *Celsæ graviore*, &c.

Torqueat hunc æris mutua summa sui. OVID.—"Let the borrowed sum of money be his torment."

Torquet ab obscænis jam nunc sermônibus aurem;

Mox etiam pectus præceptis format amicis,

Asperitatis et invidiæ corrector et iræ.

HOB.

—"The poet keeps from the child's ear all obscene discourse; and then in time he forms his heart with friendly precepts, the corrector of his rudeness, envy, and passion."

— *Torrens dicendi cōpia multis,*

Et sua mortifera est facundia.— JUV.

—"To many the copious fluency of speech and their very eloquence is fatal." It was so with Cicero.

Tot cāpita, tot sensus. TER.—"So many heads, so many ideas." "So many men, so many minds."

Tot pāriter pelves, tot tintinnābula dicas

Pulsāri.—

JUV.

—"You would say that so many basons were being beaten, so many bells ringing at once."

Trē tantisque rebus urgēmur et premimur, ut nullam alleviationem quisquam non stultissimus sperare debeat. CIC.—

"We are embarrassed and overwhelmed by so many and weighty matters, that no man, who is not the greatest fool, can hope for any remission."

Tota hujus mundi concordia ex discordiis constat. SEN.—

"The whole concord of this world consists in discords."

Tota jacet Babylon; destruxit tecta Lutherus,

Calvinus muros, sed fundamenta Socinus

—"All Babylon lies prostrate; Luther destroyed the roof,

Calvin the walls, but Socinus the foundations." A Socinian boast, on the disasters brought on the Romish Church by the Reformation.

Totidem verbis.—"In so many words." He expressed himself *totidem verbis*—in just so many words as I have used, and no more.

Toties quoties. *Law Term*—"As often, so often." As often as the offence is committed, so often will the penalty be enforced. Also applied to a lease, granted by a lessee who derives immediately from a bishop, to a second lessee, in which the first binds himself to renew to his sub-lessee as often as the bishop shall renew to him. This is called a *Toties quoties* lease.

Totis diebus, *Afer, hæc mihi narras*,

Et teneo melius ista, quam meum nomen. MART.

—"You are telling me this, Afer, every day, and I know these things better than I do my own name."

Totius autem injustitiæ nulla capitulior est, quam eorum qui quum maxime fillunt, id agunt, ut viri boni esse videantur.

CIC—"But of all injustice, there is none more heinous than the acts of those who, when they most deceive us, act so as to be taken for good men."

Toto cælo—"By the whole heavens." As widely as the extent of the heavens. Signifying the greatest possible difference.

Totum mundum agit histrio.—"The player appears in every character."

Totus in toto, et totus in quâlibet parte—"Whole in its entirety, and whole in every part." The definition given by the ancient schoolmen of the human mind.

Totus mundus agit histrionem—"All the world acts the player." "All the world's a stage, and all the men and women merely players"—*Shaksp.*

Traditus, non victus.—Betrayed, not conquered."

Trahit homines suis illucubrâs ad verum decus virtus. CIC.—
"Virtue by her charms allures man to true honour."

—*Trahit ipse furoris*

Impetus, et visum est lenti quæsisse nocentem. LUCAN.

—"The violence of their rage hurries them on, and to inquire who is guilty seems to them a waste of time."

Applied to those who in the moment of fanatical or civic

frenzy are ready to slaughter all supposed foes who come in their reach. Witness the Massacre of St. Bartholomew, and the first French Revolution.

—*Trahit sua quemque voluptas.* VIRG.—“Each man is led by his own tastes.”

Transeat in exemplum.—“Let it stand as an example.” Let it pass into a precedent.

Trēpide concursans, occupāta in ōtio. PHÆD.—“Hurriedly running to and fro, busily engaged in idleness.”

*Tres mihi convivæ prope dissentire videntur,
Poscentes vario multum diversa palato.*

Quid dem? Quid non dem?— HOR.

—“Three guests can scarcely be found to agree, requiring very different dishes with varying palates. What shall I give them? what shall I not give?”

Tria juncta in uno.—“Three joined in one.” Sometimes applied to the Trinity, but more frequently to a political coalition.

Tria sunt quæ præstare debet orātor, ut doceat, moveat, delectet. QUINTILL.—“There are three things which an orator should excel in,—instructing, moving, and pleasing.”

—*Tribus Anticyris caput insanabile.*— HOR.—“A head incurable by the three Anticyræ even.” The three places known by this name were famous for the growth of hellebore, which was used for the cure of melancholy madness.

—*Trinacria quondam*

Italiæ pars una fuit, sed pontus et æstus

Mutavere situm.—

CLAUD.

—“Trinacria was once a part of Italy, but the sea and the tides have changed its state.” In allusion to a tradition that Sicily (called *Trinacria* from its three corners) was once a part of Italy.

Trinōda necessitas.—“A threefold necessity.” A threefold tax among the Saxons was so called; being levied for the repair of bridges, the maintenance of garrisons, and the repelling of invaders. No person was exempted from it.

Triste lupus stabulis, mātūris frūgibus imbres,

Arbōribus venti, nobis Amaryllidis iræ. VIRG.

—“The wolf is fatal to the flocks, showers to ripened corn, winds to the trees, the wrath of Amaryllis to me.”

—*Tristia mæstum*

Vultum verba decent, irātum plena minarum. HOR.

—"Grave words befit a sorrowful countenance, those full of menace an angry one."

Tristis eris, si solus eris.—OVID.—"You will be sad if you are alone."

Troja fuit. LUCAN.—"Troy was." Aptly applied to one fallen from his high estate. See *Fuit Ilium*.

Tros Tyriusve mihi nullo discrimine agitur. VIRG.—"Trojan or Tyrian, it shall make no difference to me."

Trūdītur dies die. HOR.—"One day treads on the heels of another."

Trux tactu herba.—"A herb rough to be handled."

Tu autem.—"But thou." A hint to a person to leave off or be gone. The words "*Tu autem, Domine, miserere nostri,*" ("But thou, O Lord, have mercy upon us,") were used by the preacher at the end of his discourse, and hence were considered as a notice that service was concluded.

—*Tu dic mecum quo pignōre certes.* VIRG.—"Tell me for what stake you will contend." Say what you will bet.

Tu doces.—"Thou tea-chest." A punning motto, said to have been placed by a facetious Cantab on his tea-caddy.

—*Tu, dum tua navis in alto est,*

Hoc age ne mulāta retrorsum te ferat aura. HOR.

—"Do you, while your bark is on the sea, be on your guard, lest a changing breeze bear you back again."

—*Tu fallāci nīmium ne crede lucernæ.* OVID.—"Do not trust too much to the deceiving lamp." In judging of female beauty.

Tu fortis sis ānimo, et tua moderātio, constantia, eōrum infamet injūriam. CIC.—"Do you be resolute in mind, and your patient and firm endurance will stamp with infamy the injuries they have inflicted on you."

—*Tu mihi magnus Apollo.* VIRG.—(Slightly altered.) "Thou [shalt be] my great Apollo." You shall be my oracle.

—*Tu mihi solus eras.* OVID.—"You were my only one." Said by a mother on losing her only child.

Tu ne quæsiēris, scire nefas, quem mihi, quem tibi,

*Finem Dī dēdērint, Leuconoē, nec Babylōnios
Tentūris nūmēros.*——

HOR.

—"Do not inquire, Leuconoē, for we are not permitted to know, how long a term of life the gods have granted to you, or to me; neither consult the Chaldaean tables."—
The tables of the judicial astrologers.

Tu pol si sapis, quod scis nescis. TER—"You, by Jove, if you are wise, do not know what you do know." You will hold your tongue about it.

Tu puēros somno fraudas, tradisque magistris;

Ut sibeant tēuēræ verbēra sēva manus.

OVID.

—"Tis thou who dost defraud boys of their sleep, and dost hand them over to their masters, that their tender hands may suffer the cruel stripes." An address to the morning.

*Tu, quaecunque Deus tibi fortunāverit horam,
Gratā sume manu; nec dulcia differ in annum,
Ut quocunque loco fueris, vixisse libenter*

Te dicas——

HOR.

—"Whatever happy moments God may have granted you, receive them with a thankful hand, and defer not the comforts of life to another year; that, in whatever place you are, you may say you have lived with satisfaction"

Tu quid ego, et populus mecum, desidēret, audi. HOR.—
"Hear what I, and the public too, desire" Addressed to dramatic writers, who ought to consult the taste of the public.

Tu quidem ex ore orationem mihi rēpis. PLAUT.—"You really are taking the words out of my mouth"

Tu quoque.—"You too" A retort in the same words is called a *Tu quoque*. "You're another"

Tu quoque, Brute!—"You too, Brutus!" The expression used by Julius Cæsar on seeing his supposed friend, Brutus, in the number of his assassins. It is sometimes represented as "*Et tu, Brute!*"

Tu quoque ne prōpēra; mēlius tua filia nubit. OVID.—"Be not in haste: your daughter will make a better match."

Tu recte vivis, si curas esse quod audis. HOR.—"You live well if you make it your care to be what you seem."

Tu semper ora, Tu prōtēge, Tuque labōra.—"Do you always pray for the rest, do you protect the rest, and do you

labour for the rest." Quoted by Bacon, as illustrative of the grounds of tenure by frankalmoigne, knight-service, and socage.

Tu si animum vicisti, potius quam animum te, est quod gaudeas.

PLAUT.—"If you have conquered your inclination, rather than your inclination you, there is something for you to rejoice at."

Tua ratio existimetur acuta, meum consilium necessarium.

CIC — "Your judgment may be considered acute, yet my advice may be necessary."

— *Tua res agitur, paries cum proximus ardet.* HOR —

"Your own property is at stake, when your neighbour's house is on fire." See *Proximus a*, &c., and *Proximus ardet*, &c.

Tui observantissimus. — "Yours most obediently."

Tum cornix pleni pluviam vocat improba voce,

Et sola in sicca secum spatiatur arena. VIRG.

—"Then the prating crow, with loud note, invites the rain, and solitary stalks by herself on the dry sand." One of the symptoms of rain mentioned by Virgil.

Tum denique homines nostra intelligimus bona

Cum quæ in potestate habuimus, ea amisimus. PLAUT.

—"We men know our blessings, only when we have lost what we once enjoyed"

Tum equidem in senectâ hoc dâpûto miserrimum, sentire eâ ætate se odiosum alteri.—"For my part I think that to a person advanced in years it must be a most unfortunate thing to feel conscious that at that time of life he is hated by another."

Tum excidit omnis constantia, et mors non dubia oculos caput obducere. PETRON. ARBITER — "Then did all our courage fail, and certain death began to stare us in the face."

Tunc et aves tutas movere per aera pennas,

Et lepus impavidus mediis erravit in agris,

Nec sua credulitas piscem suspenderat hamo

Cuncta sine insidiis, nullamque timentia fraudem,

Plenæque pacis erant. —

OWID

—"Then did the birds wing their way in safety in the air, and the hare without fear range over the fields; not then had its own credulity suspended the fish from the hook. Every place was without treachery, in dread of no

injury, and full of peace." A description of the Golden Age.

*Tune impūne hæc fācias? Tune hic hōmīnes adolescentūlos
Imp̄rītōs rerum, eductos lib̄rē, in fraudem illīcis
Sollicitando? et pollicitando eōrum ānīmōs lactas?—* TER.

—"Are you to be acting this way with impunity? are you to be luring here into snares, young men unacquainted with the world, and liberally brought up, by tempting them, and to be playing upon their fancies by making promises?"

Tūnica pallio pr̄pior. Prov.—"My shirt is nearer than my coat." "Near is my shirt, but nearer is my skin."
"Charity begins at home."

*Tuo tibi iudicio est utendum; virtūtis et vitiōrum grave ipsius
conscientiæ pondus est; quā sublātā jacent omnia.* CIC.—
"In your own guidance you must be directed by your own judgment; the influence of conscience is great in weighing your own virtues and vices; take this away and all is at an end"

—*Tuque, O' dūbus ne dēfice rebus.* VIRG.—"And thou, oh! do not abandon me in my doubtful fortunes."

Turba gravis paci, plācidæque inimīca quieti. MART.—"A multitude hostile to peace, and a foe to quiet ease."

*Turba Remi sēquitur fortūnam, ut semper, et odit
Damnātōs —* JUV.

—"The mob of Remus follows Fortune, as mobs always do, and hates those she has condemned."

Turdus ipse sibi malum cacat. Prov.—"The thrush sows misfortunes for itself." A foolish man "makes a rod for his own back." It was said that the thrush feeds on the seeds of the mistletoe, and, sowing them with its excrements, provides the bird-lime with which it is caught.

*Turpe est aliud loqui, aliud sentīre; quanto turpius aliud
scrib̄re, aliud sentīre!* SEN.—"It is base to say one thing and to think another; how much more base to write one thing and to think another!" The latter, being more deliberate, and its effects more lasting, is in every way more pernicious.

*Turpe est difficīles hab̄re nugas,
Et stultus labor est ineptiārū.* MART.

—"It is disgraceful to make difficulties of trifles, and labour on frivolities is folly."

Turpe est laudāri ab illaudātis.—"It is base to be praised by those who are undeserving of praise,"—whose censure is really praise. See *Laudari a*, &c.

Turpe est viro id in quo quotidie versatur ignorāre.—"It is a shame for any man to be ignorant of that in which he is daily engaged."

Turpe quidem dictu, sed si modo vera fatemur,

Vulgus amicitias utilitāte probat.

OVID.

—"It is a shocking thing to be owned, but, if we must confess the truth, the multitude esteems friendship according to interest."

Turpe senex miles, turpe senilis amor. OVID.—"For an old man to be a soldier is shocking, amorousness in an old man is shocking."

Turpe, vir et mulier, juncti modo, proutinus hostes. OVID.—"Tis a shocking thing for a man and woman, just united, to be enemies at once."

Turpes amōres conciliāre.—"To form low attachments."

—*Turpi frequerunt sæcula luxu*

Divitiæ molles.—

JUV.

—"Enervating wealth has corrupted the age by vicious luxury."

Turpis est qui alto sole in lecto dormiens jacet, qui vigilare mēdiā die incipit, qui officia lucis noctisque pervertit. SEN.

—"It is disgraceful to be lying asleep when the sun is on high; to awake at mid-day, and to turn day into night, and night into day."

Turpis et ridicula res est elementarius senex; juveni parandum, seni utendum est. SEN.—"An old man learning his rudiments is a disgraceful and ridiculous object; it is for the youth to acquire, the old man to apply."

Turpis in reum omnis exprobratio.—"All reproach cast upon a person unconvicted is unwarrantable"

Turpissima est jactura quæ fit per negligentiam. SEN.—"That loss is the most disgraceful which arises from neglect."

Turpiter obtinuit, sublato jure nocendi. HOR.—"The right of abusing taken away, it disgracefully became silent." Said of the abuses of the Chorus, in the Old Comedy, but susceptible of a general application.

Turpius ejicitur quam non admittitur hospes. OVID.—"It is

more disgraceful to expel a guest than not to admit him."

Turtūrā loquāciōr. *Prov.*—"More noisy than a turtle-dove."
Tussis ferīna—"A barking cough."

—*Tuta est hōmīnum tenuitas*;

Magnæ periclo sunt opes obnoxia. *PHÆD.*

—"Poverty is safe; great riches are liable to danger."

Tuta frequensque via est per amicum fallere nomen:

Tuta frequens licet sit via, crimen habet. *OVID.*

—"Secure and much frequented is the path for deceiving under the name of friendship; secure and much frequented though that path be, it is to be condemned."

Tuta petant alii. *Fortūna miserīma tuta est*;

Nam timor eventūs delīriōris adest. *OVID.*

—"Let others seek safety The most wretched fate affords its security; for all fear of worse fortune is withdrawn."

Tuta scēlōra esse possunt, non secūra. *SEN.*—"The wicked may be safe, but not secure." Not free from care.

Tuta timens. *VIRG.*—"Fearing even safety."

Tute hoc intristi, tibi omne est exedendum. *TER.*—"You yourself have hashed up all this, so you must swallow it."

Tutius errātur ex parte mihiōri. *Law Max.*—"It is safest to err on the side of mercy."

—*Tutos pete, nāvīta, portus*;

Ventus ab occāsu grandīne mixtus erit. *OVID.*

—"Seek, mariner, the safety of the harbour; from the west there will be a wind mingled with hail."

Tutum silentii prēmium.—"The reward of silence is sure."
"Least said soonest mended."

Tutus ille non est quem omnes odērunt.—"He is not safe who is hated by all."

Tuum tibi narro somnium. *Prov.*—"I'll tell you your own dreams." An answer which we may aptly give to those who pretend to know more about our affairs than we do ourselves.

U.

Ub̄rīb̄us semper lācrymis, semperque parātis

In statīōne suā, atque expectantīb̄us illam

Quo jūbeat manāre modo.—

↓ UV.

—“With tears always in abundance, always at command in their place, and ready to flow as she may bid them.”

Uberrima fides.—“Boundless confidence.” Implicit faith.

Ubi amici, ibi opes. *Prov.*—“Where there are friends there is wealth.” Similar to our saying, “It is better to have friends without money than money without friends.”

Ubi aut qualis est tua mens? potesne dicere? *CIC*—“Where is your mind, or what is its nature? Can you tell?”

Ubi bene, ibi patria. *Prov*—“Where I am well off, there is my country.” The motto of the unpatriotic and selfish man.

Ubi idem et maximus et honestissimus amor est, aliquando præstat morte jungi quam vitâ distrâhi. *VALER MAXIM.*

—“Where there exists the greatest and most genuine love, it is sometimes better to be united in death than separated in life.”

Ubi inest amor, condimentum cuius placenturum credo *PLAUT.*

—“Where love is an ingredient, the seasoning, I believe, will please any one.”

—*Ubi jam vâlidis quassatum est viribus ævi*

Corpus, et obtusis ceciderunt viribus artus,

Claudicat ingenium, delirat linguæque mensque. *IUCR.*

—“When the body is shaken by the mighty power of time, and the limbs fail, their strength being blunted, the genius halts, and both mind and tongue are at fault.”

Ubi jus, ibi remedium *Law Max.*—“Where there is a right, there is a remedy.”

Ubi jus incertum, ibi jus nullum *Law Max*—“Where the law is uncertain, there is no law.”

Ubi major pars est, ibi est totum. *Law Max*—“Where the greater part is, there is the whole.” In deliberative assemblies, the vote of the majority binds the whole.

Ubi mel, ibi apes. *PLAUT*—“Where there is honey, there will be bees.” Where there is attraction, there will be no want of admirers.

Ubi mens plurima, ibi minima fortuna. *Prov.*—“Where there is most mind, there is least money.” See *Fortuna nimium*, &c.

—*Ubi non est pudor,*

Nec cura juris, sanctitas, pietas, fides,

Instabile regnum est.—

SEN.

—“Where there is not modesty, respect for the laws, religion, piety, and faith, the government is insecure.”
Ubi opes ibi amici.—“Where there is wealth, there will there be friends.”

Ubi quis dolet, ibi et manum frequens habet. *Prov.*—“Where a man feels the pain, there will he often place his hand.”

—*Ubi summus imperator non adest ad exercitum, Citius quod non facto 'st usus fit, quam quod facto 'st opus.*

PLAUT.

—“When the commander in chief is not with the army, that is sooner done which ought not to be done than that which ought to be done.”

Ubi supra.—“Where mentioned above.”

Ubi timor adest, sapientia adesse nequit. LACTANTIUS.—

“Where fear is present, wisdom cannot be present.”

Ubi tres medici, duo athei.—“Where there are three physicians, there are two atheists.” A mediæval proverb.

Ubi vanus animus, aurâ captus frivolâ,

Arripuit insolentem sibi fiduciam,

Facile ad derisum stulta levitas ducitur. PHÆD.

—“When a weak mind, beguiled by frivolous applause, has once given way to insolent self-sufficiency, its foolish vanity is easily exposed to ridicule.”

Ubi vulneratus est cubitus brachium est infirmum. *Prov.*—

“Where the elbow is wounded the arm is powerless.”

Ubicunque ars ostentatur, veritas abesse videtur.—“Wherever art is displayed, truth seems to be wanting.”

Udum et molle lutum es, nunc, nunc propterandus, et acri

Fingendus sine fine rotâ.—

PERS.

—“You are now clay, moist and pliant; at once and unintermittingly you must be fashioned on the rapid wheel.” “Youth and white paper take any impression.”

Ulcera animi sananda magis quam corporis.—“The wounds of the mind need healing more than those of the body.”

Ultèrius ne tende odiis.— VIRG.—“Proceed no further with thy hatred.” The appeal of Turnus to Æneas.

Ultima ratio regum.—“The last argument of kings.” This motto was engraved on the French cannon by order of Louis XIV.

—*Ultima semper*

Expectanda dies hōmīni, dicique beātus

Ante obitum nemo suprēmāque fūnēra debet. OVID.

—"The last day of life must always be awaited by man, and no one should be pronounced happy before his death and his last obsequies." Similar to the famous reply of Solon to Cræsus, the wealthy king of Lydia.

Ultima Thule. VIRG.—"Remotest Thule." The extremity of the earth, as known to the Romans. Supposed to have been the Faroe Islands. See *Vement annus*, &c.

Ultra vires nihil aggrēdiendum. PROV.—"We should attempt nothing beyond our strength."

Ulūlas Athēnas portas. PROV.—"You are carrying owls to Athens." Similar to our saying, "You are carrying coals to Newcastle." Owls abounded at Athens.

Umbra pro corpore. PROV.—"The shadow for the body." The shadow instead of the substance.

Umbra suam metuere—"To be afraid of his own shadow."

Una dies āpērit, conficit una dies. AUSON.—"In one day it blossoms, in one decays."

Una dies intēreat inter maxīmam civitātem ac nullam. SEN.—"One day may make all the difference between the greatest city and none at all." Said in reference to the ruin which may be at all times impending over the fortunes of mankind.

Una domus non alit duos canes. PROV.—"One house cannot keep two dogs." See *Canes socium*, &c.

Una eādēque manus vulnus opemque ferat—"Let one and the same hand bring both wound and remedy." Adapted from Ovid.

Una salus victis nullam sperāre salutē. VIRG.—"The only safety for the conquered is to hope for no safety." Their only hope is in the bravery prompted by despair.

Unā voce.—"With one voice." Unanimously.

Unde hābeas quērit nemo; sed oportet habēre. JUV.—"Whence your wealth comes, nobody inquires; but wealth you must have."

Unde tibi frontem libertātemque parentis,

Cum faciās pejora senex!— JUV.

—"Whence do you derive the air and authority of a parent, when you, who are old, commit greater faults?"

Ungentem pungit, pungentem rusticus ungit. PROV.—"A

clown will show harshness to one who anoints him, but will anoint the man who is harsh to him." A man of low mind is apt to treat kindness with insult, but to fawn upon those who treat him as their inferior.

Unquibus et rostro. Prov.—"With nails and beak." With all one's powers. "Tooth and nail."

Unquis in ulcere. Cic.—"A nail in the wound." Words addressed by Cicero to Catiline the conspirator, who, when his country was already wounded by factions, fixed his talons in the wound, to keep it open.

—*Uni æquus virtuti, atque ejus amicis.* HOR.—"Tolerant to virtue alone and to her friends." Said of Lucilius, who satirized the foibles of the great of his time. The first three words form the motto of the Earl of Mansfield.

Uni navi ne committas omnia. Prov.—"Venture not all in one bottom."

Unico digtulo scalpit caput. Prov.—"He scratches his head with one little finger." Said of brainless and effeminate men, as this was a habit with the fops of Greece and Rome.

Unigenitus.—The bull issued by pope Clement XI. in 1713, against the doctrines of the Jansenists, is known by this name, from its beginning "*Unigenitus Dei Filius*,"—"The only-begotten Son of God."

Unius dementia dementes efficit multos. Prov.—"The madness of one makes many mad." "One fool makes many."

Universus hic mundus una civitas hominum recte existimatur. Cic.—"The whole world is rightly deemed one city of mankind." See *Non sum uni*, &c, and *Socrates quidem*, &c.

—*Uno avulso, non deficit alter.* VIRG.—"One removed, another is not wanting."

—*Uno ore omnes omnia*

Bona dicere, et laudare fortunas meas,

Qui gnatum habërem tali ingenio præditum. TER.

—"Everybody, with one voice, began to say all kinds of flattering things, and to extol my good fortune in having a son endowed with such a disposition"

Unus homo nobis cunctando restituit rem;

Non pōnebat enim rēmōres ante salutem. *Fragm. of ENNIUS.*

—"One man, by delay, saved the state; for he cared less for what was said than for the public welfare." Said in praise of Fabius Cunctator, or the Delayer.

Unus in hoc populo nemo est, qui forte Latine

Quælibet e medio reddere verba queat. OVID.

—"There is no one in all this people who can by any chance translate into Latin words in common use."

Unus Pellæo juvēni non sufficit orbis ;

Æstuat infelix angusto limite mundi. JUV.

—"One globe does not suffice for the youth of Pella; the unhappy man frets at the narrow limits of the world."

Said of Alexander the Great.

—*Unus utrique*

Error ; sed vtrius illūdit partibus.— HOR.

—"There is the same error on both sides, only the illusion takes different directions." Different men pursue the same illusion, though by different paths.

Unus vir nullus vir. PROV.—"One man is no man."

Unusquisque abundat sensu suo.—"Every person abounds in his own sense." Is wise in his own conceit.

—*Uratur vestis amore tuæ.* OVID.—"Let him be inflamed by love of your very dress."

Urbe silent totā ; vitreæque madentia rore

Tempora noctis eunt.— OVID.

—"Tis silence throughout the city; damp with the glistening dew, the hours of night glide on."

Urbem lateritiā invenit, marmoreā reliquit. Suet.—"He found a city of bricks, he left a city of marble." This, Augustus said, he did for Rome.

Urbem quam dicunt Romam, Melibæe, putavi,

Stultus ego, hunc nostræ similem— VIRG.

—"The city, Melibæus, which they call Rome, I in my simplicity imagined to be like this of ours"

—*Urbis pater est, urbique maritus.* JUV.—"He is a father to the city and a husband to the city." Facetiously quoted with reference to a man of intrigue.

Urbs oritur, (quis tunc hoc ulli credere posset ?)

Victorem terris impōsitura pedem. OVID.

—"A city arises (who then could have believed this tale from any one ?) destined one day to place her conquering foot on all lands."

Urit grata protervitas,

Et vultus nimium lubricus aspici. HOR.

—"Her pleasing coquetry inflames me, and her features too dazzling for my gaze."

Urit matùrè urtica vera. *Prov.*—"The real nettle stings early." A vindictive disposition is early seen.

—*Ūrticæ proxima sæpe rosa est.* *OVID.*—"The nettle is often next to the rose."

Usque ad aras.—"To the very altars." To the last extremity.

Usque ad nauseam.—"Even to sickness." Properly a medical phrase, but often used as meaning, "Till we are quite sick and tired of it."

Usque ad sidera tellus.—"Earth exalts itself to the stars."

Usque adeōne mori misērum est?—*VIRG.*—"Is it then so very dreadful to die?"

—*Usque adeōne*

Scire tuum nihil est, nisi te scire hoc sciat alter? *PERS.*

—"Is then your knowledge nothing worth, unless others know that you possess it?" Is not the knowledge you have acquired a source of comfort to you, without reference to the opinions of others?

Usu peritus hariōlo velōcior

Vulgo esse fertur.—*PIED.*

—"One taught by experience is proverbially said to be more quick-witted than a wizard."

Usus est tyrannus.—"Custom is a tyrant."

Usus promptum facit. *Prov.*—"Practice makes perfect."

Ut acerbum est, pro bene factis cum malis messes metas. *PLAUT.*

—"How hard it is, when, for services done, you reap a harvest of evil."

Ut ager, quamvis fertilis, sine culturā fructuōsus esse non potest, sic sine doctrinā animus. *SEN.*—"As a soil, although rich, cannot be productive without culture, so the mind without learning cannot be fruitful."

—*Ut amēris, amābilis esto.* *OVID.*—"That you may be loved, be loveable." See *Sit procul*, &c.

Ut canis e Nilo. *Prov.*—"Like the dog at the Nile." Dogs, in drinking at the Nile, Phædrus says, are obliged to be on their guard against the crocodiles, and therefore lap as they run. Hence this proverb is applied to persons of desultory and careless habits. After Marc Antony ran away from the battle of Actium, it was said of him that,

Ut canes in Ægypto, bib.t et fugit, "Like the dogs in Egypt, he drank and ran away."

Ut cuique hōmīni res parāta est, firmi amīci sunt ; si res lassa labat,

Itidem amīci collabascunt.—

PLAUT.

—"According as wealth is obtained by each man, so are his friends sure; if his prospects fade, his friends fade with them."

Ut desint vires, tamen est laudanda voluntas. OVID.—"Though the power is wanting, yet the will deserves praise."

Ut ejus modestiam cognōvi, gravis tibi nullā in re erit. CIC.

—"As I am well acquainted with his modesty, he will in no way be troublesome to you."

—*Ut hōmīnes sunt, ita morem geras ;*

Vita quam sit brevis, simul cōgita. PLAUT.

—"As men are, so must you treat them. At the same time reflect how short life is."

Ut homo est, ita morem geras. TER.—"As a man is, so must you treat him."

Ut id ostendērem, quod te isti fācilem putant,

Id non fīrī ex verā vitā, neque ādeo ex æquo et bono,

Sed ex assentando, indulgendo, et largiendo.

TER.

—"That I may convince you that they consider you a kind-hearted man, not for your real life, nor indeed for your virtue and justice; but from your humouring, indulging, and pampering them."

Ut in vitā, sic in studiis, pulcherrimum et humanissimum existimo sevritātem cōmūtātemque miscēre, ne illa in tristitiam, hæc in pētulantiam procēdat. PLINY the Younger.—"As in our lives, so in our pursuits, I deem it most becoming and most proper so to unite gravity with cheerfulness, that the former may not degenerate into melancholy, nor the latter into licentiousness."

Ut jūgulent hōmīnes, surgunt de nocte latrōnes. HOR.—

"Robbers rise by night that they may cut the throats of others." We sometimes hear of "stabbing a man in the dark."

Ut lupus ovem amat. PROV.—"As the wolf loves the sheep."

Ut metus ad omnes, pœna ad paucos perveniret. LAW MAX.—

"That fear may reach all, punishment but few." A maxim of the Criminal Law, and the object of all laws.

Ut navem, ut ædificium idem destruit facillime qui construxit ; sic hominem eodem optime, quæ conglutināvit, natūra dissolvit. Crc.—“As he most easily destroys a ship or a house who has constructed it, so does that nature most becomingly effect man’s dissolution which first put him together.” He speaks of the natural decay which returns man to his “native earth”

—*Ut nec pes, nec caput uni*

Reddatur formæ.—

HOR.

—“So that neither the head nor foot shall correspond to the same figure.” Applicable to a literary production or a picture of an incongruous character, of which we can make “neither head nor tail.”

Ut nemo in sese tentat descendere, nemo !

Sed præcidenti spectatur mantica tergo. PERS.

—“How is it that no man tries to search into himself? not a man but fixes his eye on the wallet upon the back of him who goes before.” The Fable is here alluded to, which describes men as walking in a line, each having a wallet containing his faults on his back, while those of his neighbour are in another slung before. See *Peras imposuit*, &c.

Ut otium in utile vertërem negotium.—“That I might turn my leisure into useful occupation.”

Ut placeas, debes immemor esse tui. OVID.—“To please, you ought to be forgetful of yourself.”

Ut plerumque solent, naso suspendis acuto

Ignotos.

HOR.

—“As is the way with most, you turn up your nose at those of obscure birth.”

Ut populus, sic sacerdos. Prov.—“Like priest, like people.”

Quoted by St. Bernard, who preached the Second Crusade.

Ut pueris placeas, et declamatio fias. JUV.—“To amuse children, and be the subject of a theme.” “To point a moral and adorn a tale.”—Johnson. See *I demens*, &c.

Ut queant laxis resonare fibris

Mira gestorum famuli tuorum,

Solve polluti labii reatum.

—“That thy servants may be able to sing thy wondrous deeds to the loosened strings, release them from the stain of polluted guilt.” These lines, from the Hymn of John

the Baptist, contain the names originally given to the notes in Music, *Ut, Re, Mi, Fa, Sol, La*. They are said to have been given by Guido, a Benedictine monk of Arezzo, in the eleventh century. The note *Si* was afterwards added by a musician named Le Maire.

Ut quimus, quando ut völimus non licet. TER.—“As we can, when we cannot as we wish.”

Ut quisque suum vult esse, ita est. TER.—“As every person wishes his child to be, so he is.” The mind of the child is so plastic, that it will admit of any training on the part of the parent. See *Udum et, &c.*

Ut rei servire suave est! PLAUT.—“How delightful it is to keep one’s money!”

Ut ridentibus arrident, ita flentibus adsilent,

Humani vultus.—

HOR.

—“The human countenance, as it smiles on those who smile, so does it weep with those who weep.”

Ut sape summa ingēnia in occulto latent! PLAUT.—“How often are the greatest geniuses buried in obscurity!”

Ut sementem facis, ita et metes. CIC.—“As you sow, so shall you reap.” “As you make your bed, so you must lie on it.”

Ut servi volunt esse herum, ita solet esse;

Bonis boni sunt; improbi cui malus fuit. PLAUT.

—“As servants would have their master to be, such is he wont to be. Masters are good to the good, severe to him who is bad.”

Ut solent poëtæ. PLINY the Younger.—“As it usually is with poets.”—*i. e.* living on a scanty diet.

Ut solet accipiter trépidas agitare columbas. OVID.—“As the hawk is wont to pursue the trembling doves.”

Ut sunt humana, nihil est perpétuum. PLAUT.—“As human affairs go, nothing is everlasting.”

Ut supra—“As above stated.”

Ut sylvæ foliis pronos mutantur in annos,

Prima cadunt; ita verbōrum vetus intērit ætas,

Et jūvenum ritu florent modò nata vigentque.

Dēbēmus mortī nos nostrāque—

HOR.

—“As, in the woods, the leaves are changed with each fleeting year, and the earliest fall the first; in like manner do words perish with old age, and those of more recent

birth flourish and thrive like men in the time of youth.
We and our works are doomed to death."

Ut tamen hoc ita sit, munus tua grande voluntas

Ad me pervēnit, consultiturque boni. OVID.

—"But though it is so, your good wishes have come as a great boon to me, and are taken in good part."

Ut tu fortunam, sic nos te, Celse, ferēmus. HOR.—"As you bear with your fortunes, Celsus, so shall we bear with you."

Ut tute es, item omnes censes esse. PLAUT.—"As you are yourself, you take all others to be."

Utātur motu ānīmī, qui uti ratiōne non potest.—"Let him be guided by impulse who cannot be guided by reason."

Utunque in alto ventus est, exin velum vertitur. PLAUT.—"Whichever way the wind is at sea, in that direction the sail is shifted."

Utendum est atāte; cito pede labitur atas. OVID.—"We must make use of time; time flies with rapid foot."

Uterque bonus belli pacisque minister.—"Skilled equally in the administration of peace or of war."

Uti possidētis.—"As you now possess." A term in diplomacy, meaning that, at the termination of a war, each party is to retain whatever territory he may have gained in the contest. Its opposite is the *Status quo*, which see.

Utile dulci.—"The useful with the agreeable." See *Omne tulit*, &c.

Utilitas juvandi.—"The advantage of assisting others."

Utilitas lateat: quod non profitēbere fiet. OVID.—"Let your object be concealed: that will come to pass which you shall not avow."

Utiliumque sagax rerum, et divīna futuri. HOR.—"Skilled in wise suggestions, and prophetic of the future."

Utīnam tam facīle vera invenīre possem, quam falsa convincere!
CIC.—"Would that I could as easily find out the truth, as I can detect what is false!"

Utīnam vītēres mores, vītēres parsimonīæ

Pōtius majōri honōri hic essent, quam mores mali. PLAUT
—"I only wish that the old-fashioned ways and the old-fashioned thriftiness were in greater esteem here, than these bad ways."

Utitur anatinā fortunā cum exit ex aquā, aret.—"He has the

good fortune of a duck, as soon as he comes out of the water he is dry." Said of those fortunate men who always "fall on their legs." An adaptation from Plautus. *Utitur, in re non dubiâ, testibus non necessariis.* CIC.—"He employs unnecessary proofs in a matter on which there is no doubt."

Utque alios industria, ita hunc ignavia ad famam protulêrat.

TACIT.—"As industrious efforts have advanced others, so did this man attain celebrity by indolence."

Utrum horum mavis accipe.—"Take which you will of the two."

Utrumque vitium est, et omnibus credere et nulli. SEN.—"It is equally a fault to confide in all, and in none."

Uvâque conspectâ livorem ducit ab uvâ. JUV.—"And grape contracts paleness from the grape which it has faced."

Uxorem fato credat obesse suo. OVID.—"He may think that his wife is an obstacle to his success."

Uxorem malam ôbôlo non emërem.—"I would not give a dot for a bad wife."

—*Uxorem, Posthume, ducis?*

Dic quâ Tisiphônê, quibus exagitare colubris. JUV

—"What, Posthumus, marry a wife? by what Fury, say, by what serpents, are you driven to madness?"

—*Uxori nubere nolo meæ.* MART.—"I will not be married to a wife." I will not have a wife who shall be my master. The verb *nubo* was only used in reference to the female sex. The man *marries*, the woman *is married*.

V.

V. P. for *Vitâ patris*, which see.

Vacûre culpâ magnum est solâtium. CIC.—"It is a great solace to be free from fault."

Vacuu cantat coram latrone viâtor. JUV—"The penniless traveller sings in the presence of robbers."

Vade in pace.—"Go in peace." According to some authorities, perpetual solitary imprisonment was thus called in the middle ages. It is generally, however, considered to have been applied to a more terrible punishment. See *In pace*.

Vade mecum.—"Go with me." A work which from its utility and portability is the constant companion of the man of business, or the traveller, is sometimes called his *Vade mecum*.

Væ misëro mihi! quantâ de spe decidi! TER.—"Woe unto wretched me! from what hopes have I fallen!"

Væ victis!—"Woe to the conquered!" We learn from Livy and Festus that this was the exclamation of Brennus the Gaul, when he threatened extermination to the Romans.

Vale, vale, cave ne titûbes, mandâtâque frangas. HOR.—"Farewell! farewell! take care lest you stumble, and miscarry with my commands."

—*Văleant mendăcia vatum.* OVID.—"Farewell to the fictions of the poets."

—*Văleas, anus optîma, dixi:*

Quod sup̄erest avi, molle sit omne tui. OVID.

—"Farewell, most worthy dame," said I, 'tranquil be the remainder of your days.'

Văleat quantum vălĕre potest.—"Let it have weight, so far as it may." Often quoted, *Valeat quantum*.

—*Văleat res lădicra, si me*

Palma negăta macrum, donăta redūcit opimum. HOR.

—"Adieu to the levities of verse, if the denial of applause is to reduce me to meagreness, and I am to be dependent on its bestowal for happiness."

Vălĕre malo quam dives esse. CIC.—"I would rather be in good health than rich."

Vălet anchōra virtus.—"Virtue is a sheet-anchor." Motto of Viscount Gardner.

—*Vălet ima summis*

Mutăre, et insignem attĕnuat Deus,

Obscūra promens.—

HOR.

—"The Deity is able to make exchange between the highest and the lowest, abasing the exalted, and advancing the obscure."

Valădius est natŭræ testimōnium quam doctrinæ argumentum.

ST. AMBROSE.—"The testimony of nature is of greater weight than the arguments of learning."

Valor ecclesiasticus.—"The ecclesiastical value."

Vana quoque ad veros accessit fama timōres. LUCAN.—"Idle rumours, too, were added to well-founded fears."

Vare, redde legiones! —“Varus, give me back my legions!”

The words of Augustus Cæsar, on hearing of the defeat and slaughter of the Roman army, under Quintilius Varus, by the German chieftain Arminius.

—*Varium et mutabile semper*

Fœmina.—

VIRG.

—“Woman is ever changeable and capricious.”

Vastius insurgens decimæ ruit impetus undæ. OVID.—“The swell of the tenth wave, rising more impetuously than the rest, rushes onward.” See *Qui venit*, &c.

Vectigalia nervi sunt reipublicæ. CIC.—“Taxes are the sinews of the state.”

Vehemens in utramque partem, aut largitate nimia aut parsimonia. TER.—“Ready to run to either extreme, of excessive liberality or parsimony.”

Vehimur in altum.—“We are launching into the deep.”

—*Veiosque habitante Camillo,*

Illic Roma fuit.—

LUCAN.

—“Camillus dwelling at Veii, Rome was there.” Camillus was so highly esteemed at Rome, that it was said, “Where Camillus is there is Rome.”

Vel cæco appireat. PROV.—“It would be evident to a blind man even.”

Vel capillus habet umbram suam. PUB. SYR.—“Even a hair has its shadow.”

Velim mehercûle cum istis errare, quam cum aliis rectè sentire.

—“By Hercules, I would rather be in the wrong with these men than think aright with the others.” See *Malo cum Platone*, &c.

Velim ut velles. PLAUT.—“I would wish as you would wish.”

Velis et remis—“With sails and oars.” With all possible expedition.

Velle licet, potiri non licet.—“You may wish, but you may not enjoy.” You may “look and long.”

Velle suum cuiquam, nec voto vivitur uno. PERS.—“Every man has his own fancy, and the tastes of all are not alike.”

Vellem in amicitia sic erraremus, et isti

Errori nomen virtus posuisset honestum. HOR.

—“Would that in our friendships we committed the same mistake, and that virtue would designate such mistakes by an honourable name.” The poet wishes that men were as

considerate to their friends as to their mistresses, and equally indulgent to their failings.

Velocem tardus assequitur. *Prov.*—"The slow overtakes the swift." In allusion to the Fable of the Hare and the Tortoise. "The race is not always to the swift."

—*Velocius ac citius nos*

Corrumpunt vitiōrum exempla domestica, magnis

Cum subeant animos auctōribus — JUV.

—"The examples of vice which we witness at home more surely and more quickly corrupt us; for they insinuate themselves into our minds under the sanction of high authority."

Velocius quam asparāgi coquantur — "Before you could cook a bundle of asparagus." A Roman proverb denoting an extremely short space of time. Suetonius tells us that it was frequently in the mouth of Augustus Cæsar.

Velox consilium sequitur pœnitentia. *SYR.*—"Repentance follows precipitate counsels."

—*Vēlut inter ignes*

Luna minores. HOR.

—"Like the moon amid the lesser lights."

—*Velut si*

Egrēgio inspersos reprēndas corpore nævos. HOR.

—"As if you were to condemn moles scattered over a beautiful skin."

Velūti in spēcūlum.—"As though in a mirror." A theatrical motto.

Venālis popūlus, venālis cūria patrum.—"The people venal, the house of senators venal." The state of Rome in the times of its decadence.

Vēnātor sequitur fugientia, capta relinquit;

Semper et inventis ult'rīora petit. OVID.

—"The huntsman follows the prey that flies, that which is caught he leaves behind: and he is ever on the search for still more than he has found."

—*Vendentem thus et odōres,*

Et piper, et quicquid chartis amicitur ineptis. HOR

—"A seller of frankincense, perfumes, and pepper, and anything wrapped in worthless paper" To the use of such persons he says are consigned the productions of worthless writers.

Vendidit hic auro patriam.— VIRG.—“He sold his country for gold.”

Venenum in auro bibitur. SEN.—“Poison is drunk out of gold.” A risk not so likely to be incurred by those who drink out of less costly vessels.

Venerari parentes liberos decet.—“It is the duty of children to reverence their parents.”

Venerit insitio; fac ramum ramus adoptet. OVID.—“The time for grafting is now come; make branch adopt branch.”

Veni, Creātor Spiritus.—“Come, Holy Ghost, Creator, come.”

Veni Gotham, ubi multos

Si non omnes vidi stultos. *Drunken Barnaby's Journal.*

“Thence to Gotham, where, sure am I,
If though not *all* fools, saw I *many*.”

The men of Gotham, in Nottinghamshire, seem to have been proverbial in the Middle Ages for their stupidity, and to have been generally known as the “Wise men of Gotham.” See *Ray's Proverbs*, p. 218.

Veni, Sancte Spiritus.—“Come, Holy Ghost.” The name given to a mass of the Roman Catholic Church, to invoke the assistance of the Holy Spirit.

Veni, vidi, vici.—“I came, I saw, I conquered.” The brief despatch in which Julius Cæsar announced to the senate his victory over Pharnaces.

Venia necessitati datur. CIC.—“Pardon is granted to necessity.” Similar to our saying that “Necessity has no laws.”

—*Veniat manus, auxilio quæ*

Sit mihi.—

HOR.

—“May there come a hand to give me aid.”

—*Veniunt annis*

*Sæcula seris, quibus Oceānus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
Detegat orbes; nec sit terris
Ultima Thule.*

SEN.

—“After the lapse of years, ages will come in which Ocean shall relax his chains around the world, and a vast continent shall appear, and Tiphys shall explore new regions, and Thule shall be no longer the utmost verge of earth.” Considered by Lord Bacon to be a prophecy of the discovery of America See *Ultima Thule*.

—*Venienti occurrite morbo.* PERS.—“Meet the coming disease.” See *Neglecta*, &c. and *Principiis obsta*, &c.

Veniet tempus quo ista quæ nunc latent in lucem dies extrahet, et longioris ævi diligentia. *Veniet tempus quo postæri nostri tam aperta nos nescisse mirabuntur.* CIC.—“The day will come, when time and the diligence of later ages will bring to light things which now lie concealed. The day will come when our posterity will wonder that we were ignorant of things so evident.”

Venire facias. *Law Term.*—“You are to cause to come together.” A judicial writ, whereby the sheriff is commanded to cause a jury to appear, in order to try a cause.

Venite, exultemus Dōmīno.—“Oh come, let us sing unto the Lord.” The beginning of the 95th Psalm.

—*Veniunt a dote sagittæ.* JUV.—“The darts come from her dowry.”

Plutus, not Cupid, touched his sordid heart,
And 'twas her dower that winged the unerring dart.

Gifford.

Venter famelicus auriculis caret.—“A hungry belly has no ears.” It is proof against advice or expostulation. A saying of Cato the Elder.

Venter non habet aures. *Prov.*—“The belly has no ears.”

Ventis secundis.—“With a fair wind.” With prosperous gales. Motto of Lord Hood.

Ventis verba fundis.—“You pour forth words to the winds.” You talk to no purpose.

Ventum ad supremum est.—*VIRG.*—“Matters have come to the last extremity.”

Ver erat æternum; placidique tepentibus auris

Mulcebant Zephyri natos sine semine flores. *OVID.*

—“Then it was ever spring; and the gentle Zephyrs, with their soothing breezes, cherished flowers that grew unsown.” The state of the earth in the Golden Age.

Ver non semper viret.—“The spring does not always flourish.” Or, by an heraldic pun, “Vernon always flourishes.” Motto of Lord Vernon.

Ver pingit vario gemmantia prata colore.—“The spring decks the blooming fields with various colours.”

Vera dico, sed nequequam, quoniam non vis credere.—“I speak the truth, but in vain, since you will not believe me.”

Vera gloria radices agit, atque etiam propagatur; ficta omnia celeriter, tanquam flosculi, decidunt; nec simulatum potest quidquam esse diuturnum. CIC.—“True glory strikes root, and even spreads; all false pretensions fade speedily, like flowers; nor indeed can any counterfeit be lasting.” Carlyle says, “No lie you can speak or act but it will come, after longer or shorter circulation, like a bill drawn on Nature’s reality, and be presented there for payment—with the answer, No effects.”

—*Vera incessu pätunt Dea.*— VIRG.—“She stood revealed a goddess truly in her gait.”

Verba redit facies, dissimulata perit. PETRON. ARBITER — “Our natural countenance returns, the assumed one passes away.” Hypocrisy will finally be detected.

Verba animi proferre et vitam impendere vero. JUV.—“To give utterance to the sentiments of the heart, and to stake one’s life for the truth.”

Verba dat omnis amans.— OVID.—“Every lover gives fair words.”

Verba de presenti. Law Term —“Promise made on the instant as a pledge for the future.”

Verba fides sequitur— OVID —“Fulfilment attends his words.” No sooner said than done.

—*Verba fiunt mortuo.* TER.—“You are talking to a dead man.” You are talking to one who will not heed you

Verba ligant homines, taurorum cornua fūnes.—“Words bind men, ropes the horns of bulls.”

Verba nitent phaleris; at nullas verba medullas Intus habent.

PALINGENIUS.

—“His words shine forth in fine compliments, without sincerity.” Mere sound devoid of meaning.

Verba placent et vox, et quod corrumpere non est,

Quoque minor spes est, hoc magis ille cupit.

OVID.

—“Her words charm him, her voice, and her incorruptible chastity; and the less hope there is, the more intensely does he desire.” Said of Lucretia.

Verba togæ sequēris, junctura callidus acri,

Ore teres modico, pallentes radere mores

Doctus, et ingenuo culpam defigere ludo. PERS.

—“You employ the language of the toga, skilful at judicious combination, with suitable style well rounded, ex

pert at lashing depraved morals, and inflicting censure with subtle raillery." The character of a just and considerate satirist.

Confined to common life, thy numbers flow,
And neither soar too high, nor sink too low;
There strength and ease in graceful union meet,
Though polished, subtle, and though poignant, sweet;
Yet powerful to abash the front of crime,
And crimson error's cheek with sportive rhyme.

Gifford.

Verbūque provisam rem non invita sequentur. HOR.—
"Words will not fail the subject when it is well considered."

Verbātum et literātum.—"To the word and to the letter."
Like the word *seriatim*, neither of these words is really Latin, having been coined probably in the Middle Ages. The correct Latin would be, *Ad verbum et ad literam*.

Verbo tenus.—"In name at least."

Verbōrum paupertas, imo egestas. SEN.—"A poverty, or rather an utter want, of expression."

—*Verbōsa ac grandis epistōla venit*

A Capreis —

JUV.

—"A verbose and grandiloquent epistle comes from Capreæ." Said of the haughty mandates issued by the Emperor Tiberius from his palace at Capreæ. Now used to mark a lofty tone upon slender pretensions.

Verbum sat sapiēti. PROV.—"A word to the wise is sufficient."

—*Verbum verbo reddere, fidus*

Interpres. —

HOR.

—"To render word for word, as a faithful interpreter."

Vere calor redit ossibus. — VIRG.—"In Spring the flame of desire returns to the bones"

Verè magnum, habere in se fragilitatem hominis, securitatem dei. SEN—"It is true greatness to have the frailty of a man, the equanimity of a god."

Vercundāri neminem apud mensam decet. PLAUT.—"At table no one should be bashful."

Vercundia inūtilis viro egenti. PROV.—"Bashfulness is useless to a man in want." A man in distress cannot afford to be governed by rigid notions of etiquette.

Verëcundia muliërem, non color fucätus, ornat.—"Modesty, not rouge, adorns a woman."

Veritas, a quocunque dicitur, à Deo est—"Truth, by whomsoever spoken, comes from God." Truth is of the Divine essence. "God is truth."

Veritas nihil veretur nisi abscondi.—"Truth fears nothing but concealment." Truth seeks publicity.

Veritas odium parit.—"Truth produces hatred."

Veritas sermo est simplex. AMMIAN.—"Truth is simple in its language," requiring neither study nor art.

Veritas vel mendäcio corrumpitur vel silentio. AMMIAN.—"Truth is violated by falsehood, or by silence." Silence is, in some cases, as bad as a falsehood uttered

Veritas vincit. Law—"Truth conquers." Motto of the Scotch Earl Marechal

Veritas visu et morä, falsa festinätione et incertis valescunt.

TACIT.—"Truth is established by scrutiny and deliberation; falsehood thrives by precipitation and uncertainty."

Veritätis simplex orätio est. SEN.—"The language of truth is simple." She stands in need of no meretricious arts.

Veros amicos reparäre difficile est. SEN.—"It is a difficult thing to replace true friends."

—*Versäte diu quid ferre recüsënt,*

Quid vileant, hümëri.—

HOR.—See *Sumite materiam*, &c.

—*Versus inöpes rerum, nugæque canöræ.* HOR.—"Lines devoid of meaning; harmonious trifles." These words have been applied to the Opera.

"What though our songs to wit have no pretence,

The fiddle-stick shall scrape them into sense."

Vertentem sese frustrü sectäbëre canthum,

Cum rota postërior curras, et in axe secundo. PERS.

—"You will in vain endeavour to overtake the felly that revolves before you, since, as you run, you are the hind wheel, and on the second axle."

"Thou, like the hindmost chariot-wheels, art curst,

Still to be near, but never to be first."

Dryden.

Vertitur in ténëram cüriem, rimisque dehiscit,

Si qua diu sölitis cymba vacärit aquis.

OVID.

—"If a bark has been long out of the water to which it

had been accustomed, it turns to crumbling rottenness, and gapes wide with leaks."

—*Verum decepta aviditas,*

Et quem tenēbat ore, demisit cibum,

Nec quem pētēbat adeo pōtuit attingere. PHÆD.

—"His greediness however was deceived; he not only dropped the food which he was holding in his mouth, but was after all unable to reach that at which he grasped."

From the Fable of the Dog and the Shadow.

Verum est illud, quod vulgo dicitur, mendācem mēmōrem esse oportet. QUINT.—"There is truth in the common saying, that a liar should have a good memory."

Verum est verbum, quod memorātur, ubi amīci ibidem sunt opes. PLAUT.—"It is a true proverb that is quoted, 'Where there are friends, there are riches.'"

Verum illud est, vulgo quod dici solet,

Omnes sibi malle melius esse quam altēri. TER.

—"The common saying is true, that we all wish matters to go better with ourselves than with another."

Verum opēre in longo fas est obrepēre somnum. HOR.—"But in a long work it is allowable sometimes to be overcome by sleep." Occasional negligence may be pardoned in a long work, which in a brief one would be reprehensible.

Verum putas haud aegrē, quod valdē expētis.—"You have no difficulty in believing that to be true which you anxiously desire." "The wish is father to the thought."

Verum ubi plura nitent in carmine, non ego paucis

Offendar maculis.—

HOR.

—"But where many beauties shine in a poem, I will not be offended with a few blemishes." See *Non ego*, &c.

Verus amicus est is qui est tanquam alter idem. CIC.—"A true friend is he who is, as it were, another self."

—*Vesāna cupido,*

Plurima cum tenuit, plura tenēre cupit.

—"Unreasoning cupidity, the more it has the more it desires to have."

Vestibulum domus ornamentum est. PROV.—"The hall is the ornament of a house." First impressions are of the greatest importance.

Vestigia nulla retrorsum.—"No stepping back again." RE-

treat must not be thought of. An adaptation from Horace.
The motto of the Earl of Buckinghamshire.

Vestis virum facit. *Prov.*—"The garment makes the man."
It is so in the opinion of the vulgar.

Vestri, iudices, hoc maxime int̄rest, non ex lēvitāte testium causas hōminum ponderāri. *Cic.*—"To you, O judges, it is of the greatest moment, that the interests of men should not be dealt with upon slight testimony."

—*Vetābo, qui Cērēris sacrum
Vulgārit arcānæ, sub isdem
Sūt trāibibus, frāgilemve mecum
Solvat phasēlum.*—

HOR.

—"I will forbid the man, who shall have divulged the sacred rites of mysterious Ceres, to be under the same roof with me, or to sail with me in the same fragile bark."
From fear of the vengeance of an offended deity.

Vētēra extollimus recentium incuriōsi. *TACIT.*—"We extol things that are ancient, heedless of those of later date."
See *Ætas parentum*, &c, and *Laudator*, &c.

Vētēra quæ nunc sunt fuērunt olim nova.—"Things which are now old, were once new."

Vētērem injūriam ferendo, invītas novam.—"By submitting to an old injury, you lay yourself open to a fresh one."
Even patience must have its limits. See *Post folia*, &c.

Veterum id dictum est, Feliciter is sapit, qui pericūlo aliēno sapit.—"It is an old saying, that he is happy in his wisdom, who is wise at the expense of another." From an interpolated scene in the *Mercator* of Plautus, probably written by Hermolaüs Barbarus.

Vetustas pro lege semper habētur. *Law Max.*—"Ancient custom is always regarded as law." It is the basis of our common law.

Vexāta quæstio.—"A disputed question." A moot point.

Vi et armis.—"By force and arms." By main force, not by sanction of the law.

Via crucis via lucis.—"The path of the cross the path of light." A mediæval saying, and an heraldic motto.

Via media.—"The middle way."

Via trita est tntissīma *COKE.*—"The beaten path is the safest."

Via trita, via tuta.—"The beaten path is the safe path."

Motto of Earl Normanton.

—*Viamque insiste domandi,*

Dum fáciles animi juvenum, dum mobilis ætas. VIRG.

—"Enter upon a course of training while their disposition in youth is tractable, while their age is pliant." See *Udum*.

Viam qui nescit quâ devēniat ad mare,

Eum oportet amnem quærere cōmitem sibi. PLAUT.

—"He who knows not his way to the sea, should take a river as his guide." A prolonged route which is certain to lead to our object is better than a short but doubtful one.

Vice gerens.—"Acting in the place of." A vicegerent, or deputy.

Vice regis.—"In the king's behalf." Acting as viceroy.

Vice versâ.—"The terms being reversed." Or "reversely."

Dr. Parr used to say it ought to be "*Versâ vice*," referring to *Ulpian*, *Dig.* 43. 29. 111.

Vicistis cochleam tarditâte. PLAUT.—"You have surpassed a snail in slowness."

Victor volentes per populos dat jura.—"A conqueror gives laws to a submissive people."

Victoria concordia crescit.—"Victory increases by concord."

Motto of Earl Normanton, and Lord Amherst.

Victoria, et per victoriam vita.—"Victory, and through victory life."

Victoria, et pro victoria vita.—"Victory, and for victory life." A toast for heroes.

Victoriâ pax non pactiōne parienda est. CIC.—"Peace is to be secured by victory, not by negotiation."

Victrix causa Diis placuit, sed victa Catōni—"The conquering cause was pleasing to the gods, the conquered one to Cato." An extravagant compliment paid by Lucan to the heroic patriotism of Cato of Utica.

Victrix fortunæ sapiētia.— JUV.—"Wisdom conquers fortune." By prudence we may sometimes get the better of fortune.

Victiōrosque Dei celant, ut vivēre durent,

Felix esse mori.—

LUCAN.

—"And the gods conceal, from those destined to live, how sweet it is to die, that they may continue to live."

Victus cultusque corporis ad vāltūdinem rēfrantur et ad vires, non ad voluptātem. CIC.—“Let the food and clothing of the body bear reference to health and strength, not to mere gratification.”

Vide licet.—“You may see.” “Namely.” Denoted in English books by the contracted form, *viz*

Vide ne, fūnicūlum nimis intendendo, aliquando abrumpas.—“Take care, lest by stretching the rope too tight you break it at last.”

Vide ut supra.—“See as above.” “See the preceding passage.”

Video et gaudeo—See *Videsne qui*, &c.

—*Video meliōra probōque,*

Deteriōra sequor — OVID.

—“I perceive the better course, and applaud it; but I follow the worse” The words of a person hurried on by passion against the dictates of reason.

Vides, ut allā stet nive candīdum

Soracte, nec jam sustineant onus

Silvæ laborantes.—

HOR.

—“You see how Soracte stands white with deep snow, nor can the bending woods any longer support the weight.”

Videsne qui venit?—“Do you see who is coming?” To which the answer is, *Video et gaudeo*, “I see and am glad.” *Love’s Labour’s Lost*, act v. sc. i.

Vidēte, quæso, quid potest pecūnia. PLAUT —“See, prithee, what money can effect.”

Vidi ego naufrāgiumque, viros et in æquōre mergi;

Et, Nunquam, dixi, justior unda fuit.

OVID.

—“I myself have seen a shipwreck, and men drowned in the sea; and I said, ‘Never were the waves more just in their retribution.’”

Vidit et irāruit lympa pudica Deum.—“The modest water saw its God and blushed.” A line on the miracle at Cana in Galilee, most probably composed by Richard Crashaw. Dryden has had the credit of having composed a similar line when a school-boy at Westminster:—

“The conscious water saw its God and blush’d”

If so, he was probably indebted to Crashaw for the thought. It is, however, a matter of doubt whether the line of Crashaw did not originally read, “*Nympha pudica*,”

“The modest nymph.”

Vigilantibus, non dormientibus, subveniunt jura. *Law Max.*—
“The laws assist the watchful, not those who sleep.” The
law assists those only who take due care to preserve their
rights.

Vigilari decet hominem, qui vult sua tempore conficere officia.
PLAUT.—“It behoves him to be vigilant who wishes to do
his duty in good time.”

Vigilate et orate.—“Watch and pray.” Motto of Lord
Castlemaine.

Vigor ætatis fluit ut flos veris.—“The vigour of manhood
passes away like a flower of spring.”

Vile donum, vilis gratia. *Prov.*—“A small gift, small
thanks.”

Vilescent dignitates cum tenentur ab indignis. *SALL.*—“High
offices become valueless when held by unworthy persons.”

Vilis sæpe cadus nobile nectar habet. *Prov.*—“Full oft does
an humble cask contain generous nectar.” A repulsive
exterior may conceal excellent qualities.

Vilius argentum est auro, virtutibus aurum. *HOR.*—“Silver
is of less value than gold, gold than virtue.”

Illarum culmina fumant. *VIR.*—“The tops of the cottages
send forth their smoke.”

Vim vi repellere omnia jura clamant. *Law Max.*—“All laws
declare that we may repel force by force.”

Vina parant animos, faciuntque caloribus aptos:

Cura fugit multo diluiturque mero.

OVID.

—“Wine composes the feelings and makes them ready
to be inflamed: care flies and is drowned in plenteous
draughts.”

Vince animos, iramque tuam, qui cætera vincis. *OVID.*—
“You, who conquer other difficulties, go conquer your own
feelings and your anger.”

Vincit amor patriæ. *VIRG.*—“The love of our country con-
quers all other considerations.” “The noblest motive is
the public good.” Motto of the Irish Viscount Moles-
worth, and Lord Muncaster.

Vincit omnia veritas.—“Truth conquers all things.” How-
ever veiled by hypocrisy or by fraud, truth will generally
come to light. Motto of the Baron Kinsale.

Vincit qui se vincit.—“He is indeed a conqueror who con-
quers himself.” Motto of Lord Howard of Walden.

Vincula da linguæ, vel tibi vincla dabit.—"Put a curb on your tongue, or it will put a curb on you." An indiscreet tongue is very likely to bring us into trouble.

Vindictam mandasse sat est; plus nōmīnis horror

Quam tuus ensis aget; minuit præsētia famam. LUCAN.

—"Tis enough to have commanded vengeance; more will the dread of your name effect than your sword; your presence detracts from your fame."

Vino diffugunt mordāces curæ.—"Cankering cares are dispelled by wine." An adaptation from Horace.

—*Vino tortus et irā.* HOR.—"Excited by wine and anger."

Vinum bonum lætificat cor hōmīnis.—"Good wine maketh glad the heart of man." See *Psalm* civ. 15.

Vinum purum potum, puer, infundito.

A summo ad imum more majōrum bibunto.

Decem cyāthi summa potio sunt. LIPSIVS.

—"Unmix'd be our wine, and pure let it flow,
As our fathers ordain'd, from the high to the low,
Let our bumpers, while jovial we give out the toast,
In gay compotation, be ten at the most."

Violenta nemo impēria continuit diu;

Moderāta durant.

SEN.

—"No one has long held power exercised with violence; moderation insures continuance."

Vipēra Cappādocem nōcītūra momordit. at illa,

Gustāto perit sanguine Cappādocis.

—"A baneful viper bit a Cappadocian; but having tasted the Cappadocian's blood it died." A translation from the *Anthologia Græca*. The people of Cappadocia were of a dull disposition, and addicted to every vice.

Vir bonus dicendī peritus—"A good man skilled in the art of speaking." The ancient definition of an orator.

—*Vir bonus est quis?*

Qui consulta patrum, qui leges jurāque servat. HOR.

—"Who is a good man? He who obeys the decrees of the senators, he who respects the laws and ordinances."

Vir bonus et sapiens dignis ait esse parātum,

Nec tamen ignōrat quid distant æra lupīnis. HOR.

—"A good and a wise man declares himself ready to assist the deserving; he is not ignorant, however, of the dif-

ference between money and lupines." He is able to distinguish between the meritorious and the undeserving. Lupines were used for money on the stage.

Vir est maximæ escæ. PLAUT.—"He is a man of a most capacious appetite."

Vir pietate gravis.— VIRG.—"A man respected for his piety."

Vir sapiens forti melior.—"A wise man is better than a valiant one."

Vir sapiens omnia quæ in vitam humanam incurrunt fert libenter, ut pareat legi naturæ. SEN.—"A wise man bears willingly all those events which are the lot of human life, that he may obey the law of nature."

Vir sapit qui pauca loquitur.—"The man is wise who says but little."

—*Vires acquirit eundo.* VIRG.—"She acquires strength as she goes." The poet speaks of Fame, or Rumour.

Virescit vulnere virtus—"Virtue flourishes from a wound." Motto of the Earl of Galloway.

Viri infelices procul amici. SEN.—"The friends of the unfortunate man are at a distance."

Viris fortibus non opus est mœnibus.—"Brave men have no need of walls."

Virtus agrestiores ad se animos allicit. CIC.—"Virtue allures to herself even the most uncultivated minds."

Virtus ariete fortior.—"Virtue is stronger than a battering-ram." Motto of the Earl of Abingdon.

Virtus est medium vitiõrum, et utrinque reductum. HOR.—"Virtue is the mean between two vices, and equally removed from either." The golden mean.

Virtus est una altissimis defixa radicibus, quæ nunquam ullâ vi labefactari potest. CIC.—"Virtue is a thing which having once struck deep root, can never be shaken by any power."

Virtus est vitium fugere, et sapientia prima

Stultitiâ caruisse.—

HOR.

—"It is virtue to fly from vice, and the first step of wisdom is to be exempt from folly." Temptation is better avoided than combated.

Virtus hominem jungit Deo. CIC.—"Virtue unites man with God."

Virtus in actione consistit.—"Virtue consists in action."

Motto of Lord Craven.

Virtus in arduis.—"Virtue," or "Valour in danger."

Adapted from Horace.

—*Virtus laudatur et alget.* JUV.—"Virtue is praised and starves."

Virtus mille scuta.—"Virtue is as good as a thousand shields."

Motto of the Earl of Effingham.

Virtus non advēnit a naturā, neque a doctrinā, sed a nūmine divīno. SEN.—"Virtue proceeds not from nature, nor from education, but from the Deity."

Virtus non est virtus nisi compārem habet āliquem, in quo superando vim suam ostendat. CIC.—"Virtue is not really virtue unless it has some associate, in excelling whom it may display its strength."

Virtus probata florēbit.—"Approved virtue will flourish."

Motto of Earl Bandon.

Virtus, recludens immūritis mori

Cælum, negatā tentat iter viā;

Cæsusque vulgāres, et udam

Spernit humum fugiente pennā. HOR.

—"Virtue, throwing open heaven to those who deserve not to die, directs her course by paths hitherto denied, and spurns with rapid wing the grovelling crowds and the foggy earth."

Virtus repulsæ nescia sordidæ

Intāminātis fulget honoribus;

Nec sumit aut ponit secūres

Arbitrio populārīs auræ.

HOR.

—"Virtue, which knows no base repulse, shines with untarnished honours; she neither receives nor resigns the emblems of authority at the will of popular caprice."

"Virtue repulsed, yet knows not to repine,

But shall with unattainted honour shine." SWIFT.

Virtus requiēi nescia sordidæ.—"Virtue which knows not mean repose." Motto of the Earl of Dysart.

Virtus sine ratiōne constāre non potest. PLINY the Younger.

—"Without reason, virtue cannot subsist."

Virtus sola nobilitat.—"Virtue alone ennobles." Motto of Lord Walscourt.

Virtus sub cruce crescit, ad æthëra tendens.—"Virtue grows under the cross, and tends towards heaven." Motto of the Earl of Charleville.

Virtus vincit invidiam.—"Virtue subdues envy." Motto of Marquis Cornwallis.

Virtute ambire oportet, non favitöribus.

Sat habet favitörum semper qui rectè facit. PLAUT.

—"By merit, not by patrons, ought we to seek our ends.

He who does well has always patrons enough."

Virtute non astutiä.—"By virtue, not by cunning." Motto of Viscount Pery.

Virtute, non verbis.—"By virtue, not by words." Motto of the Earl of Kerry, and of the Marquis of Lansdowne.

Virtute quies.—"In virtue there is tranquillity." Virtue confers peace of mind. Motto of Lord Mulgrave.

Virtutem doctrina paret, naturæne donet? HOR.—"Does study produce virtue, or does nature bestow it on us?"

Virtutem incolumem odimus,

Sublätam ex oculis quærimus invidi. HOR.

—"We hate virtue when present, but gaze after her with regret when she has passed from our sight."

—*Virtutem verba putes, ut*

Lucum ligna?—

HOR.

—"Do you consider virtue to consist merely of words, as a grove consists of trees?"

Virtutes ita copulatæ connexæque sunt, ut omnes omnium participes sint, nec aliä ab aliä possit separari. CIC.—"The virtues are so closely joined and connected that they all partake of the qualities of each other, nor can they be separated."

Virtuti nihil obstat et armis.—"Nothing can resist valour and arms." Motto of the Earl of Aldborough.

Virtuti non armis fido.—"I trust to virtue, not to arms." Motto of the Earl of Wilton.

—*Virtutibus obstat*

Res angusta domi.— JUV.

—"Straitened means stand in the way of virtues" of the more active exercise of charitable virtues.

Virtutis avörum præmium.—"The reward of the valour of my forefathers." Motto of Lord Templeton.

Virtūtis ergo.—"For the sake of virtue."

Virtūtis expers verbis jactans gloriam

Ignōtos fallit, notis est derisui. PHÆDRUS.

—"A dastard who brags of his prowess, and is devoid of courage, imposes on strangers, but is the jest of those who know him."

Virtūtis fortūna comes.—"Fortune is the companion of virtue." Motto of Lords Newhaven and Harberton.

Virtūtis laus omnis in actiōne consistit. CIC.—"All the merit of virtue depends upon the activity with which it is exercised." See *Paulum sepultæ*, &c.

—*Virtūtis uberrimum alimentum*

Est honos.

—"Honour is the chief support of virtue."

Virtūtisque viam dēserit arduē. HOR.—"And he deserts the arduous path of virtue."

Virtutum omnium fundamentum pietas.—"Piety is the foundation of all the virtues."

Virtutum primam esse puta compescere linguam;

Proximus ille Deo est qui scit ratione tacere. CATO.

—"Think it the first of virtues to restrain the tongue; he approaches nearest to a god who knows when it is best to be silent."

Virum bonum nec pretio, nec gratiā, nec pericūlo a viā recti deduci oportet. AD HERENN—"A good man ought not to be drawn from the path of rectitude by wealth, by favour, or by danger."

Virum improbum vel mus mordeat. Prov.—"A mouse even may bite the wicked man." Said of those who are paralyzed by a bad conscience.

Vis comica.—"Comic power," or "talent."

Vis consilii expers mole ruit sua;

Vim temperatam Di quoque prouehunt

In majus; idem odere vires

Omne nefas animo moventes. HOR.

—"Force, without judgment, falls by its own weight; moreover, the gods promote well-regulated force to further advantage: but they detest force that meditates every crime."

Vis inertia.—"The power of inertness." The tendency of every body to remain at rest, and consequently to resist

motion. Used figuratively for indolence or mental inertness.

—*Vis recte vivere? Quis non?*

Si virtus hoc una potest dare; fortis omnis

Hoc age deliciis.

HOR.

—"Would you live happily? Who would not? If virtue alone can confer this, discard pleasures, and strenuously pursue it."

Vis unita fortior.—"Power is strengthened by union."

Motto of the Earl of Mountcashel.

Viscus merus vestra est blanditia. PLAUT.—"Your coaxing is so much bird-lime."

Visu carentem magna pars veri latet. SEN.—"A great part of the truth lies concealed from him who wants discernment."

Visum visu.—"To see and be seen," or "Face to face."

Whence most probably the French word *vis-à-vis*.

—*Vitā*

Cedat, uti conviva satur. — HOR.

—"Let him withdraw from life, like a guest well filled."

Sec *Cur non*, &c.

Vita enim mortuorum in memoriā vivorum est posita. CIC.—

"The life of the dead is retained in the memory of the living."

Vita hominis sine literis mors est.—"The life of a man without letters is death."

Vita laudabilis boni viri, honesta ergo quoniam laudabilis.

CIC.—"The life of the good man is praiseworthy, and being praiseworthy must be honourable."

Vitā patris.—"In his father's lifetime." Often written *v. p.*

Vita turpis ne morti quidem honestæ locum relinquit. CIC.—

"A life of shame leaves no room even for an honourable death." See *Qualis vita*, &c.

Vitæ est avidus, quisquis non vult

Mundo secum pereunte mori. SEN.

—"He is greedy of life who is unwilling to die when the world is perishing around him."

—*Vitæ*

Percepit humanos odium, lucisque videndæ,

Ut sibi consciscant mærenti pectore lethum. LUCRET.

—"Hatred of life, and of beholding the light, seizes upon

men, to make them with sorrowing breast inflict death upon themselves."

—*Vitæ post-scēnia celant.* LVCRET.—"They conceal the secret actions of their lives." The *Post-scenium* was the part of the theatre behind the scenes, containing the robing-room; hence it is here used in the plural, to signify secret actions hidden from the eyes of the world.

Vitæ signum pulsus est. MED. APHOR.—"The pulse is the sign of life."

Vitæ summa brevis spem nos vetat inchoāre longam. HOR.—"The short span of life forbids us to encourage prolonged hope."

Vitæ via virtus.—"Virtue is the way of life." Motto of the Earl of Portarlington.

—*Vitam impendēre vero.* JUV.—"To lay down one's life for the truth." See *Ille igitur*, &c.

Vitam regit fortuna, non sapientia. CIC.—"Fortune governs this life, and not wisdom."

—*Vitanda est imprōba Siren*

Desidia —

HOR.

—"Sloth, that seductive Syren, is to be shunned."

Vitæret cælum Phaeton, si vivëret; et quos

Optārat stulté, tangēre nollet equos.

OVID.

—"If Phaëton were living he would shun the skies, and would be loth to touch the horses for which, in his folly, he wished."

—*Vitævi dēnique culpam,*

Non laudem mērui. —

HOR.

—"I have avoided error. not merited praise."

Vitia hōmīnum atque fraudes damnis, ignomīnis, vinculis, verbēribus, exilis, morte mulctantur. CIC.—"The vices and frauds of men are punished with fines, ignominy, chains, stripes, exile, and death."

Vitia nobis sub virtūtum nōmine obrūpunt. SEN—"Vices creep upon us, under the name of virtues." Thus, avarice will palm itself off under the name of economy.

Vitia otu negōtio discutienda sunt. SEN.—"The evils of sloth are only to be shaken off by attending to business."

Fitiant artus ægræ contāgia mentis OVID—"The diseases of the mind contagiously impair the bodily powers."

Vitiis nemo sine nascitur; optimus ille

Qui minimis urgetur.

HOR.

—“No man is born without faults; he is the best who is burthened with fewest.”

Vitis suis pervidendis cæcus est homo, in aliënis perspicax.

—“Man is blind to his own faults, but quick at perceiving those of others.” He readily sees “the mote in his brother’s eye.”

Vitium capiunt ni moveantur aquæ.—“Water becomes putrid if kept stagnant.”

—*Vitium commune omnium est,*

Quod nimium ad rem in senectâ attenti sumus. TR—

—“It is a fault common to us all, that in old age we come too attached to worldly interests.” at part

Vitium exemplo principis molescit—“Vice, through example of the prince, becomes fashionable.” discern

Vitium fuit, nunc mos est, assentitio. SYR.—“*o face.*”; which was formerly a vice, is now a fashion.”

Vivâ voce.—“By the living voice.” By oral testi

Vivat; et absentem, quoniam sic fata tulerunt, well filled.”

Vivat, et auxilio sublevet usque suo.—“May he live on; and since the Fates decree, may he live ever to relieve me, far, far, by his aid.”

Vivat rex.—“Long live the king.” *Vivat regina.*—“Long live the queen.” *Vivant rex et regina.*—“Long live the king and queen.”

Vive memor lethi.—PERS—“Live mindful of death.”

Vive sine invidiâ, mollesque inglôrius annos

Exige; amicîtias et tibi junge pares. OYD.

—“Live without envy; pass in obscurity thy tranquil years, and in friendship attach thy equals to thyself.”

Vive valêque.—“Live and fare well.” “Health and happiness.”

—*Vivendi rectê qui prôrôgat horam*

Rusticus expectat dum defluat amnis.—HOR.

—“He who postpones the hour of living well, is like the peasant who waits until the river shall cease to flow.” See *Rusticus expectat*, &c.

Vivendum est igitur, ut eâ liberâlitâtê utâmur, quæ prosit ami-

ois, noceat nēmīni. CIC.—“We must make it our care then to exercise such liberality as may benefit our friends and injure no one.”

Vivendum est rectè, cum propter plūrima, tunc his

Præcipuè causis, ut linguas mancipiōrum

Contemnas : nam lingua mali pars pessīma servi. JUV.

—“You should lead a correct life for many reasons, but especially for this, that you may defy the tongues of your domestics; for the tongue is the worst part of a bad servant.”

Vivere sat, vincere.—“To conquer is to live enough.” Motto of the Earl of Sefton.

Vivere si rectè nescis, dēcēde perītis. HOR.—“If you know not how to live aright, make way for those who do.”

“Learn to live well, or fairly make your will.” POPE.

Vivida vis ānīmi. LUCRET.—“The strong force of the mind.” The active powers of the understanding.

Vivimus aliēnā fiduciā. PLINY the Elder.—“We live by trusting one another.”

Vivimus in postēris.—“We live in our posterity.” See *Vita enim*, &c.

Vivit adhuc, vitamque tibi dēbere fatētur. OVID.—“He lives still, and acknowledges that he owes his life to you.”

Vivit post funēra virtus.—“Virtue survives the grave.” Motto of the Irish Earl of Shannon.

Vivite felices, quibus est fortūna peracta

Jam sua !—

VIRG.

—“Live happily, ye whose destinies are already fulfilled!” Struggling onward, I can behold those without envy who have successfully terminated their labours.

—*Vivite fortes,*

Fortiaque adversis oppōnita pectōra rebus. HOR.

—“Live as brave men, and bravely breast adversity.”

Vivitur exiguō mēlius : natūra beātis

Omnibus esse dedit, si quis cognōvērīt uti. CLAUD.

—“Men live best upon a little: nature has granted to all to be happy, if they did but know how to use her gifts.”

Vivitur parvo bene, cui paternum

Splendet in mensā tēnui salinum ;

Nec leves somnos timor aut cupido

Sordidus aufert.

HOR.

—“He lives happily on a little whose paternal salt-cellar shines on his frugal board; nor does fear or sordid covetousness disturb his quiet repose.”

—*Vivo et regno, simul ista reliqui,*

Quæ vos ad cælum fertis rumōre secundo. HOR.

—“I live and am a king, as soon as I have quitted those scenes which you extol to the skies in such high terms.”

Vivunt ii qui ex corpōrum vinculis, tanquam e carcēre, evolārunt. CIC.—“Those live who have escaped from the fetters of the body, as though from a prison.” Who are not chained down by fleshly lusts.

Vivunt in Vēnērem frondes, etiam nemus omne per altum

Felix arbor amat; nutant ad mūtua palmæ

Fœdēra, pōpūleo suspīrat pōpūlus ictu,

Et plātāni plātānis, alnōque assibīlat alnus CLAUD.

—“The leaves live but to love, and, throughout the whole lofty grove the happy trees indulge their loves; palm, as it nods to palm, confirms their ties; the poplar sighs for the poplar’s embrace; plane whispers to plane, alder to alder.” Ancient intimation of the Sexual System of Linnæus.

Vix a te vīdeor posse tenēre manus. OVID.—“I hardly seem to be able to keep my hands off you.”

—*Vix dēcīmus quisque est, qui ipsus sese nōvērīt.* PLAUT.

—“There is hardly one man in ten who knows himself.”

Vix duo tresve mihi de tot sūperestis, amīci.

Cætēra Fortūnæ, non mea turba, fuit. OVID.

—“Out of so many friends, scarcely two or three of you are now left to me. The rest of the crowd belonged to Fortune, not to me.”

Vix ea nostra voco. OVID.—“I scarcely call these things our own.” Motto of Lord Sundridge and the Earl of Warwick.

Vix quīdem credo, sed et insultāre jacenti

Te mihi, nec verbis parcēre, fama refert. OVID.

—“For my part I hardly believe it, but rumour says that you insult me now prostrate, and are not sparing of your reproaches.”

Vix mihi credētis, sed crēdite, Troja manēret,

Præceptis Priāmi si foret usa sui. OVID.

—“You will hardly believe me, yet may believe me;

Troy would have been still standing if she had followed the advice of her Priam."

*Vix tamen ēripiam, pōsito pavōne, velis quin
Hoc pōtius, quam gallinā tergēre palātum,
Rara avis, et pictā pandat spectācūla caudā.* HOR.

—"Were a peacock placed on table, I should scarcely be able to prevail on you not to eat of it instead of a pullet, merely because it is a rare bird and makes a show with its gaudy tail."

*Vixēre fortes ante Agamemnōna
Multi; sed omnes illācrynābiles
Urgentur, ignōtque longā
Nocte, carent quia vate sacro.* HOR.

—"Many brave men lived before Agamemnon; but all of them, unlamented and unknown, are whelmed in endless night, having found no sacred bard."

—*Vocat in certāmina Divos.* VIRG.—"He calls the gods to arms"

—*Volat ambīgus
Mōbilis alis hora, nec ulli
Præstat velox Fortūna fidem.* SEN.

—"The fleeting hour speeds on with doubtful wing, nor does hastening fortune keep faith with any one"

Volenti non fit injūria. LAW MAX.—"No injury is done to a consenting party." This applies only to those who are by law considered responsible for their actions.

—*Volitare per ora virūm.* VIRG.—"To hover on the lips of men." See *Tentanda*, &c.

Volo, non vāleo.—"I am willing but unable." Motto of the Earl of Carlisle.

Voluntas non potest cogi.—"The will cannot be forced."

"He that complies against his will,

Is of the same opinion still."—*Hudibras* II. 3 547.

*Voluptas est malōrum esca: quod eā non minus hōmīnes
Quam hamo capiuntur pisces.* PLAUT.

—"Pleasure is the bait of misfortune; for by it men are caught just as fishes are by the hook."

—*Voluptates commendat rārīor usus.* JUV.—"Pleasures sparingly enjoyed have a higher relish"

Voluptāti mœror sequitur.—"Sorrow follows indulgence."

Voluptāti obsquens. TER.—"Devoted to pleasure."

Voluptatibus se constringendum dare.—"To resign himself to the enthrallment of pleasure."

Vos, procul! O procul! este profani! VIRG.—See *Procul*, &c.

Vos sapere et solos aio bene vivere, quorum
Conspicitur nitidis fundata pecunia villis. HOR.

—"I say that you alone are wise and live well, whose wealth is conspicuous in the elegance of your villas."

Vos valête!—"Fare ye well!"

Vos valête et plaudite. TER.—"Farewell, and give your applause." This expression, or the words *Plausum date*, "Grant applause," was used at the conclusion of the Latin Comedies.

Vota vita mea—"My life is devoted." Motto of the Earl of Westmeath.

Vox audita perit, litëra scripta manet.—"The word that is heard passes away, the letter that is written remains."

See *Litera scripta*, &c

Vox clamantis in deserto.—"The voice of one crying in the wilderness." See *John* i. 23.

Vox erat in cursu, cum me mea prödidit umbra. OVID.—
"She was in the middle of her speech, when my shadow betrayed me."

Vox erat in cursu; vultum dubitantis habëbam. OVID.—
"She was in the middle of her speech; I had the look of one in doubt"

Vox et præterea nihil.—"A voice and nothing more." A mere sound; fine words without meaning. Said originally of the nightingale. From the Greek.

—*Vox faucibus hæsit.* VIRG.—"His voice cleaved to his throat" He was dumb through amazement and dread.

Vox populi vox Dei.—"The voice of the people is the voice of God." A maxim of the opponents of the *Jus divinum* of kings. The origin of it is not known, but it is quoted as a proverb by William of Malmesbury, who lived in the early part of the twelfth century.

Vox stellârûm.—"The voice of the stars." A favourite title with the old Almanacs.

Vulgäre amici nomen, sed rara est fides. PHÆD.—"The title of friend is common, but fidelity is rare."

Vulgâto corpore mulier. LIVY.—"An abandoned woman."

—*Vulgo audio*

Dici, diem admīre ægritudīnem homīnibus. TER.

—"I hear it often said that time assuages human sorrow."

Vulgus amicitias utilitāte probat. OVID.—"The multitude estimate friends by the advantages to be derived from them."

Vulgus consuetūdīnem pro lege habet.—"It is a common error to consider usage as law."

Vulgus ex vērītāte pauca, ex opiniōne multa, æstīmat. CIC.—

"The populace judge of few things on truthful grounds, of many from prejudice."

Vulnēra nisi sint tacta tractātāque sanāri non possunt. LIV.

—"Unless wounds are handled and dressed they cannot be healed."

Vulnus alit venis, et cæco carpitur igni. VIRG.—"She nourishes the poison in her veins, and is consumed by a secret flame." Said of Dido's secret passion for Æneas.

Vultus ānīmī janua et tabūla. CIC—"The countenance is the very portal and portrait of the mind." So *Ecclus.* xix. 29, "A man is known by the eye, and the face discovers wisdom."

Vultus est index ānīmī. *Prov.*—"The countenance is the index of the mind." The opinion of Lavater and the physiognomists.

Z.

Zonam perdidit. HOR.—"He has lost his purse." He is in desperate or distressed circumstances.

APPENDIX

A divitibus omnia magnificè fiunt. — “Everything is done magnificently by the rich.”

A solis ortu usque ad occāsum. — “From sunrise to sunset.”

Ab inopid ad virtutem obsepta est via. TER. — “The road to virtue is obstructed by poverty.” See *Res angusta*, &c.

Abi in malam rem. — “Be off, and ill may it fare with you.”
“Go to the deuce.”

Abiit, excessit, evāsit, erūpit. CIC. — “He has departed, fled, escaped, disappeared.” Cicero’s description of the abrupt flight of the guilt-stricken Catiline.

Absit invidia — “All offence apart.”

Absit omen. — “May it not prove ominous.”

Actis ævum implet, non segnibus annis — “He fills up life with deeds, not with long years of indolence.” An adaptation from the Elegy to Livia Augusta, generally attributed to Peto Albinovanus.

Ad amussim. — “According to line and rule.” Exactly.

Ad nauseam. — “So as even to create disgust.”

Ad ostentationem opum. — “To show off his wealth.”

Ad rem. — “To the purpose.”

Admonere volumus, non mordere; prodesse, non lædere; consulere morbis hominum, non officere. ERAS. — “Our object is, to admonish, not to carp; to improve, not to wound; to think of remedies for the diseases of mankind, not to obstruct their cure.”

Ægritudo animi, sine ullâ rerum expectatione meliøre — “Despondency unmitigated by the prospect of better fortune.”

Agunt, non cogunt. — “They lead, not drive.”

Ah! quam dulce est meminisse! — “Ah! how great are the delights of memory!”

— *Alii taurinis follibus auras*

Accipiunt redduntque.

VIRG.

- “Others draw in and eject the air from bellows made of bulls’ hide.” The Cyclops working their bellows.
- Aliquis in omnibus, nullus in singulis.* SCAL.—“Somebody in all, nobody in each.” Jack of all trades, master of none!
- Alter altērius auxilio eget.* SALL.—“One requires the aid of the other.”
- Alter ego* —“A second self.” A bosom friend.
- Amīci qui diu abfuerunt, in mutuos ruunt amplexus.*—“Friends who have been long separated rush into each other’s embraces.”
- Amor laudis et patriæ pro stipendio est.*—“Love of praise and of our country are their own reward.” In the consciousness of having acted rightly.
- Amōre nihil mollius, nihil violentius.*—“Nothing is more tender, nothing more violent, than love.”
- An ideo tantum vñeras ut exires?* MART.—“Did you then come only to go away again?” See *Cur in*, &c.
- Anathēma maran-ātha.*—“May he be cursed, and may the Lord at his coming take vengeance on him.” See 1 *Cor.* xvi. 22. The first word is Greek, the second Syriac.
- Angustā utitur fortunā* CIC.—“He is in narrow circumstances.” His means are small.
- Angusta via est quæ ducit ad vitam.*—“Narrow is the way which leadeth to life.” *Matt.* vii. 14.
- Animal implūme bipes.*—“A two-legged animal without feathers.” Said to have been Plato’s definition of man.
- Anīmus non deficit æquus.*—“A well-regulated mind is not wanting” Motto of Lord Gwydyr, taken from Horace, *Ep.* 1. 12. 30.
- Annus inceptus habētur pro complēto.* *Law Max.*—“A year entered on is reckoned as completed.”
- Aqua pumpāginis*—A cant expression with medical men for “spring water.” The second word, we need hardly say, is dog Latin.
- Aquæ guttæ saxa excāvant.*—“Dropping water hollows out rocks.” See *Stillicidī casus*, &c
- Arcādes ambo.* VIRG.—“Both Arcadians,”—used ironically to signify “a pair well-matched” or “Birds of a feather.” See *Par nobile fratrum*.
- Astra castra, numen lumen.*—“The stars are my camp, the

Deity my light." A verbal quibble, the motto of the Earl of Balcarras.

Astrictus necessitate. CIRC.—"Compelled by necessity."

At spes non fracta.—"But my hope is not broken." Motto of the Earl of Hopetoun.

Aurea mediocritas.—"The golden mean" between great wealth and poverty. See *Auream quisquis*, &c.

Auspicium meliōris ævi.—"A presage of better times." Motto of the Duke of St. Alban's.

Aut vincere aut mori.—"To conquer or to die." Motto of the late Duke of Kent.

Avi numerantur avōrum. VIRG.—"I boast of a long train of ancestors." Motto of Lord Grantley. See *Genus immortale*, &c.

Avito viret honore.—"He flourishes with ancestral honours." Motto of the Earl of Bute.

B.

Basis virtutum constantia.—"Steadiness is the basis of all the virtues." Motto of the Viscount Hereford.

Bellum internecinum.—"A war of extermination."

Bene nati, bene vestiti, et mediocriter docti.—"Well born, well clothed, and moderately learned." The qualifications required of a Fellow, by the statutes of All Souls College, Oxford.

Bonum magis carendo quàm fruendo cernitur. PROV.—"We appreciate more sensibly the good which we have not, than that which we have."

C.

Cacoëthes loquendi.—"An itch for speaking."

—*Cælia ridens*

Est Venus, incēdens Juno, Minerva loquens.

—"Cælia laughing, is beauteous as Venus; walking, majestic as Juno; speaking, wise as Minerva."

Cæt̃ris p̃rīb̃us.—"Other things being equal." Being equal in other respects.

Casta moribus et intēgra pudōre. MART.—“Of chaste morals and irreproachable modesty.”

Cave ab hōmine unius libri.—“Beware of the man of one book.” He is the most likely to have mastered it thoroughly. See *Homo unius*, &c.

Cedat amor rebus, res age, tutus eris. OVID.—“Let love give way to business, attend to business and you will be safe.” See *Qui finem*, &c.

Clamōrem ad sidēra mittunt. STATIUS.—“They send their shouts to the stars.” The welkin rings with their cries.

Cælitūs mihi vires —“My strength is from heaven.” Motto of Viscount Ranelagh.

Commūne quodcumque est lucri. PHÆD.—“A windfall is common property.” The law of the road, that when two persons make a lucky “find” they go halves.

Compendra, dispendia. PROV.—“A short cut is a losing cut.” “The longest way about is the shortest way home.”

Conando Græci Trojā potiti sunt.—“By trying, the Greeks became masters of Troy.” A translation from Theocritus. See *Ἐς Τροίαν*, &c.

Consciūs libidīnum. CIC.—“A partner in his debaucheries.”

Consēquitur quodcumque petit —“He attains whatever he aims at.” Motto of the Marquis of Headfort.

Consilium ne sperne meum, tibi fausta parantur.—“Despise not my advice, auspicious days await you.”

Consuetūdo malōrum bonos mores contaminat.—“The companionship of the wicked corrupts good morals.” See *Φθειρουσιν*, &c.

Contempsī glādiū Catilinæ, non pertimescam tuos. CIC.—“I have despised the sword of Catiline, I shall not dread yours.”

Contractāta jure, contrārio jure percunt. LAW. MAX.—“Privileges established by one law are abrogated by the provisions of an opposite law.”

Cooperante diabōlo.—“With the assistance of the devil.”

Cōpia verbōrum.—“A copious stock of words.”

Cor et mentem colēre nītimur.—“We endeavour to improve the heart and the mind.” Motto over the entrance of a school at Marquise, between Calais and Boulogne.

Cor unum, via una —“One heart, one way.” Motto of the Marquis of Exeter

Cruci dum spiro fido.—"While I breathe I put my trust in the cross." Motto of Viscount Galway.

Cujus gloriæ neque profuit quisquam laudando; nec vituperando quisquam nocuit.—"Whose glory no praises could enhance, no censure injure."

Cum permissu superiōrum.—"With permission of the superior authorities."

Cur omnium fit culpa paucōrum scelus?—"Why should the wickedness of a few be deemed the guilt of all?"

Curiōsa felicitas. PETR. ARR.—"Studied happiness," or *artful artlessness* of style.

D.

De bonis non. *Law Term.*—"Of goods not (administered)," *administratus* being understood. Where all the personalty of an intestate has not been administered to, and a new administrator is appointed, he is technically known as an "administrator *de bonis non.*"

Decōri decus addit avito.—"He adds new lustre to the honours of his forefathers." Motto of the Scotch Earl of Kellie.

Dejectā arbore quivis ligna colligit. *Prov.*—"When the tree is down, every one gathers wood." See *Δρὺς πεσούσης*, &c.

Deo adjuvante, non timendum.—"God assisting, there is nothing to be feared." Motto of Earl Fitzwilliam.

Detur digniōri.—"Let it be given to the most worthy."

Deus ex machinā. *Prov.*—"A god from the clouds." An expression implying unexpected aid in an emergency. In allusion to the mode in which, in the Greek and Roman theatres, the divinities were launched on the stage by the aid of mechanism. See *Nec Deus*, &c, and *Θεὸς ἐκ μηχανῆς*.

Disjecta membra.—"The scattered limbs." See *Disjecta membra poetæ*.

Disputandi pruritus ecclesiārum scabies.—"The itch of disputation will prove the scab of the church." A favourite saying of Sir Henry Wotton, inscribed on his tomb at Eton.

Domine, dirige nos.—"O Lord! direct us." The motto of the city of London.

Domini pudet, non servitutis. SEN.—"I am ashamed of my master, not of my servitude."

Domīnus providēbit.—"The Lord will provide." Motto of the Earl of Glasgow. See *Gen.* xxii. 8.

Dotatæ uxōres mactant malo et damno viros. PLAUT.—"Well-dowered wives involve their husbands in misfortune and ruin."

Ducit amor patriæ.—"The love of my country leads me on." Motto of Baron Milford.

Dulce sodalitiū. MART.—"A happy association." A sweet society.

E.

E fungis nati hōmīnes.—"Men sprung from mushrooms." Upstarts.

Erīmus, fortasse, quando illi non erunt.—"We shall perhaps survive, after they have ceased to exist."

Et decus et pretiū recti.—"At once the ornament and the reward of virtue." Motto of the Duke of Grafton.

Et nos quoque tela sparsimus.—"We too have flung our darts." Motto of Earl Moira.

Ex aliēno tergōre lata secantur lora. Prov.—"Broad thongs are cut from another man's leather."

Ex sese. CIC.—"From himself." He has risen by his own industry.

Excessit medicīna malū.—"The remedy has done more than the disease."

Excessus in jure reprobātur. Law Max.—"Excess is condemned in the law." See *Jus summum*, &c.

—*Eximius præstanti corpōre taurus.* VIRG.—"A bull excelling in beauty."

Exitus acta probat.—"The result proves the deed." "All's well that ends well."

Expectans expectāvi.—"I waited patiently." The beginning of the fortieth Psalm.

Experientia stultōrum magistra. Prov.—"Experience is the teacher of fools." They can only be taught by suffering.

F.

Facilè consilia damus aliis.—"We easily bestow advice on others."

Facile primus.—"By far the first."

Fax mentis incendium gloriæ.—"The flame of glory is the torch of the mind." Motto of the Earl of Granard.

Fidei commissum. *Law Term.*—"Entrusted to faith." In the Roman law a species of testamentary disposition, in reliance on the good faith of the heir.

Fides carbonaria—"The coal-heaver's faith," or "belief." A comparatively modern expression, said to have originated in the following circumstance: A coal-porter, being asked what he believed, made answer, "What the Church believes;" and on being asked what the Church believed, replied, "What I believe." According to some of the French authorities, it means, "A simple, blind, unreasoning faith."

Fidus Achates. *VIRG.*—"The faithful Achates." A character in the *Æneid*, somewhat indistinctly drawn, but always at the side of *Æneas* in his numerous perils and misfortunes. Hence a faithful friend is sometimes called a *Fidus Achates*, but the phrase is more commonly used in an ironical sense.

Fidus et audax—"Faithful and intrepid." Motto of the Earl of Lisimore.

Finis ecce laborum!—"Behold the end of my toils!"

Flecti, non frangi.—"To bend, not to break." Motto of Viscount Palmerston

Flumina rapide subsidunt.—"Swollen rivers subside rapidly."

Forte scutum salus ducum—"A strong shield is the safety of leaders." Motto of Earl Fortescue.

Fortis sub forte fatiscet.—"Even a brave man will succumb to fortune." Motto of the Earl of Upper Ossory.

Fortiter, fideliter, feliciter.—"Boldly, faithfully, successfully." Motto of Viscount Monk and Lord Hutchinson.

Fortuna multis parcere in pœnam solet. *LABES.*—"Fortune spares many only to punish them."

Fortuna sua è cujusque fingitur moribus.—"Every man's fortune is shaped by his own conduct."

Fratres diligite, et matris consilia ne aspernamini.—"Love your brethren, and despise not your mother's counsel."

Fraus latet in generalibus. *Law Max.*—"In generalities fraud lies concealed."

—*Fremunt immāni turbīne venti.* OVID.—“The winds rage in a tremendous storm.”

Frons dōmīni plus prodest quān occipitium.—“The forehead of the master is more useful than his hindhead.” A proverb quoted by Cato and Pliny the Elder. The eye and thought of the master are necessary to the success of his business.

Fures clamōrem. Prov.—“Thieves raising the hue and cry,” that they have been robbed. See *Clodius accusat*, &c.

G.

Gaudet tentāmine virtus. LUC.—“Virtue rejoices in temptation.” Motto of the Earl of Dartmouth.

Gula plures occidit quam gladius, estque fomes omnium malōrum. FR. PATRICIUS, *Bishop of Gaeta*.—“The gullet kills more than the sword, and is the fuel that kindles all evils.”

H.

Habet Deus suas horas et moras.—“God has his hours and his delays.”

Historiæ decus est, et quasi anima, ut cum eventis causæ copulentur. BACON *de Aug. Scien*.—“It is the beauty and, as it were, the soul, of history, that events are duly connected with their causes.”

—*Hoc genus omne.* HOR.—“All that class of men.” Generally used in a contemptuous sense.

Honor est a Nilo.—“Honour is from the Nile.” Dr. Burney’s celebrated anagram upon the name of Horatio Nelson.

Hostes magis assidui quān graves—“Enemies rather assiduous than powerful.”

Hostis honōri invidia.—“An enemy’s envy is an honour.” Motto of the Earl of Harborough.

I.

Ilias malōrum. CIC.—“A whole Iliad of woes” See Ἰλιάς
 ραι ὅ

Imminente lunâ. HOR.—“By the light of the moon.”

Império regit unus æquo. HOR.—“He alone rules all with justice.” Motto of Sir Robert Gunning.

In articulo mortis.—“At the point of death.”

In ferrum pro libertate ruébant.—“For liberty they rushed upon the sword.” Motto of the Earl of Leicester.

In hoc signo spes mea.—“In this sign is my hope.” Motto of Viscount Taaffe.

In me consumpsit vires fortuna nocendo.—“Fortune has exhausted on me her power in the injury which she has done me.”

In pretio pretium nunc est ; dat census honores,

Census amicitias ; pauper ubique jacet.

OVID.

—“Money now is the only thing prized ; wealth alone gives honours, wealth gives friendships ; the poor man is everywhere despised.”

In statu pupillari.—“In the condition of a pupil.” All students at the University, under the degree of Master of Arts, are *in statu pupillari*.

Incultum ac derelictum solum.—“An uncultivated and neglected soil.”

Indignante invidiâ florêbit justus —“In spite of envy the just man will flourish.” Motto of the Earl of Glendore.

Inepta patris lenitas, et facilitas prava.—“The foolish lenity and mischievous indulgence of a father.”

Ingenia gravia et solemnna, ac mutâri nescia, plus plerumque habent dignitâtis quàm felicitâtis. BACON *de Augmen.*

Scien.—“Men whose minds are stern, solemn, and inflexible enjoy, in general, more dignity than happiness.”

Ingentes virtutes ingentia vitia. LIVY.—“Great virtues often lead to great vices.”

Ingrâtus est, qui beneficium se accepisse negat quod accêpit ; ingrâtus, qui dissimulat ; ingrâtus, qui non reddit ; ingrâtissimus omnium, qui oblitus est. CIO.—“He is ungrateful who denies that he has received a kindness when he has received it ; ungrateful who conceals the fact that he has received it ; ungrateful who does not return it ; but the most ungrateful of all is he who forgets it.”

Inque brevi spatio mutantur sæcla animantûm,

quasi cursôres vitæ ampûda tradunt. LUCRET.

—“And in a short space of time the tribes of living crea-

tures are changed (by successive generations), and, like the racers, deliver the torch of life (from hand to hand)."

In allusion to the torch-race at the festival of Vulcan at Athens, when the runners handed a lighted torch from one to another, and he who carried the torch lighted to the end of the course was proclaimed victor. See *Λαμπάδια*, &c.

Insitā hominībus libīdīne alendi de industriā rumōres.—"The natural propensity of mankind to propagate reports with eagerness."

Instar omnium.—"Equal to all the others." *Plato est mihi instar omnium.* CIO.

Intaminātis honōribus. HOR.—"With unspotted honours." Motto of Lord St. Helens.

Invitum sequitur honos.—"Honour follows him even against his will." Motto of the Marquis of Donegal.

Iram qui vincit, hostem sup̄rat maximū.—"He who controls his anger subdues his greatest enemy."

J.

Jacta est alea.—"The die is cast." The words of Cæsar on passing the Rubicon.

Jejūnus venter non audit verba libenter—"A hungry belly has no ears." A mediæval Leonine proverb.

Judicāta res pro veritatē accipitur. *Law Max.*—"An award that has been made is received as a just precedent."

Jus omnium in omnia, et consequenter bellum omnium in omnes.—"Where all men have a right to all things, the consequence is war of all men with all men." The natural state of man, as described by Hobbes.

Justum ab injustis petere insipientia est. PLAUT.—"It is folly to expect justice at the hands of the unjust."

K.

Kudos.—"Praise," "glory," or "fame." From the Greek *κῦδος*, which has almost become a dictionary word in the English language.

L.

Labor ipse voluptas.—“Even labour itself is a pleasure.”
Motto of Lord King.

Laborāre est orāre. *Prov.*—“To labour is to pray.” To the same effect as the proverb that says, “The gods help those who help themselves.” See *Qui laborat*, &c. (App)

Lachrymā nūl citius arescit. *Cic.*—“Nothing dries up sooner than a tear.”

Lateat scintillūla forsan.—“Perchance a small spark may lie concealed.” The motto of the Royal Humane Society.

Latrantes ride ; te tua fama manet.—“Laugh at cynics ; your well-earned fame awaits you.”

Lentus in dicendo, et pene frigīdus orātor. *Cic.*—“An orator tedious in delivery and almost freezing.”

—*Levius fit patientiā*

Quicquid corrigere est nefas. *HOR.*

—“Misfortunes which we cannot prevent are mitigated by resignation.” “What can’t be cured must be endured,” says the old proverb.

Libera me ab hōmine malo, a meipso. *ST. AUGUSTIN.*—“Deliver me from the evil man, even from myself.”

Lingua, Tropus, Ratio, Num̄rus, Tonus, Angūlus, Astra, Rus, Nemus, Arma, Faber, Vuln̄ra, Lana, Rates.

—Literally, “Tongue, trope, reason, number, tone, angle, stars ; country, grove, arms, workman, wounds, wool, ships.” In the first line the ancients summed up the *artes ingenuæ* or *liberales* ; the ingenuous arts, which might be practised, according to their notions, without disgrace, by freemen : “Language, Rhetoric, Logic, Arithmetic, Music, Geometry, and Astronomy.” In the latter line were included the mechanical arts, practised only by slaves : “Agriculture, propagation of Trees, manufacture of Arms, Carpenter’s work, Medicine, Weaving, and Ship-building”

Lucernam olet. *Prov.*—“It smells of the lamp.” It is a studied composition.

Lusus animo debent aliquando dari,

Ad cogitandum melior ut redeat sibi. *PHÆDRUS.*

—“The mind ought occasionally to be indulged with re-

laxation, that it may, with increased vigour, return to study."

M.

Malitia supplet ætatem. Law Max.—"Malice supplies the want of age." Children at a certain age are to bear the punishment of their actions if malice prepense can be shown.

Malo mori quàm fœdâri.—"I had rather die than be disgraced." The motto of the Earl of Athlone

Malum est mulier, sed necessarium malum—"Woman is an evil, but a necessary evil."

—*Manifesta phrenêsis,*

Ut locuples moriâris, egenti vivere futo. JUV

—"It is evident madness to live in penury that you may die rich."

Manus hæc inimica tyrannis—"This hand is hostile to tyrants." Motto of the Earl of Carysfort.

Maximùm miraculum homo sapiens—"A wise man is (now-a-days) the greatest of prodigies."

—*Meâ*

Virtute me involvo. HOR.

—"I wrap myself in my own virtue." As the philosopher in his cloak.

Medicina mortuorum sera est. QUINTIL.—"Medicine is too late for the dead."

Medicus non dat quod pãtiens vult, sed quod ipse bonum scit.

—"A physician does not prescribe what his patient wishes, but what he himself knows to be good."

Melioribus auspiciis—"Under more favourable auspices."

—*Melius fuêrat non scribere, namque tacere*

Tutum semper erit.

—"It had been better not to write, for silence is always safe."

Mens sana in corpore sano. JUV.—"A sound mind in a sound body."

Miles, Mercator, Stultus, Maritus, Amator.—"Soldier, Merchant, Fool, Husband, Lover." An ancient line, assigning a character to each finger, beginning with the thumb. It seems intended for an Hexameter, but has a false quantity.

—*Militāvi non sine gloriā.* HOR.—“I too have fought, not without glory.” He alludes to his skirmishes in the wars of love. See *Militat omnis*, &c.

Multa bibens ac multa vorans.—“Drinking much and devouring much.”

Murus æthereus conscientia sana.—“A clear conscience is a wall of brass.” Motto of the Earl of Scarborough.

Mutare vel timere sperno.—“I scorn either to change or to fear.” Motto of the Duke of Beaufort.

N.

Nec plācidā contentus quiete est.—“Nor is he contented in soft repose.” Motto of the Earl of Peterborough, adapted from Virgil.

Nec prece nec pretio.—“Neither by entreaty nor by bribe.” Motto of Viscount Bateman.

Nec quærere nec spernere honorem.—“Neither to hunt after nor to despise honours.” Motto of Viscount Bolingbroke.

Nec rege nec populo sed utrōque.—“Neither for king nor people, but for both.” Motto of Lord Rolle.

Nec temèrè, nec timidè.—“Neither rashly nor timidly.” Motto of the Earl of Darlington and Viscount Bulkeley.

Nemo est tam senex, qui se annum non putet posse vivere. CIC.—“No man is so old that he does not think he may yet live a year.”

Nescio quid curæ semper abest rei. HOR.—“Something is ever wanting to render our fortunes complete.”

Nihil per saltum.—“Nothing is done with a leap.” A part of Bacon’s maxim, *Nihil facit natura per saltum.* All the operations of nature are gradual.

Nihil simile est idem.—“Nothing that is like is the same.” Things that are similar are not identical.

Nil molitur ineptè. HOR.—“He attempts nothing injudiciously.”

—*Nil nisi carmina desunt.* VIRG.—“Nothing is wanting but a song.”

Nimirum hæc ego sum. HOR.—“Here I am.” In this opinion, in this way of thinking I take my stand.

Nimium nec laudāre nec lādēre.—"Neither to praise nor to censure too much."

Nobilitātis virtus, non stemma, character.—"Virtue, not pedigree, should characterize nobility." Motto of the Marquis of Westminster.

Nominātim.—"By name"

Non animi curas demunt montes auri et superba atria.—"Neither heaps of gold nor superb halls can remove the cares of the mind."

Non est disputandum.—"It is not to be disputed." There is no disputing.

Non est usus ullius rei consociandus cum imprōbo. PHÆD.—"In all our dealings we should shun association with a dishonest man."

Non est venātor quivis per cornua flator.—"Not every one is a huntsman that blows a horn." A mediæval Leonine proverb.

Non generant aquilæ columbas.—"Eagles do not produce pigeons." Motto of the late Earl Rodney, adapted from Horace.

Non indiget calcāribus.—"He needs no spur." Said by De Foe of the Devil. From the remark of Isocrates concerning Ephorus, that he needed the spur in his compositions.

Non mi aurum posco, nec mi pretium.—"I seek not gold, nor am I to be bought."

Non numēro hæc judicantur sed pondēre. CIC.—"These things are not to be estimated by their number, but by their importance."

Non plus aurum tibi quàm monedūlæ committēbant.—CIC.—"They would no more trust gold to you than they would to a jackdaw." A proverbial expression in allusion to the thievish propensities of that bird.

Non pros. Law Term.—A contraction of "*non prosequitur*." "He does not prosecute." A judgment entered against the plaintiff, in a suit where he does not appear to prosecute, is so called. See *Nolle prosequi*.

Non versiones sed eversiones.—"Not versions but eversions." Said by St. Jerome of the Latin Versions of the Scriptures used in his day.

Nosce teipsum.—"Know thyself" See *E cælo descendit*, and Γνωθι σεαυτόν.

Nullius boni jucunda possessio sine socio.—"Of no blessing can the enjoyment be perfect, unless it be shared with a friend."

Nullum quod tetigit non ornāvit.—"He attempted nothing that he did not embellish." From Dr. Johnson's epitaph on Goldsmith.

Nullum tam impūdēns mendācium est ut teste cāreat. **PLINY the Elder.**—"There is no lie so bare-faced as to be at a loss for a voucher."

Nunc aut nunquam.—"Now or never." Motto of the Earl of Kilmorey.

Nunquam non parātus.—"Never unprepared." Motto of the Marquis of Annandale.

Nuper idoneus. **HOR.**—"Lately fit for." Or, some time ago I was equal to this.

O.

O amāri dies! O flebīles noctes!—"Oh! agonizing days! Oh! nights of tears!"

O dea certē. **VIRG.**—"O surely a divinity."
"O goddess, for no less you seem."

O mors, ero mors tua.—"O death, I will be thy death."
Motto of a Society called *the Black Society*.

Occupāri in multis et magnis negotiis.—"To be engaged in various and important affairs."

Ocūlum non curābit sine toto capite,

Nec caput sine toto corpore,

Nec totum corpus sine animā.

—"The physician cannot cure the eye while the head is diseased, nor the head while the bodily system is deranged, nor the body while the mind is ill at ease."

Omnia bona bonis.—"All things are good to good men."
Motto of Lord Wenman.

Omnia venālia nummo.—"All things are to be bought with money." Everything has its price.

Omnis sors ferendo superanda est.—"Every lot is to be overcome by endurance."

Ora et labōra.—"Pray and work." Motto of the Earl of Dalhousie. See *Laborare*, &c.

Ore rotundo.—"With round mouth," i. e. with a full-sounding, or eloquent mouth.

P.

Parvi sunt foris arma, nisi est consilium domi. CIRC.—“Arms are worth little abroad, if there is not wisdom at home.”

Patientia læsa fit furor.—“Patience abused becomes fury.”

Patitur qui vincit.—“He suffers who conquers.” Motto of Lord Kinnaird. No victory is to be obtained without some inconvenience.

Patria cara, carior libertas.—“Dear is my country, but dearer is liberty” Motto of the Earl of Radnor.

Pauci dignoscere possunt

Vera bona, atque illis multum diversa. JUV.

—“Few men can discriminate between things which are really good, and those which are of a very different nature.”

Paulo post futurum.—“A little after the future.” The name of one of the Greek tenses facetiously translated, used ironically to signify something remotely distant, or postponed to an indefinite period.

Paupertas durum onus miserris mortalibus.—“Poverty is a cruel burden to miserable man”

Paupertatis pudor et fuga.—“The shame and dread of poverty.”

Per angusta ad augusta.—“Through difficulties to grandeur.” Motto of the Earl of Massarene.

Per ardua liberi.—“Through difficulties we obtain freedom.” Motto of Lord Camelford.

Per mare, per terras.—“By sea and land.” Motto of Baron Macdonald.

Periculum fortitudine evāsi—“I have escaped danger by fortitude.” Motto of Lord Hartland.

Perimus licitis—“We perish by things permitted.” A favourite saying of Sir Matthew Hale. Those vices are the most insidious of which the law takes no positive cognizance.

Plausu petis clarescere vulgi.—“You seek celebrity through the plaudits of the mob.”

Plus è medico quàm è morbo periculi.—“There is more to be feared from the physician than from the disease.”

Porro unum est necessarium.—“Moreover one thing is need-

ful." Motto of the Duke of Wellington and Marquis Wellesley.

Post prælia præmia.—"After battle rewards." Motto of the Lord Rossmore.

Post tot naufragia tutus.—"Safe after so many shipwrecks."

Postremus in pugna, primus in fuga.—"The last to fight, the first to fly."

Prima virtus est vitio carere. QUINTIL.—"The beginning of excellence is to be free from error."

Pro qualitate temporis.—"According to the nature of the emergency."

Pro rege et patria.—"For my king and country." Motto of the Earl of Leven.

Pro rege et populo.—"For the king and the people." Motto of Lord De Dunstanville.

Pro rege, lege, grege—"For the king, the law, and the people." Motto of Lord Brougham.

Proceras dejicit arbôres procella vehemens.—"A violent storm uproots lofty trees."

Prodesse quàm conspicî.—"To do good rather than be conspicuous." Motto of Lord Somers.

Puellis idoneus. HOR.—"A ladies' man."

Q.

Quæ amissa salva.—"What was lost is safe." Motto of the Earl of Kintore.

Qualis rex, talis grex.—"As the king is, so are his subjects."

Qui laborat orat. ST. AUGUSTIN.—"He who labours prays." See *Laborare*, &c.

Qui me amat, amat et canem meum. PROV.—"Who loves me, loves my dog." Quoted by Saint Bernard.

Qui stat, videat ne cadat.—"Let him who stands take heed lest he fall." See 1 Cor. x. 12.

Qui uti scit, ei bona.—"He should possess wealth who knows how to use it."

Quicquid sibi imperavit animus, obtinuit. SEN.—"Whatever the mind enjoins on itself as an object, it attains."

Quid est dignitas indigno, nisi circulus aureus in nâribus suis? SILVIANUS.—"What is honour to the unworthy, but a golden ring in a swine's snout?"

Quid obserātis auribus fundis preces? HOR.—“Why persist in your importunity to ears that are closed?”

Quis erit innocens, si clam vel palam accusāre sufficiat?—“Who would be innocent, if mere accusation, secret or open, could convict?”

Quis non invēniet turbā quod amāret in illā? OVID.—“Who can fail to find in such a medley something to please him?”

Quis separābit nos?—“Who shall separate us?”

Quod ab initio non valet, tractu temporis convalescere non potest. LAW MAX.—“That which is invalid from the first, cannot be made valid by lapse of time.”

Quod est inconveniens et contra ratiōnem non est permissum in lege. LAW MAX.—“Whatever is inconsistent with itself and contrary to reason is not permitted by law.”

Quod fieri non debuit, factum valet. COKE.—“That which ought not to have been done, when done holds good.” A marriage, for instance, at an illegal age.

Quod stultē suscipitur, impiē geritur, misere finitur.—“What is foolishly conceived, is wickedly executed, and has a wretched termination.”

R.

Rectē et suaviter.—“Uprightly and mildly.” Motto of Lord Scarsdale.

Relicta sunt cuncta neglecta apud illum.—“Everything in his house is left neglected.” Everything lies in disorder.

Res notæ, atque ad omnes pervulgatæ.—“Things well known, and spoken of universally.”

—*Ripa irremeabilis undæ.* VIRG.—“The bank of the stream never to be repassed.”

S.

Salārium non dat multis salem.—“To many salary does not give salt.” In many official situations the salary is not equal to the expense.

Sapientia vino obumbratur. PLINY the Elder.—“Wisdom

is obscured by wine." "When the wine's in, the wit's out."

—*Scenis decōra alta futuris.* VIRG.—"Lofty ornaments for future scenic magnificence."

Se causam clamat, crimenque, caputque malōrum. VIRG.—"She exclaims that she is the cause, that hers is the crime, and that she is the author of their woes"

Secundis dubusque rectus.—"Unshaken in prosperous or in adverse fortune." Motto of Viscount Duncan.

Sed nunc non erat his locus. HOR.—"But at present there is no place for these" These matters are not wanted.

Sedet æternumque sedēbit. VIRG—"He sits and will sit for ever."

Semper fidelis.—"Always faithful." Motto of Lord Onslow.

Semper habens Pylāden aliquem qui curet Oresten.—"Always having a Pylades (a friend) to take care of Orestes."

Sequor, nec infērior.—"I follow, but not inferior." Motto of Lord Crewe.

Serpentes avibus gementur, tigribus agni. HOR.—"As though serpents should couple with birds, lambs with tigers." You may as well expect the most opposite things in nature to be reconciled, as that such a thing can happen.

Servāta fides cōntri.—"Faithful to the memory of my ancestors." Motto of Lord Harrowby.

Si hīc esses, aliter sentires.—"If you stood in my circumstances, you would think otherwise."

Si jus violandum, regnandi gratiā violandum est.—"If justice may ever be violated, it may be violated for the sake of empire."

Si natūra negat, facit indignātio versum. JUV.—"If nature refuses indignation will prompt a verse."

—*Si volet usus,*

Quem penes arbitrium est et jus et norma loquendi. HOR.

—"If it is the will of custom, with which rests the direction, and law, and rule of speech." See *Mortaha facta*, &c.

Sibi parat malum qui altēri parat.—"He meditates evil for himself who meditates it for another."

Sic in orig.—For *Sic in originali.* "So in the original."

Sic ruit ad cēlēbres cultissīma femīna ludos. OVID.—"Thus

do the women in their best attire eagerly flock to the games."

Siccis omnia nam dura Deus proposuit; neque Mordices aliter diffugiunt sollicitūdines. HOR.

—"The god (Bacchus) makes everything grievous to those who love not wine; nor can corroding cares be dispelled by other means."

Sicut in stagno genġrantur vermes, sic in otioso malę cogitātiones.—"As worms are generated in a stagnant pool, so are evil thoughts in the mind of him who is unemployed."

Similitudo morum parit amicitiam.—"A congeniality of manners and disposition begets friendship."

Sola Deo salus.—"Safety is in God alone." Motto of Lord Rokeby.

Sola nobilitas virtus—"Virtue is the only nobility." Motto of the Marquis of Abercorn, adapted from Juvenal.

Solet agi sinceritas ad perniciem. PILÆD.—"Sincerity is used to our destruction." Sincerity and candour may expose us to the arts of the overreaching.

Spectemur agendo.—"Let us make our character known by our actions." Motto of Viscount Clifden.

Spero meliōra.—"I hope for better things." Motto of Viscount Stormont.

Spes alit exiles.—"Hope supports the exile."

Spes servat afflictos.—"Hope sustains the unfortunate."

Spiritus promptus, caro autem infirma—"The spirit is willing, but the flesh is weak." See *Matt.* xxvi. 41. Virtuous resolutions are often formed without the requisite firmness to carry them into execution.

Squamis astantibus Hydri. CIC.—"The scales of the Hydra bristling up."

Stare loco nescit, micat auribus, et tremit artus, Collectumque premens volvit sub naribus ignem. VIRG.

—"He cannot stand still, he pricks up his ears, he trembles in every limb, and rolls the collected fire compressed within his nostrils." Description of a spirited horse.

Studius et rebus honestis.—"By honourable pursuits and actions." Motto of Lord Ashburton.

Sufficit ad id, natūra quod poscit. SEN.—"It suffices for what nature requires."

Super abyssum ambulans.—"Treading on an abyss." Applied to a man who is on unsafe ground, and in danger of sinking into the gulf of ruin.

suspendens omnia naso. HOR.—"Turning everything to ridicule."

Suum quemque scelus agitat. CIC.—"Every man has his besetting sin."

T.

Tale quale.—"Such as it is."

Tandem fit surculus arbor.—"A twig in time becomes a tree."

Motto of the Marquis of Waterford.

Tardè sed tutè.—"Slowly but surely."

Tectior et occultior cupiditas. CIC.—"Avariciousness close and concealed."

Terminus a quo.—"The limits" or "bounds from which."

In metaphysics, the place at which any motion commences is so called, and stands in contradistinction to the other extreme, called the *Terminus ad quem*. A bastard is, in law, a *Terminus a quo*, i. e. the first of his family, the source from which it originates.

Torpent mihi membra. HOR.—"My limbs are enfeebled," become languid.

—*Trudit gemmas, et frondes explicat omnes.* VIRG.—"It puts forth buds and unfolds all its leaves." Descriptive of the vine bursting into leaf.

Tu ne cede malis, sed contra audentior ito. VIRG.—"Yield not to misfortune, but, on the contrary, meet it with greater spirit." The first four words form the motto of Lord Milton.

Turbine raptus ingēnii.—"Impelled by the impetuosity of his genius."

Turpe est in patriâ peregrinâri, et in iis rebus quæ ad patriam pertinent hospitem esse. MANUT.—"It is disgraceful to be as a stranger in one's own country, and to be unacquainted with matters relating to it."

GREEK QUOTATIONS.

A

***Α** οἱ φίλοι τοῖς βασιλεῦσιν οὐ θαρρόῦσι παραινεῖν, ταῦτα ἐν τοῖς βιβλίοις γέγραπται. **PLUTARCH.**—"The advice which their friends have not the courage to give to kings is found written in books." The words of Demetrius Phalereus to King Ptolemy.

***Ἀ**γαθή δ' ἔρις ἦδε βροτοῖσι. **HESIOD.**—"Emulation is good for mankind."

***Ἀ**γαθοὶ δ' ἀριδάκρυες ἄνδρες. *Prov.*—"Men prone to tears are good."

***Ἀ**γεῖ δε πρὸς φῶς τὴν ἀλήθειαν χρόνος. *Prov.*—"Time brings the truth to light."

***Ἀ**γνώστῳ θεῷ.—"To the unknown God." The inscription on the altar at Athens mentioned by St. Paul, *Acts* xvii. 23.

***Ἀ**γροίκου μὴ καταφρόνει ῥήτορος.—"Despise not a rustic orator."

***Ἀ**γὼν πρόφασιν οὐκ ἐπιδέχεται, οὔτε φιλία.—"War and friendship admit of no excuses."

Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν. **XENOPH.**—"It is impossible for a man who attempts many things to do them all well."

***Ἀ**εὶ κολοῖός παρα κολοῖῳ ἰζάνει. *Prov.*—"A jackdaw always perches near a jackdaw." "Birds of a feather flock together."

***Ἀ**εὶ τᾶν ποσὶν ὄντα παρατρεχόμεσθα μάταιοι,

Κεῖνο ποθοῦντες ὕπερ μακρὸν ἄπωθεν ἔφν. **PINDAR.**

—"In our folly we are always passing by what lies at our feet, and desiring that which is at a great distance."

Ἀετὸν ἵπτασθαι διδάσκεις. *Prov.*—"You are teaching an eagle to fly"

"You teach your grandam to suck eggs." See *Aquilam volare*, &c.

Ἀετοῦ γῆρας, κορυδὸν νεότης.—"The old age of the eagle is better than the youth of the sparrow." Respecting the κορυδός, see *Ἐν ἀμούσοις*, &c.

Ἀθανάτους μὲν πρῶτα θεοὺς, νόμῳ ὡς διάκειται,

Τίμα.—

PYTHAGORAS.

—"First of all, honour the immortal gods, as by law enjoined."

—**Αἱ δὲ σάρκες αἱ κεναὶ φρενῶν**

Ἀγάματ' ἀγοράς εἰσι.

EURIPIDES.

—"Flesh destitute of mind is like the statues in the market place."

- Αἶ τε γὰρ συμφοραὶ ποιοῦσι μακρολόγους. APPIAN.—“ Misfortunes make us verbose.”
- Αἰδῶς μὲν γὰρ ὄλωλεν, ἀναυδεῖη δὲ καὶ ὕβρις
Νικήσασα δίκην, γῆν κατὰ πᾶσαν ἔχει. THEOGNIS.
—“ Shame has perished; impudence and insolence, prevailing over justice, possess the whole land.”
- Αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτρησι παλαίει. HESIOD.—“ The man who procrastinates is ever struggling with misfortunes.” See Δαὶ ἀμέλλητον, &c.
- Αἶν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων. HOMER.—“ Always to excel and to be superior to others.”
- Αἰροῦντες ὑρήμιθα.—“ We who went to catch are ourselves caught.”
“ The biter bit.”
- Ἀκέφαλος μῦθος.—“ A story without a head.”
- Ἀκίνητα κινεῖς.—“ You move what should not be moved.”
- Ἀκουε τοῦ τέσσαρα ὦτα ἔχοντος.—“ Listen to him who has four ears.”
Listen to him who shows himself ready to be instructed by others.
A saying of Zenodotus, the Stoic philosopher.
- Ἀκουσον ἀνθρώποισι τὰς μὲν ἐκ θεῶν
Τύχας δοθείσας ἴστ' ἀναγκαῖον φέρειν. SOPHOCLES.
—“ Listen: the fortunes which the gods impose we must of necessity endure.” See τὰς γὰρ, &c.
- Ἀκρὸν λάβε, καὶ μέσον ἔξεις. ΠΡΟΒ.—“ Seize the end, and you will hold the middle.” Those who would make sure of their object must entertain high aspirations.
- Ἄλας ἄγων καθεύδεις.—“ You sleep with salt on board.” Said of those who are careless in danger; as in case of a leak a cargo of salt would be liquefied and wasted, even if it did not sink the ship.
- Ἄλλ' οἱ γὰρ ἀθυμοῦντες ἄνδρες οὐποτε
Τρόπαιον ἐστήσαντο. EUPOLIS.
—“ Men without spirit never yet erected a trophy.” So our proverb, “ Faint heart never won fair lady.” See *Timidi nunquam*, &c.
- Ἄλλὰ κέρδει καὶ σοφία δεδέται. PINDAR.—“ For wisdom even is overpowered by self-interest.”
- Ἄλλ' ὅμως κρεῖσσον τῶν οἰκτιρμῶν φθόνος.—“ Envy is better worth having than compassion.”
- Ἄλλ' οὐκ αἰθεὶς ἀλώπηξ πάγαις.—“ A fox is not (caught) twice in the same snare.” See Γέρων ἀλώπηξ, &c.
- Ἄλλοι κάμουν, ἄλλοι ὠναντο.—“ Some toil, others reap.”
- Ἄλλων ἱατρος, αὐτὸς ἔλκεσι βρόνων.—“ The physician of others, himself overrun with ulcers.” Quoted by Plutarch.
- Ἄλμη οὐκ ἐνεστὶν αὐτῷ.—“ There is no salt in him.”
- Ἄμα δὲ κιθῶνι ἐκδυρόμενη συνεκδύεται καὶ τὴν αἰδῶ γυνή.—“ When a woman puts off her garments she puts off her modesty as well.”
The words of Gyges to king Candaules, as related by Herodotus.

Ἀμφοῖν φίλοιν ὄντοιν, ὅσιον προτιμᾶν τὴν ἀλήθειαν. ARISTOTLE.—“Though both [Plato and truth] are dear to me, it is right to prefer truth.” See *Amicus Plato*, &c.

Ἀμφοτέροισι κλέπεις, καὶ ὁ δεξάμενος, καὶ ὁ κλέψας. PHOCYLIDES.—“Both are thieves, the receiver as much as the stealer.”

Ἀνάγκη οὐδὲ θεοὶ μάχονται. *Prov.*—“Not even the gods can fight against necessity.” “Necessity has no law.”

Ἀναφαίρετον κτῆμ' ἐστὶ παιδεία βροτοῖς.—“Learning is a possession of which man cannot be deprived.”

Ἄνδρες γὰρ πόλεις, καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεναί.—“It is men that make a city, and not walls, or ships unmanned.” The words of Nicias in Thucydides.

Ἄνδρων ἡρώων τέκνα πῆματα. *Prov.*—“The children of heroes are so many nuisances.” So our old proverb, “Many a good cow hath but a bad calf.”

Ἄνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.—“The man who flies shall fight again.” This line is generally thought to have been made by or for Demosthenes, as his best defence for running away and leaving his shield behind him at the battle of Chaeronea. The famous lines of Sir John Mennes, in the *Deliciæ Musarum*, are no doubt derived from this,—

“He that fights and runs away
May live to fight another day.”

Ἀνθρακες ὁ θησαυρός. *Prov.*—“The treasure turns out coals.” The words of a disappointed man. See *Thesaurus*, &c.

Ἀνθρωπος ἀνθρώπῳ δαμόνιον.—“Man is to man a god.” That is, to those whom he assists. In the exercise of benevolence we approach nearest to the Deity. See *Homo homini*, &c.

Ἀνθρωπος οὐκ ἔχων εἰπεῖν ὄνομα πάπποῦ, ἀλλ' οὐδὲ πατρός, ὡς φάσι. SYNESIUS.—“A man who is not able so much as to tell the name of his grandsire, or of his father even, as the saying is.”

Ἄνοος ὁ μακρός. *Prov.*—“A tall man is a fool.” Aristotle (*in Physiogn.*) confirms this dictum. We may be certain, therefore, that *he* was not a tall man.

Ἄξια ἡ κύων τοῦ βρώματος. SUID.—“The dog is worthy of its food.” So our proverb, “'Tis an ill dog that deserves not a crust.”

Ἄπαντα δὲ χθὼν ἀνδρὶ γennaίῳ πατρίς. *Prov.*—“To the brave man every land is a native country.” He is a citizen of the world. See *Omne solum*, &c.

Ἄπαντα τοῖς καλοῖσιν ἀνδράσιν πρέπει.—“Everything is becoming to the noble.” See *Omnia bonos*, &c.

Ἀπληστός πῖθος. *Prov.*—“A cask that will never fill.” An endless task. This saying, quoted by Lucian, is an allusion to the pierced vessel of the Danaides.

Ἀπορία ψαλτοῦ βήξ. *Prov.*—“The musician slurs his mistake with a cough.”

Ἀργυράγχην πάσχει. PLUT.—“He has got the silver quinsy.” A satirical expression applied to the excuses made by Demosthenes, whose silence in a certain cause was supposed to have been purchased, and who alleged a quinsy as the pretext for not pleading: the word is formed in imitation of *κυνάγχη*, “a quinsy.”

Ἄριστον μὲν ὕδωρ. PINDAR.—“Water is the best of all things.” A motto for tee-totallers.

Ἀρχὰ πολιτείας ἀπάσης νέων τροφά.—“The foundation of every state is its education of its youth.” A saying of Diogenes, quoted by Stobæus.

Ἀρχὴ ἄνδρα δείκνυται.—“Rule shows the man.” A saying attributed to Bias, Solon, Pittacus, and others. See *Magistratus*, &c.

—**Ἀρχὴ ἤμισυ παντός.** HESIOD.—“The beginning is half of the whole.” “Well begun is half done.” See *Dimidium facti*, &c.

Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντος ἐστὶ σου. EURIP.—“Your silence is as good as consent.” “Silence gives consent.”

Ἀφοβία μεγίστη τὸ φοβεῖσθαι τοὺς νόμους. SYNES.—“It is the greatest security from fear to fear the laws.”

Ἀφορᾶν οὖν δεῖ εἰς τὸν νοῦν, καὶ μὴ εἰς τὴν ὄψιν.—“We must look to the mind, and not to the outward appearance.” The words of Æsop to his master.

B.

Βάρος τι καὶ τὸ δ' ἐστίν, αἰνεῖσθαι λίαν. *Prov.*—“It is a sort of encumbrance to be praised overmuch.”

Βριάρευσ φαίνεται, ὦν λαγώς. *Prov.*—“He appears to be a Briareus when he is but a hare.” Said of a cowardly vapourer.

Βροτοῖς ἅπανι κατθανεῖν ὀφείλεται. EURIPIDES.—“To die is a debt due by all mortals.”

Βροτοῖς ἅπανιν ἡ συνείδησις θεός. MENANDER.—“Conscience to all mortals is a god.”

Βρώμα θεῶν.—“Food for the gods.” Nero said this of mushrooms, because it was by their agency that his mother, Agrippina, killed his predecessor, the Emperor Claudius.

Γ.

Γαμῖν ὁ μέλλων εἰς μετάνοιαν ἔρχεται. *Prov.*—“He who is about to marry is on the road to repentance.”

Γάμος γὰρ ἀνθρώποισιν εὐκταῖον κακόν.—“Wedlock is an ill which men eagerly embrace.” A fragment from an ancient poet.

Γέλως ἄκαιρος ἐν βροτοῖς δεινὸν κακόν.—“Ill-timed laughter in men is a sad evil.” A fragment from an ancient poet.

ἴροντα τὸν νοῦν σάρκα δ' ἡβῶσαν φέρι. *ÆSCHYLUS*.—"He has an aged mind in a youthful body."

ἴρων ἀλώπηξ οὐχ ἀλίσκεται πάγῃ,

Γέρων δὲ καὶ μῦς οὐχ ἀλίσκεται πάγῃ. *Prov.*

—"An old fox is not to be caught with a springe, nor is an old mouse to be taken with a trap."

ἦν ὁρῶ.—"I see land." A nautical expression, but used by Diogenes when just coming to the end of a voluminous and wearisome book, in which he had found himself "quite at sea."

Ἡράσκω δ' αἰεὶ πολλὰ διδασκόμενος.—"The older I grow, the more I learn." A saying of Solon the Athenian. "We live and learn."

Γλαῦκας εἰς Ἀθήνας. *Prov.*—"Owls to Athens." Similar to our proverb, "To carry coals to Newcastle;"—owls being numerous in the vicinity of Athens.

Γλώσσα διπλή.—"A double tongue."

Γνώθι σεαυτὸν.—"Know thyself." This precept was inscribed in gold letters over the portico of the Temple at Delphi. It has been ascribed to Pythagoras, Chilo, Thales, Cleobulus, Bias, and Socrates. It has also been ascribed to Phemonoe, a mythical Greek poetess of the ante-Homeric period. Juvenal says, *Sat.* xi. ver. 27, that this precept descended from heaven:—

—*E caelo descendit γνῶθι σεαυτὸν.*

Γυναικὶ μὴ πιστεύε, μὴδ' ἂν ἀποθάνῃ.—"Believe not a woman, though she be at the point of death." Or, "Trust not a woman even when she is dead," in allusion to the step-mother whose corpse fell upon her step-son and killed him. See *Erasmus*, *Chil.* ii. Cent. x. 21.

Γυνὴ τὸ συνολόν ἐστι δαπανηρὸν φύσει. *Prov.*—"Woman, take her all in all, is extravagant by nature."

Δ.

Δεῖ ἀμέλλητον εἶναι τὴν πρὸς τὰ κατὰ ὄρμην. *LUCIAN*.—"There must be no procrastination in an honourable enterprise." A precept of Nigrinus, the Platonic philosopher. See *Αἰεὶ δ' ἀμβολιερῶς*, &c.

Δίδου μοι τὴν σήμερον, καὶ λάμβανε τὴν αὔριον.—"Give me to-day, and take to-morrow." A current proverb, censured by Chrysostom.

Δεῖ κράμβη θάνατος.—"Cabbage, twice over, is death." A proverb quoted by a Scholiast on Juvenal, upon the line, "*Occidit miser os crambe repetita magistros.*" It would appear by this that the Greeks did not set the same value upon cabbage as the elder Cato and Pliny the Naturalist did, who gave it the very highest rank among vegetables.

Δεῖ πρὸς τὸν αὐτὸν αἰσχροὺν προσκρούειν ἅθρον.—"It is disgraceful to stumble twice against the same stone."

Δοκεῖ δὲ μοι χαλεπώτερον εἶναι εὐρεῖν ἄνδρα τ' ἀγαθὰ καλῶς φέροντα, ἢ

τὰ κακά. XENOPHON.—“I look upon it as more difficult to find a man who bears prosperity well than one who bears misfortune well.”

Δός τι, καὶ λάβε τι. *Prov.*—“Give and take.”

Δός που στῶ καὶ τὴν γῆν κινήσω.—“Give me where to stand, and I will move the earth.” The proud boast of the mathematician Archimedes, in reference to his discovery of the mechanical power of the lever.

Δρυὸς πεσούσης πᾶς ἀνὴρ ξυλεύεται. MEN.—“When an oak falls, every one gathers wood.”

Δῶρα πειθεῖν καὶ θεοὺς λόγος. EURIP.—“Gifts persuade even the gods, as the proverb says.”

Δῶρα θεοὺς πείθει, δῶρ’ αἰδοίους βασιλῆας.—“Gifts prevail upon the gods, gifts prevail upon venerated kings.”

E.

Ἐγγύα, πάρεσσι δ’ ἄτη.—“Be surety, and evil is at hand.” A saying attributed to Chilo the Lacedæmonian, or, according to Ausonius, to the philosopher Thales. See *Sponde*, &c.

Ἐγὼ γὰρ εἰμὶ τῶν ἐμῶν ἕμος ὁ μόνος. APOLLOD.—“For I am the only one of my friends that I can rely upon.” So Terence says, “*Nam ego meorum solus sum meus.*”

Εγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι θεῖον εἶναι, τὸ δὲ ὡς ἐλαχίστων ἐγγυτάτον τοῦ θείου.—“To want nothing I consider divine, and the less a man wants the nearer does he approach divinity.” The words of Socrates as quoted by Xenophon.

Ἐγὼ δὲ ᾤμην τὴν παιδιὰν ἄνεσιν τε εἶναι τῆς ψυχῆς, καὶ ἀνάπανσιν τῶν φροντῶν. *The Emperor* JULIAN.—“I considered play to be a holiday to the mind, a relaxation from thought.”

Εἰ γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο,

Καὶ θάμα τοῦτ’ ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο. HESIOD.

—“For if you add little to little, and do so repeatedly, it will very quickly become much.” So our old proverb, “Many a little makes a mickle.”

Εἰ δὲ θεὸν ἀνὴρ τις ἔλπεται λαθεῖν

Ἐρῶν, ἀμαρτάνει.

PINDAR.

—“If any man hopes that his deeds will be hidden from God, he deceives himself.”

Εἰ κε πάθοι τὰ κ’ ἔρεξε δίκη ἰθεῖα γένοιτο. Quoted by Aristotle.—“It is nothing but strict justice if a man suffers from his own deeds.”

Εἰ μὲν γὰρ πλουτῆς πόλλοι φίλοι, ἦν δὲ πένηαι

Παῦροι, κ’ οὐκεθ’ ὁμῶς αὐτὸς ἀνὴρ ἀγαθός. THEOGNIS.

—“If you are rich you will have many friends; but if you are poor you will have but few, and will no longer be the good man you were before.”

- Εἰ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λάβε.** ARRIAN.—“If you wish for any blessing, look for it to yourself.” Like the Latin, *Nec te quaesieris extra.*
- Εἰς ἀνὴρ, οὐδεὶς ἀνὴρ.** *Prov.*—“One man is no man.” We enjoy life by the help and society of others.
- Εἰς τὸ πῦρ ἐκ τοῦ κάπνου.** LUCIAN.—“Out of the smoke into the fire.” Or, as we say, “Out of the frying-pan,” &c.
- Ἐκ παντὸς ξύλου κίων ἂν γένηται.** *Prov.*—“A pillar may be made of any wood.” Ordinary talents will serve for ordinary employments.
- Ἐκ τοῦ ὁρᾶν γίγνεται τὸ ἐρᾶν.** *Prov.*—“From seeing comes loving;” or, to preserve the jingle, “From seeing comes sighing.” A play on the resemblance of the words ὁρᾶν and ἐρᾶν.
- Ἐκ τοῦ φοβεροῦ κατ’ ὀλίγον ὑπονοσσεῖ πρὸς τὸ εὐκαταφρόνητον.** LONGINUS.—“Little by little we recede from the terrible to the contemptible.” To this, probably through the writings of Tom Paine, Napoleon would seem to have been indebted for his celebrated saying, “Du sublime au ridicule il n’y a qu’un pas.” (There is but one step from the sublime to the ridiculous.)
- Ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας**
Ἀτρωμένους ἰδοὺς ἂν ἡ σεσωσμένους. SOPHOCLES.
 —“You will see more ruined than saved by money ill gotten.”
 See *Μὴ κακὰ, &c.*
- Ἐκ τῶν ὀνύχων τὸν λέοντα γινώσκειν.** *Prov.*—“To judge of the lion from his claws.” To form a conception of anything great from seeing only a small portion of it. See *Ex ungue leonem.*
- Ἐκαστος διὰ τὰ πράγματα σεμνὸς ἐστὶ καὶ ταπεινός.** APOLLOD.—“Every man is arrogant or humble, according to his fortunes.”
- Ἐλέφας μὴν οὐχ ἀλίσκει.** *Prov.*—“The elephant does not catch mice.” See *Aquila non capit, &c.*, and *Ὁ Ἰνδός, &c.*
- Ἐλπίδες ἐν ζώουσιν, ἀνέλπιστοι δὲ θανόντες.**—“While there is life there is hope, when we are dead there is none.”
- Ἐμοῦ θανόντος γαῖα μυχθήτω πυρί.**—“When I am dead, may earth be mingled with fire.” This line, from one of the Greek tragedians, was quoted before Nero, who immediately added, “Immo, ἔμοῦ ζῶντος,” “Aye, and while I am living, too.” The sentiment is similar to “*Après moi le deluge,*” a saying which has been often attributed to Prince Metternich, but of which the real author was Madame de Pompadour. See *Notes and Queries*, vol. iii. p. 299, 397.
- Ἐμποδίζει τὸν λόγον ὁ φόβος.** DEMADES.—“Fear is a check upon speech.”
- Ἐν ἀμούσις καὶ κόρυδος φθέγγεται.** *Prov.*—“With those who know no melody the sparrow even is musical.” The *Corydus* was a lark with a very inferior note, found near Athens.
- Ἐν ἑλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον.** EURIPIDES.—“The wise should possess their lives in hope.” See *Nil desperandum, &c.*

- Ἐν νυκτι βουλή.** *Prov.*—"In the night there is counsel." Similar to our saying, "I will sleep upon it." The French have it *La nuit porte conseil*. See *In nocte*, &c., *Οὐ χρῆ*, &c.
- Ἐν οἶνῳ ἀλήθεια.** *Prov.*—"In wine there is truth." See *In vino veritas*.
- Ἐν ὀλίγῳ ὀλβια πάντα.** *THEOCR.*—"With a fortunate man all things are fortunate."
- Ἐν ὄρφνῃ δραπέτης μέγα σθένει.** *EURIP.*—"When it is dark, the coward is very valiant."
- Ἐν πενθοῦσι γελᾶν.** *Prov.*—"To laugh among those who weep."
- Ἐν τῷ φρονεῖν γὰρ μηδὲν, ἥδιστος βίος.** *SOPHOC.*—"To know nothing is the happiest life." "Fools and children lead merry lives," says the old proverb.
- Ἐνεστί κἂν μύρμηκι κἂν σέρφῳ χολή.** *Prov.*—"The ant and the worm even have their wrath." See *Habet et*, &c.
- Ἐννοος τὰ καινὰ τοῖς πάλαι τεκμαίρεται.** *SOPHOC.*—"A wise man gathers from the past what is to come."
- Ἐξω βελῶν καθῆσθαι.**—"To keep out of shot," i. e., out of danger.
- Ἐπαίρεται γὰρ μείζον, ἵνα μᾶλλον πέσῃ.** *MENANDER.*—"He is raised the higher that he may fall the heavier." Or, as Shakspeare says, "Raised up on high to be hurled down below." See *Celsæ graviorē*, &c.
- Ἐπὶ σαυτῷ τὴν σελήνην καθέλκεις.** *Prov.*—"You are drawing down the moon upon yourself." Of similar meaning to our saying, "You are making a rod for your own back."
- Ἐρδοι τις, ἣν ἑκαστος εἰδείη τεχνήν.** *Prov.*—"Let each betake himself to the pursuit which he understands." See *Ne sutor*, &c.
- Ἐς Τροίαν πειρώμεναι ἦλθον Ἀχαιοί.** *THEOC.*—"By trying, the Greeks got to Troy." See *Conando*, &c. (*App.*)
- Ἐτερόν τι ἐστὶ τῷ νῷ θεωρεῖν, καὶ τοῖς τοῦ σώματος ἀπατηλοῖς ὁμμασιν.** *EUNAPIUS.*—"It is one thing to perceive with the mind, and another to see with the eyes of the body, so apt to deceive."
- Εὐδαίμων ὁ μηδὲν ὀφείλων.** *Prov.*—"Happy is he who owes nothing." "Out of debt out of danger."
- Εὐδοντι κύρτος αἰρεῖ.** *Prov.*—"The net of the sleeper catches fish." God's blessings come unseen.
- Εὔρηκα.**—"I have found it." The exclamation of Archimedes the philosopher, when he discovered the means of ascertaining the purity of the golden crown made for King Hiero, from the space which it should occupy in water. It is sometimes used in an ironical sense.
- Εὔρηκα ὃ οὐκ ἐζήτουν.**—"I have found what I did not seek." I have got more than I bargained for.
- Εὐτυχία πολύφιλος.** *Prov.*—"Success has many friends."
- Ἐχει τὴν γὰρ ὀλβίαν οὐ μείονα φθόνον.** *PINDAR.*—"The successful man is attended with no small envy."

Ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀίδαο πύλῃσιν,
Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ βάζῃ. HOMER.

—"Hateful to me as the gates of hell is he who conceals one thing in his mind, and utters another."

Ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα. SOPH.—"The gifts of enemies are not gifts, and are worthless."

Z.

Ζεῖ χύτρα, ζῇ φιλία.—"The pot boils, and friendship thrives." See *Fervet olla*, &c.

Λεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνέυκτοις

"Ἄμμι δίδου" τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπαλείξεις.

—"Father Jove, grant us good, whether we pray for it or not; and avert from us evil, even though we pray for it." A prayer, by an unknown poet, highly commended by Plato.

"Unask'd, what good thou knowest, grant,

What ill, though ask'd, deny." POPE's *Universal Prayer*.

Ζηλωτὸς, ὅστις ἡντύχησεν εἰς τέκνα. EURIP.—"The man is to be envied who has been fortunate with his children."

Ζωὴ καὶ ψυχή.—"My life and soul." Words of endearment, mentioned by Juvenal and Martial as used by the courtesans and demireps of imperial Rome.

Ζῶμεν οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα.—"We live, not as we would but as we can."

H.

Ἡ γλῶσσ' δμῶμοχ', ἡ δὲ φρήν ἀνώμοτος. EURIP.—"My tongue has sworn, but my mind is unsworn." The words of Medea.

Ἡ ἥκιστα, ἡ ἥδιστα.—"As little as possible, or as pleasant as possible." Said by Æsop to Solon of the language necessary to be used by courtiers.

Ἡ σοφίας πηγή διὰ βιβλίων ρέει.—"The fountain of wisdom flows through books."

Ἡ τάν ἢ ἐπὶ τάν.—"Either this or upon this." The words of a Spartan mother on presenting her son with a shield, enjoining him either to bring it back from battle or to be brought home, slain, upon it.

Ἡδιστον ἄκουσμα ἔπαινος. XENOPHON.—"The sweetest of all sounds is praise."

Ἡλιξ ἥλικα τέρπει.—"Like pleases like." A proverb quoted by Pliny and Aristotle. See *Ὅμοιοι*, &c.

Θ.

Θάνατος ἀπροφάσιτος. EURIP.—"Death will hear of no excuse."

Θεός ἐκ μηχανῆς. LUCIAN.—“A god from the clouds.” See *Deus ex machinā*. (App)

Θεός ἡ ἀναίδεια. *Prov*.—“Impudence is a goddess.”

Θεὸς δουλεύειν οὐκ ἐλευθερίας μόνον, ἀλλὰ καὶ βασιλείας ἀμεινον. PHILO JUDÆUS.—“To serve God is better, not only than liberty, but even than a kingdom.” It has been remarked that these words are very similar to those in the Book of Common Prayer, in the collect for Peace,—“Whose service is perfect freedom.”

I.

Ἰατρὲ, θεράπευσον σεαυτόν.—“Physician, heal thyself.” See *Luke* iv. 23.

Ἰδμεν ψεύδεα πολλὰ λέγειν ἐτόμοισιν ὁμοῖα,

Ἰδμεν δ', εὖτ' ἐθέλωμεν, ἀληθεία μυθήσασθαι. HESIOD.

—“We know how to utter many fictions similar to truths, and we know, when we choose, how to convey the truth in fables.”

Ἱερὸν ἡ συμβουλὴ ἐστίν.—“Counsel is a divine thing.”

Ἰλιάς κακῶν. *Prov*.—“An *Iliad* of woes.”

Ἰππῳ γηράσκοντι τὰ μείονα κύκλ' ἐπιβαλλε.—“Impose lighter tasks on the aged courser.” See *Solve senescentem*, &c.

Ἰχθὺς ἐκ τῆς κεφαλῆς ὀζειν ἀρχεται. *Prov*.—“Fish begins to stink at the head.” The corruption of a state is first discernible in the higher classes.

K.

Καδμεία νίκη.—“A Cadmæan victory.” A victory in which the conqueror suffered as much as the conquered.

Καὶ γὰρ καὶ μέλιτος τὸ πλεόν ἐστὶ χολή.—“For even honey in excess becomes gall.” See Πᾶν γὰρ, &c.

Καὶ ἐστὶ καὶ ὁ ἀρχῶν πολέως μέρος, καὶ οἱ ἀρχόμενοι παραπλησίως.

MAX. TYRIUS.—“The ruler is as much a part of the state as those who are ruled.” He must equally obey the laws.

Καὶ πτώχος πτωχῷ θβονέει. HESIOD.—“Even a beggar is envied by a beggar.” “'Tis one beggar's woe to see another by the door go.” “Two of a trade,” &c.

—Καιροῖο λαβώμεθα, ὅν προσίοντα

Ἔστιν εἰλεῖν, ζητεῖν δὲ παραθρέξαντα, μάταιον. GREG. NAZ.

—“Let us seize opportunity; for as it comes we may catch it, but when it has passed 'tis vain to seek it.”

Καιρὸν γνῶθι.—“Know your opportunity.” A saying of Pittacus, one of the Seven Wise Men of Greece.

Καίρῳ λατρεύειν, μὴδ' ἀντιπνέειν ἀνεμοῖσι. *Prov*.—“To go with the times, and not to blow against the winds.”

Κακα κέρδεα ἰσ' ἄτρησι. HESIOD.—“ Evil gains are as bad as a loss.” “ Ill-gotten goods seldom prosper.” See *Μὴ κακά*, &c.

Κακοῖς ὁμιλῶν, κ' αὐτὸς ἐκβήσῃ κακός. MENANDER.—“ If you associate with the wicked, you will become wicked yourself.” See *Φθειρουνται ἡθῇ*, &c.

Κακοῦ κόρακος κακὸν ὦν *Prov.*—“ Bad crow, bad egg.” See *Mala gullina*, &c., *Nec imbellem*, &c.

Καλῶς ἀκούειν μᾶλλον ἢ πλουτεῖν θέλει. MENANDER.—“ Wish rather to be well spoken of than to be rich.”

Κάμηλος καὶ ψωριῶσα πολλῶν ὄνων ἀνατίθεται φορτία. *Prov.*—“ The camel, even when mangy, bears the burdens of many asses.”

Κατ' ἐξοχήν.—“ Pre-eminently,” or, as the French say, *Par excellence*.

Κατατῆκε ὁ χρόνος, καὶ γηράσκει πάντα. ARISTOTLE.—“ Time wears away, and everything grows old.”

Κατόπιν ἑορτῆς ἦκυς.—“ You are come after the feast.”

Κλαίει ὁ νικῆσας ἐ δὲ νικηθεὶς ἀπόλωλεν.—“ The conqueror mourns, but the conquered is undone.” See *Flet victus*, &c., *Καθμεῖα νικῆ*.

Κοινὰ πάθη πάντων' ὁ βίος τρόχος, ἄστατος ὁλβος. PHOCYLIDES.—“ Misfortunes are common to all; life is a wheel, and prosperity unstable.”

Κοινὰ τὰ τῶν φίλων. *Prov.*—“ The goods of friends are in common.” A saying attributed to Pythagoras.

Κούφη γῇ τοῦτον καλύπτει.—“ May the earth be light upon him.” A common epitaph with the Greeks. See *Sit tibi terra*, &c.

Κρεῖσσον, ἄριστον ἔοντα κακὸν γένος, ἢε κάκιστον
Ἐμμεναι εὐγενέτην. GREG. NAZ.

—“ It is better to be the best of a low family, than the worst of a noble one.”

Κρεῖσσον τοι σοφίῃ καὶ μεγάλῃς ἀρετῇς. THEOGNIS.—“ Wisdom is better even than great valour.”

Κρείττων ἢ πρόνοια τῆς μεταμελείας. DION. HALIC.—“ Precaution is better than repentance.”

Κρήτες αἰεὶ ψεύσται, κακὰ θῆρια, γαστέρες ἀργαί.—“ The Cretans are always liars, evil beasts, slow bellies.” An hexameter line quoted by St. Paul in his *Epistle to Titus*, i. 12, from “a prophet” of the Cretans, supposed to have been the poet Epimenides.

Κῦδος.—“ Glory,” or “applause.” “Kudos” has almost become a dictionary word in our language.

Κυμνοπρίστης.—“ A splitter of cummin.” A stingy miserable “skinfint” was thus called by the Athenians; and the word is used in a similar sense by Theocritus and Athenæus. The name “*cymini sector*,” was however applied by the Romans to a person nicely scrupulous, and the Emperor Antoninus Pius was thus called for his diligence in inquiring into the merits of the

causes that came before him. Lord Bacon gives the name "*cynini sectores*" to learned triflers.

—Κύνος ὄμματ' ἔχων. HOMER.—"Having the eyes of a dog," i. e. an impudent face.

Κύριε ἐλέησον.—"Lord, have mercy upon us." See *Kyris eleison*.

Λ.

λαγῶς καθεύδων.—"A sleeping hare." One who sleeps with his eyes open. Like our saying, "Catch a weasel asleep."

λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις. PLATO.—"Those who have lamps will pass them to others."

Λάμπις ἐρωτηθεὶς πῶς ἐκτήσατο τὸν πλοῦτον, οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως καὶ βραδέως. PLUTARCH.—"Lampis being asked how he had made his money, replied, '*Much* without difficulty, but a *little* slowly and laboriously.'"

Δάμῃ μὴ πίστει, πολύτροπός ἐστιν ὄμιλος.—"Trust not the populace, the multitude is versatile."

Δίθος κυλινδόμενος τὸ φῦκος οὐ ποιεῖ. Prov.—"A rolling stone gathers no moss."

Δίμος δὲ πολλῶν γίγνεται διδάσκαλος. Prov.—"Hunger is the teacher of many." See *Magister artis*, &c.

—Λοιδορεῖσθαι δ' οὐ πρέπει

"Ἄνδρας ποιητὰς, ὥσπερ ἀρτοποιίδας. ARISTOPHANES.

—"It does not become poets to abuse one another, like old wives who sell cakes."

Δύχνου ἀρθέντος, γυνὴ πᾶσα ἡ αὐτή. Prov.—"When the light is out every woman is alike." Like the French "*La nuit tous les chats sont gris*."

Μ.

Μάντις δ' ἀριστος ὅστις εἰκάζει καλῶς.—"He is the best prophet who makes the best guesses."

Μέγα βιβλίον μέγα κακόν. CALLIM.—"A great book is a great evil."

Μεγάλῃ πόλιν μεγάλη ἰρημία. Prov.—"A great city is a great solitude." To those who have no friends in it. The sentiment is finely expanded by Byron (*Childe Harold*, c. ii. st. 26).

Μεγάλῃν παράκαιρος ἡδονὴ τίκτει βλάβην.

Ἐξ ἡδονῆς γὰρ φύεται τὸ δυστυχεῖν. MENANDER.

—"Ill-timed pleasure produces great evil; for misfortune springs from pleasure."

Μετὰ πόλεμον ἡ συμμαχία. Prov.—"After the war, aid." Similar to our proverb, "After death, the doctor."

Μέτρον ἄριστον.—"Moderation is best." A saying of the philosopher Cleobulus.

Μέτρω ὕδωρ πίνοντες, ἀμέτρως μάζαν ἔδοντες. *Prov.*—"They drink their water by measure, but eat their cake without." Said of people who are "penny-wise and pound-foolish."

Μὴ εἰς τὴν αὐριον ἀναβάλλον· ἡ γὰρ αὐριον οὐδὲ ποτε λαμβάνει τέλος. *St. CHRYSOSTOM.*—"Put not off till to-morrow; for to-morrow admits no fulfilment." As we say, "To-morrow never comes."

Μὴ ἐπιλαθώμεθα τῆς ζάλης ἐν τῇ γαλήνῃ, μηδὲ τῆς ἀβρώστιας ἐν τῷ καιρῷ τῆς ὑγείας. *GREG. NAZ.*—"Let us not forget the tempest in the calm, or sickness in the moments of health."

Μὴ γένοιτο.—"God forbid." *Rom. iii. 31, atque alibi.*

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεια ἴσ' ἀτρῶσιν. *HESIOD.*—"Make not evil gains; evil gains are equal to a loss." See *Ἐκ τῶν*, &c.

Μὴ κίνει Καμαρίναν.—"Do not disturb Camarina." An injunction of Apollo respecting a pestiferous marsh. "Let sleeping dogs lie."

Μὴ κίνει κακὸν εὖ κείμενον. *Prov.*—"Disturb not an evil that is well placed."

Μὴ παιδὶ μάχαραν. *Prov.*—"Do not give a sword to a child."

Μὴ πῦρ ἐπὶ πῦρ. *Prov.*—"Add not fire to fire."

Μὴ τι καινόν;—"Any news?" See *Acts xvii. 21.*

Μηδὲν ἄγαν.—"Not too much of anything." A saying ascribed by Pliny the Elder and Clemens Alexandrinus to Chilon the Lacedæmonian; but by other authorities to Solon, to Thales, and to Stratodemus of Tegea. See *Ne quid nimis.*

Μηδὲν ἄγαν· καιρῷ πάντα πρόσεστι καλά.—"Not too much of anything; everything is good at the proper time." An ancient inscription by Sodanius the son of Eperatus.

**Μηνὶν αἶδε, θεὰ, Πηληϊάδεω Ἀχιλῆος
Ὀλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε.** *HOMER.*

—"Sing, O goddess, the destructive wrath of Achilles, Peleus' son, which wrought for the Greeks innumerable woes." The beginning of Homer's *Iliad*.

Μήτηρ τῆς ἐνδείας ἡ ἀεργία. *IGNATIUS.*—"Idleness is the mother of want."

Μία γὰρ ἐστὶ πρὸς τύχην ἀσφάλεια, τὸ μὴ τοσαυταῖς αὐτὴν πειράσαι.—"One way of making sure against fortune is not to try her too often." A saying of Diocles of Carystus, quoted by Seneca.

Μία χελιδὼν ἔαρ οὐ ποιεῖ. *Prov.*—"One swallow does not make the spring."

Μιάς γὰρ χειρὸς ἀσθενὴς μάχη. *EURIP.*—"The battle is weak that is waged with one hand." "Two to one is odds."

Μικρά πρόφασις ἐστὶ τοῦ πράξει κακῶς.—"A slight pretence suffices for doing evil."

Μικρὸν κακὸν, μέγα ἀγαθόν. *Prov.*—"A small evil is a great good."

Μισῶ σοφιστὴν ὅστις οὐκ αὐτῷ σοφός.—"I hate the wise man who is not wise for himself."

Μόνος ὁ σοφός ἐλεύθερος, καὶ πᾶς ἄφρων δοῦλος.—"The wise man alone

is free; every fool is a slave." A maxim of the Stoics, quoted by Cicero.

N.

Ναυηγοῦς οἰκτεiron, ἐπεὶ πλόος ἐστὶν ἀδελός. PHOCYLID.—"Pity the shipwrecked sailor, for a life at sea is full of uncertainty."

Νεκρον ἰατρεύειν καὶ γέροντα νουθετεῖν ταυτόν. *Prov.*—"You might as well physic the dead as advise an old man."

Νέος ἐμπειρος οὐκ ἐστὶ· πλῆθος γὰρ χρόνον ποιήσει τὴν ἐμπείριαν. ARISTOTLE.—"Youth has no experience; for it is length of years that gives experience."

Νήπιος ὅς τὰ ἔτοιμα λιπὼν τ' ἀνέτοιμα διώκει. HESIOD.—"He is a fool who leaves a certainty to pursue an uncertainty."

Ξ.

Ξενίων δέ τε θύμος ἄριστος. *Prov.*—"In hospitality it is the spirit that is the chief thing." "Welcome is the best cheer."

Ξύλον ἀγκύλον οὐδέποτε ὀρθόν. *Prov.*—"Wood that grows warped never can be straightened."

Ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστι φρονεῖν. SOPHOCLES.—"In a just cause we may assume confidence."

Ξυρεῖν ἐπιχειρεῖν λείοντα. PLATO.—"To attempt to shave a lion." A task not to be lightly undertaken.

O.

Ο ἄνθρωπος εὐεργετὸς πεφυκώς. ANTONINUS.—"Man is born to do good."

Ὁ βίος ἀνθρώποις λογισμοῦ καὶ ἀριθμοῦ δεῖται πάνν. EPICHARMUS.—"The life of man stands much in need of calculation and number."

Ὁ γὰρ δαιτητής τὸ ἐπιεικὲς ὀρεῖ, ὁ δὲ δικαστής τὸν νόμον. ARISTOTLE.—"The arbitrator looks to equity, the judge to law."

**Ὁ γὰρ θεὸς βλέπει σε, πλησίον παρών,
Ὅς τοῖς δίκαιος ἤδεται, κ' οὐ τὰ δίκους.** MENANDER.—"For God beholds thee, being near at hand, who is pleased with just deeds, and not with unjust."

Ὁ δ' ὀλβος οὐ βέβαιος, ἀλλ' ἐφήμερος. EURIPIDES.—"Happiness is not lasting, but only for a day."

Ὁ ἐλαχίστων δεόμενος ἔγγιστι θεῶν.—"He who wants the least is nearest the gods." A saying of Socrates, quoted by Xenophon.
See Ἐγὼ δὲ νομίζω, &c.

- Ο Ἴνδος ἐλέφας τὴν μυῖαν οὐκ ἀλεγιζει. PHALARIS.—“The Indian elephant heedeth not the fly.”
- Ο πᾶς πρέπει ἐννέπειν τὰ δίκαια χρόνος. SOPHOCLES.—“Any time is the proper one for saying what is just.”
- Ο σοφὸς ἐν αὐτῷ περιφέρει τὴν οὐσίαν. MENANDER.—“The wise man carries with him his wealth.” See the Fable of “Simonides preserved by the gods.” *Phædrus*. b. v. f. 21. See *Omnia mea*, &c.
- Ο σοφὸς οὐδὲν πράττει τοῦ εὐδοκιμεῖν χάριν —“The wise man does nothing for the purpose of being well thought of.” He practises virtue for its own sake.
- Ο φεύγων μύλον ἀλφίτα φεύγει. *Prov.*—“He who shuns the mill-stone shuns the meal.” “No mill no meal.” See *Qui vitat molam*, &c.
- Ο χοῖρος ἡδεται κόπροις καὶ βορβόρῳ.—“The swine delights in dung and filth.” A line quoted by Clemens Alexandrinus.
- Οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.—“The same persons saying the same things to the same persons, about the same things.” A proverbial saying quoted by Grangæus, a commentator on Juvenal, illustrative of the drudgery of the pedagogue. Observe the declension of αὐτός, in the Nominative, Genitive, Dative, and Accusative cases. See *Δίς κράμβη*, &c.
- Οἱ γὰρ κακοί, κακίους ἐπαινούμενοι. PHILOSTRATUS.—“The bad, when praised, become still worse.”
- Οἱ γὰρ πνέοντες μεγάλα, τοὺς κρείσσους λόγους
Πικρῶς φέρουσι τῶν ἐλασσόνων ὑπό. EURIPID.
—“Those who have high notions dislike a better reason given by an inferior.”
- Οἱ γὰρ πολλοὶ μᾶλλον ὀρέγονται τοῦ κέρδους, ἢ τῆς τιμῆς. ARISTOTLE.
—“The multitude are more desirous of gain than of honour.”
- Οἱ διψῶντες σιωπῇ πίνουσι. *Prov.*—“Those who are thirsty drink in silence.” People who are in earnest make few professions.
- Οἱ πλείονες κακοί.—“Most people are bad.” A saying of Bias the philosopher, one of the Seven Wise Men of Greece.
- Οἱ πολλοί.—“The many.” The multitude.
- Οἷη δὲ φύλων γενεὴ τοιήδε καὶ ἀνδρῶν. HOMER.—“The generations of men are as leaves.”
- Οἱκοι λέοντες, ἐν μάχῃ δ' ἀλωπέκες. ARISTOPH.—“Lions at home, but foxes in battle.”
- Οἶνον καρionτος ἐπιπλέουσιν ἔπη. HERODOT.—“When the wine sinks, the words swim.” *Fecundi calices quem non fecere disertum*, HOR.
—Οἱοι νῦν βροτοὶ εἰσι. HOMER.—“Such as men are now-a-days.”
- Οἷος ὁ βίος, τοῖος ὁ λόγος. *Prov.*—“As the life is, so will be the language.” Like the Scotch proverb, “What can you have from a hog but a grunt?” “Out of the abundance of the heart,” &c.

*Ομμα γάρ

Δόμων νομίζω δεσπότου παρουσίαν. ÆSCHYLUS.

—"For I take the presence of the master to be the eye of the house." See Οὐδὲν οὕτω πιαίνει, &c.

*Ομοιον ὁμοίῳ φίλον. Prov.—"Like loves like." Similar to our proverb, "Birds of a feather flock together." See Ἡλιξ, &c.

*Ομοιότης τῆς φιλότῃτος μήτηρ. Prov.—"Likeness is the mother of love."

*Ὅν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος.—"He whom the gods love, dies young." A fragment of Menander. See *Quem di diligunt*, &c.

*Ὅγον γένεσθαι κρεῖττον, ἢ τοὺς χείρονας

Ὅρᾳ ἑαυτοῦ ζῶντας ἐπιφανέστερον. MENANDER.

—"Better to be born an ass, than to see worse men than oneself living in a more exalted station."

*Ὅνος ἐν πιθήκοις. Prov.—"An ass among apes." See *Asinus inter*, &c.

*Ὅνου οὐρά τηλιαν οὐ ποιεῖ. Prov.—"An ass's tail will not make a sieve." So our proverb, "You cannot make a silk purse out of a sow's ear."

*Ὅνου πόκας ζητεῖς.—"You are seeking wool from an ass."

*Ὅν τις ἔλεγε μῦθον ὁ δὲ τὰ ὦτα ἐκίνει.—"Some one related a fable to an ass, and he—wagged his ears." "Throw not your pearls before swine."

*Ὅρα τέλος μακροῦ βίου.—"Regard the end of a long life." The words of Solon to Cræsus. See *Respice finem*.

*Ὅρος ὄρει οὐ μίγνυται. Prov.—"Mountain will not mingle with mountain." See *Mons cum monte*, &c.

*Ὅρῳ γὰρ τῶν ἀνθρώπων οὐδένα ἀναμάρτητον διατελοῦντα. XENOPH.

—"For I find no man always free from faults."

*Ὅς δ' ἂν πλείστ' ἔχῃ, σοφώτατος. EURIP.—"He that possesses the most is the wisest."

*Ὅς τε πολὺ γλυκίων μέλιτος καταλιβομένοιο. HOMER.—"Sweeter it is by far than flowing honey." Said of the so-called pleasures of revenge.

*Ὅταν γὰρ ἐξ ἀπάντων συνεισφέρηται, ἐκάστῳ κούφον γίνεται τὸ ἐπίταγμα. ST. CHRYSOSTOM.—"When all contribute, the proportion of each is lightly borne."

*Ὅταν δὲ δαίμων ἀνδρὶ πορσύνῃ κακὰ,

Τὸν νοῦν ἐβλαψε πρῶτον.—

—"When a divinity would bring ruin on a man, he first deprives him of his senses." A fragment of Euripides, quoted by Athenagoras. See *At dæmon*, &c., *Quem Jupiter*, &c., and *Quos Deus*, &c.

*Οὐ γὰρ ἂν γένοιτο ὀρόνημα εὐγενὲς ἐν ἀνδράσιν ἀπορουμένοις τῶν καθ' ἡμέραν ἀναγκαίων. DION. HALICARN.—"No generous thoughts

can suggest themselves to men in want of the daily necessities of life." See *Ab inopia*, &c. (App.)

Οὐ γὰρ ἂν ποτε τρέφειν δύναιτ' ἂν μία λόχμη κλέπτας δύο. ARISTOPH.—"One thicket could never find support for two thieves."

Οὐ γάρ ἐστι πικρῶς ἐξετάσαι τί πέπρακται τοῖς ἄλλοις, ἂν μὴ παρ' ἑμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ δέοντα. DEMOSTH.—"You must not severely scrutinize the actions of others, unless you have first done your duty yourselves."

Οὐ γάρ πῶ τις ἔον γόνον αὐτὸς ἀνέγνω. HOMER.—"For no man yet living has been certain of his own offspring." Somewhat similar to our proverb, "'Tis a wise child that knows his own father."

Οὐ γὰρ τὰ ὀνόματα πίστις τῶν πραγμάτων ἐστὶ, τὰ δὲ πράγματα καὶ τῶν ὀνομάτων. DIO CHRYSOST.—"It is not names that gain credit for things, but things for names."

Οὐ γνῶσις ἀλλὰ πράξις.—"Not theory but practice."

Οὐ λέγειν δεινός, ἀλλὰ σιγᾶν ἀδύνατος. EPICHRMUS.—"Not clever at speaking, but unable to hold his tongue."

Οὐ λόγων δεῖται Ἑλλάς ἀλλ' ἔργων.—"Greece stands in need, not of words, but deeds."

Οὐδὲ Ἡρακλῆς πρὸς δύο. Prov.—"Not even Hercules against two." See *Ne Hercules*, &c.

Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἔσθ' ὁ πλοῦς.—"It is not every man's lot to make a voyage to Corinth." See *Non cuius homini*, &c.

Οὐ φιλεῖ συγγίνεσθαι φαντασία τε καὶ ἀλήθεια. SYNES.—"Appearances and reality do not always agree."

Οὐ χρὴ παννύχιον εὖδειν βουλευφόρον ἄνδρα. HOMER.—"A man in authority must not pass all the night in sleep."

Οὐδ' εἰ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἴην. HOMER.—"Not if I had ten tongues and ten mouths."

Οὐδ' ἔτι μιν παῖδες ποτὶ γούνασι παππάζουσιν. HOMER.—"No more do his children cling to his knees and call him father." See *Gray's Elegy in a Country Churchyard*, St. 6.

—Οὐδὲ γὰρ ὁ Ζεὺς

οὐθ' ὥν πάντας ἀνδάνει οὐτ' ἀνέχων. THEOGN.

—"For not even Jove can please all, whether he rains or whether he lets it alone."

Οὐδεὶς διχὰ ἀπωλείας καὶ ζημίας κακός ἐστι. EPICTETUS—"No one is wicked without loss and punishment." The punishment at least of an evil conscience. See *Prima et*, &c.

Οὐδεὶς ἐπλούτησε ταχέως δίκαιος ὢν. MENANDER.—"No just man ever became rich all at once."

Οὐδὲν γὰρ τοῦ πάσχεν εὐρετικώτερον. GREG. NAZIANZEN.—"For there is nothing more inventive than suffering." "Necessity is the mother of invention."

Οὐδὲν οὕτω πιαίνει τὸν ἵππον ὥς βασιλέως ὀφθαλμός. PLUTARCH.—"Nothing fattens the horse so much as the master's eye."

Οὐδὲν πρὸς ἔπος.—“Nothing to do with the subject.” See *Nihil ad versum*.

Οὐκ ἂν γένοιτο χωρὶς ἰσθλὰ καὶ κακὰ,
‘Ἄλλ’ ἔστι τις σύγκρασις, ὥστ’ ἔχῃν καλῶς.

—“There cannot be good without evil, but there is a mixture, order that things may go well.” A quotation from Euripides | Plutarch. See *Nemo est*, &c.

Οὐκ ἂν πρᾶϊμην τοῦτο τετρημένον χαλκοῦ.—“I would not buy it for a brass farthing with a hole in it.” An expression of contempt.

Οὐκ ὠνούμαι μυρίων δραχμῶν μεταμέλειαν.—“I shall not buy repentance at the price of ten thousand drachmæ.” The answer of Demosthenes to the extravagant demands of Lais, the courtesan, for her favours.

Οὐποτε ποιήσεις τὸν καρκίον ὀρθὰ βαδίζειν. ARISTOPH.—“You can never bring a crab to walk straight.” “What is bred in the bone will never be out of the flesh.”

Οὔτε πάντα, οὔτε πάντῃ, οὔτε παρὰ πάντων. *Prov.*—“Neither every thing, nor every where, nor from every body.” In taking, as well as giving, consider your motives on every occasion. See *Quid de quoque*, &c.

Οὗτός ἐστι γαλιώτης γέρων. MENANDER.—“A shrewd old fox this!”
Οὕτως, οὐ πάντεσσι θεὸς χαρίεντα δίδωσιν

‘Ἀνδράσιν.

HOMER.

—“God does not bestow good gifts on all persons.” See *Noni omnia*, &c.

Οὕτω χρὴ ποιεῖν, ὥπως ἑκαστός τις ἐαυτῷ ξυνείσεται τῆς νίκης αἰτιώτατος ὢν. XENOPH.—“We must so exert ourselves that each may consider himself as the chief contributor to the victory.”

—Οὐχ εὔδει Διὸς

‘Οφθαλμός· ἑγγὺς δ’ ἔστι καὶ παρὼν πόνυ.

—“The eye of God sleeps not: whatever we do, he is present and at hand.” A fragment quoted by Stobæus.

Οχλος ἀσταθμητότατον πρᾶγμα τῶν ἀπάντων καὶ ἀσυνειώτατον. DEMOSTHENES.—“The multitude is the most unstable of all things, and the most destitute of sense.” See *Mobilium*, &c.

Ὅπ’ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά. *Prov.*—“The mill of the gods grinds late, but it grinds fine.” Severe retribution will overtake us at last.

II.

Παθήματα μαθήματα.—“Sufferings are lessons.” So the Latin, *no-cumenta documenta*: and our proverb, “Bought wit is the best.” See *Tὰ δέ μοι*, &c.

Παθὼν δὲ τε νήπιος ἔγνω. HESIOD.—“Even the fool knows from

experience." Like our proverb, "Experience is the mistress of fools."

Πάν γάρ το πολὺ πολέμιον τῇ φύσει. HIPPOCRATES.—"Everything in excess is adverse to nature." See *Kai γάρ*, &c., and *Ne quid nimis*.

Πάν τὸ σκληρὸν χαλεπῶς μαλάττεται. PLUTARCH.—"Everything that has once hardened receives impressions with difficulty." Said with reference to youthful minds. See *Udum*, &c.

Πάντα ἀναβρίπτειν κύβον. *Prov.*—"To hazard every throw."

Πάντα λίθον κίνει.—"Turn every stone."

Πάντα μὲν καθαρὰ τοῖς καθαροῖς. *Τίτ. i. 15.*—"To the pure all things are pure."

Πάντας γ' ἐφέλκων, ὅλα μαγνήτης λίθος. *Prov.*—"Attracting all, like a loadstone."

Πάντων δὲ μάλιστα αἰσχύνειο σαυτόν.—"But most of all respect thyself." A precept from the Golden Verses of the Pythagoreans.

Often-times nothing profits more

Than self-esteem, grounded on just and right

Well managed.

MILTON.

Παραμυθίαν φέρι τὸ κοινωνοῦς εἶναι τῶν συμφορῶν. DIO CHRYSOSTOM.—"To have partners in misfortune is some comfort." See *Haud ignara*, &c., and *Solamen miseris*, &c.

Πᾶς ἐστὶ νόμος εὔρημα μὲν καὶ δῶρον θεῶν. DEMOSTH.—"Every law is a gift and invention of the gods."

Πᾶσιν γὰρ εὖ φρονούσιν συμμαχεῖ τύχη.—"Good fortune ever fights on the side of prudence." Fragment of an ancient Greek poet.

(See *Audentes fortuna*, &c.

Πειθῶ μὲν γὰρ ὄνειαρ, ἔρις δ' ἔριν ἀντιφυντεῖ. PHOCYLIDES.—"Conciliation is profitable, but strife begets strife."

Πένης τὴν γυναῖκα πλουσίαν λαβὼν, ἔχει δέσποιναν, οὐ γυναῖκ' ἔτι.—"A poor man who takes a rich wife has a ruler, not a wife." The words of Alexandrides, as quoted by Stobæus.

Πειρῶ τύχης ἄγνοιαν εὐχερῶς φέρειν. *Prov.*—"Endeavour to bear the ignorance of fortune with patience."

Πῆμα κακὸς γείτων, ὅσπον γ' ἀγαθὸς μίγ' ὄνειαρ. HESIOD.—"A bad neighbour is as great an evil as a good one is a blessing."

Πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα. THEOGN.—"By trusting I lost money, and by distrusting I saved it."

Πλάνη βίον τίθησι σωφρονέστερον. *Prov.*—"Travelling renders life more modest." Those who have travelled are less likely to be conceited than those who have never left their own country.

"Home-keeping youth hath ever homely wits." SHAKESPEARE.

Πλοῦτῳ δ' ἀρετὴ καὶ κῶδος ὀπηδεῖ. HESIOD.—"Virtue and glory attend upon wealth." See *Et genus*, &c.

Πλοῦτος ὁ τῆς ψυχῆς πλοῦτος μόνος ἐστὶν ἀληθής.—"The wealth of the mind is the only true wealth."

Πολλά μεταξύ πέλει κύλικος καὶ χεῖλεος ἄκρου. *Prov.*—"Many things happen between the cup and the lip," or, as we say, "There is many a slip between the cup and the lip." See *Multa cadunt*, &c.

Πόλλαι μὲν θνήτοις γλῶσσαι, μία δ' ἀθανάτοισιν.—"The inhabitants of earth have many tongues, those of heaven but one." A translation of *Multæ tetricolis*, &c., which see.

Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἐπαυρεῖ. *HEIOD.*—"Full oft does a whole city suffer from one bad man."

Πολλάκι καὶ κηπωρὸς ἀνὴρ μάλα κειριον εἶπεν.—"Full oft has even a labouring man spoken very much to the purpose." Otherwise read, *Πολλάκι τοι καὶ μωρὸς ἀνὴρ κατακαίριον εἶπε*, "Often has a fool spoken to the purpose."

Πολλὰς ἀνέυροις μηχανάς, γίνῃ γάρ εἰ. *EURIP.*—"You can discover many a contrivance, for you are a woman."

Πολλάκις δοκεῖ τὸ φυλάσσει τάγαθὰ τοῦ κτήσυσθαι χαλεπώτερον εἶναι. *DEMOSTHENES.*—"It often seems more difficult to preserve a blessing than to obtain it."

Πολλάκις, ὦ Πολύφαιμε, τὰ μὴ καλὰ καλὰ πέφανται. *THEOCRITUS.*—"Often, O Polyphemus, does that which is not fair appear fair (in the eyes of love)." See *Decipit frons*, &c.

—*Anaton em quod amice*

Turpia decipiunt cæcum vitia, aut etiam ipsa hæc

Delectant; celuti Balneum polybus Hægnæ.

HOR.

Πελλοὶ δὲ πολλοὺς ᾤξησαν ᾗδὲ καὶ ἰδιώτας καὶ πόλεις, ὅς ᾗν αὐξηθέντων τὰ μέγιστα κακὰ ἐπαθον. *XENOPHON.*—"Many a one before now has been the making of both persons and cities, from whom, when they have waxed strong, he has received the greatest of injuries."

Πολλοὶ θριοβόλοι, παῦροι δὲ τε μάντιες ἄνδρες.—"There are many soothsayers, but few prophets."

Πολλοὶ μαθηταὶ κρείττονες διδασκάλων.—"Many scholars are better than their teachers." Quoted by Cicero from an unknown poet.

Πολλοὶ τροπέζης, οὐκ ἀληθείας, φίλοι. *Prov.*—"Many are friends of the table, not of truth."

Πολλῷ τοι πλεονας λιμοῦ κόρος ὤλεσεν ἄνδρας. *THEOGNIS.*—"Satiety has killed far more than famine." See *Plures esamula*, &c.

Πολλῶν ἢ γλῶττα προτρέχει τῆς διανοίας. *ISOCR.*—"In many the tongue outruns the discretion."

Ποιά χρόνου μῆνυσις, οὐ φρονήσεως. *Prov.*—"White hairs are a proof of age, not of wisdom."

Πολλῶν ἰατρῶν εισδοὺς μ' ἀπώλεσεν. *Prov.*—"The visits of many physicians have destroyed me." An Epitaph.

Πομφόλυξ ὁ ἄνθρωπος. *Prov.*—"Man is a bubble."

Προμηθεὺς ἐστὶ μετὰ τὰ πράγματα.—"He is quite a Prometheus, after the matter is over." Said of a person who is for shutting

the door when the steed is stolen. Cited by Lucian from some comic poet.

Ηροπεία πολλοῖς ἐστὶν αἰτία κακῶν.—"Precipitation is the cause of misfortune to many."

Πρῶτον ἀγαθὸν ἀναμαρτία, δεύτερον δὲ αἰσχύνη. DEMADES.—"The first of all virtues is Innocence, Modesty the second."

Πτωχοῦ πῆρα οὐ πιμπλάται—"The beggar's pouch is never filled."

Πῦρ σιδήρῳ μὴ σκαλεύειν. *Prov*—"Stir not the fire with a sword." See *Ignem ne, &c.* Do not provoke an angry man; do not make bad worse.

P.

Ῥᾶον βίον ζῆς, ἂν γυναῖκα μὴ τρέφῃς. *Prov.*—"You will pass your life more easily if you have not to maintain a wife."

Ῥᾶστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι ὁ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἶται. DEMOSIPI.—"It is the easiest thing in the world for a man to deceive himself, for whatever he wishes, that he thinks." "The wish is father to the thought." *Facile homines quod volunt, credunt.* CÆS.

Ῥέγχει παρούσης τῆς τύχης τὰ πράγματα. *Prov.*—"Affairs sleep soundly when fortune is present." Akin to our saying, "Get a good name and go to sleep."

Ῥῆμα παρὰ καιρὸν ῥῆθιν ἀνατρίπει βίον. *Prov*—"A word unseasonably spoken may mar the course of a whole life."

Σ.

Σκηνὴ πᾶς ὁ βίος, καὶ παίγιον ἢ μάθε παίζειν,

Τὴν σπουδὴν μεταθείς, ἢ φέρε τὰς δόνας.

"Life is a stage, a play: so learn thy part,

All cares removed, or rend with griefs thy heart."

From the Greek Anthology.

Σκιωμαχία.—"A fighting with shadows" Much ado about nothing

Σκληρόν σοι πρὸς κέντρα λακτίζειν.—"It is hard for thee to kick against the pricks." See *Acts* xxvi. 14 This was a current proverb before it was applied by our Lord to St. Paul It bears reference to the pointed goads with which oxen were driven. See *διε stimulus, &c.*

Σολοικισμός.—"A solecism." This, though a single word, was a proverbial expression among the Athenians. The people of Soli, a city of Cilicia, were originally a colony from Athens, but in process of time lost the Attic purity of speech and became noted for the corruptness of their dialect. Hence a grammatical im-

- propriety came to be called a "Solecism." The story is sometimes told with reference to the people of Soli in Cyprus.
- Σοφὴν δὲ μισῶ. Μὴ γὰρ ἐν γ' ἐμοῖς δόμοις**
Εἷη φρονούσα πλείον, ἢ γυναῖκα χρῆν. EURIPIDES.
 —"I hate a learned woman. May there be no woman in my house who knows more than a woman ought to know."
- ἰπεῦθε βραδείως.** *Prov.*—The same as *Festina lente*; a favourite saying of Augustus Cæsar.
- ἡ γὰρ ζωὴ πᾶς ὁ βίος ἐστὶ. Ζῆν καὶ οὐ παραζῆν προσήκει.** PLUTARCH.—"The whole of life is but a moment of time. It behoves us then to live and not to miss the object of life."
- τὸ στόμα ἵσκει τάφῳ, ὅσα γὰρ ἂν λάβοι τὸ στόμα διαφθείρει καὶ φυλάττει.** ARTEMIDORUS.—"The mouth of man is like the tomb, for whatever it receives it destroys and keeps close within."
- Στύλος γὰρ οἴκου παῖδες εἰσὶν ἄρρενες.** *Prov.*—"Male children are the pillar of a house."
- Ξυκίνη μάχαιρα.** *Prov.*—"A sword made of the fig-tree." A wooden sword. In reference to frivolous arguments, which may easily be refuted.
- Ζυμβουλος οὐδεὶς ἐστὶ βελτίων χρόνου.** *Prov.*—"There is no better counsellor than time."
- Συνειδὸς ἀγαθὸν φιλεῖ παρρησιάζεσθαι.** PAUSANIAS.—"A good conscience is wont to speak out."
- Συντριβὴ προηγείται ὕβρις.**—"Insolence is a prelude to destruction." A proverb quoted by Gregory Nazianzen. "Pride goeth before a fall."
- Σώματα πολλὰ τρέφειν, καὶ δώματα πολλ' ἀνεγείρειν,**
Ἄτραπὸς εἰς πενίην ἐστὶν ἐτοιμοτάτη.
 —"To feed many persons and to build many houses is the readiest way to poverty."

T.

- Τὰ δάνεια δούλους τοῦς ἐλευθέρους ποιεῖ.** *Prov.*—"Debts turn freemen into slaves."
- Υἱὰ δὲ μοι παθήματα, ἰόντα ἄχαριτα, μαθήματα γιγόνε.** HERODOT.—"My misfortunes, disagreeable as they were, have proved a lesson to me." The words of Cræsus to Cyrus. See *Παθήματα*, &c.
- Ἰδὲ δεινὰ κέρδη πημονὰς ἐργάζεται.** SOPHOCLES, *Antig.* 326.—"Ill-gotten gains are productive of evil." Otherwise read, *Τὰ δεινὰ κέρδη*, &c.—"Mean gains," &c. See *Μὴ κακὰ κερδαινεῖν*, &c.
- Ὅσα μεγάλα τῶν πραγμάτων, μεγάλων δεῖται κατασκευῶν.** HELIODOR.—"Great undertakings require great preparations."
- Ὅσα πολλὰ τοῦ πολέμου, γνώμη καὶ χρημάτων περισσὴ κρατοῦνται.** THUCYD.—"Most things in war depend for success on counsel and abundance of money."

Τὰ σκληρὰ μαλθακῶς λέγειν.—“To say harsh things in soothing language.” To use the language of euphemism.

Τὰ χρηματ' ἀνθρώποισι τιμιώτατα,
Δυναμὶν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. EURIPIDES.

—“Wealth is of all things the most esteemed by men, and has the greatest power of all things in the world.”

—Τας γὰρ ἐκ

Θεῶν ἀνάγκας, θνητὸν ὄντα δεῖ φέρειν. EURIPIDES.

—“For he who is mortal must put up with the fate imposed by the gods.” See Ἀκουσον' &c.

Ταντόματον ἡμῶν καλλίω βουλεύεται. Prov.—“Chance (often) contrives better than we ourselves.”

Τέλος ὁρᾶν μάκρον βίου.—“To see the end of a long life.” The wish of Chilon, one of the Seven Wise Men of Greece.

Τέτταρας δακτύλους θάνατον οἱ πλείοντες ἀπέχουσιν.—“Those who go to sea are only four inches from death.” A saying of Anacharsis, the Scythian philosopher.

I nunc et ventis animam committe, dolato

Confusus ligno, digitis à morte remotus

Quatuor, aut septem, si sit latissima tæda. JUV.

Τῇ χειρὶ δεῖ σπείρειν, ἀλλὰ μὴ ὅλῳ τῷ θυλάκῳ. Prov.—“We must sow with the hand and not with the whole sack.”

Τηλοῦ ναύοντες φίλοι οὐκ εἰσὶ φίλοι. Prov.—“Friends who live at a distance are not friends.” “Seldom seen, soon forgotten.”

—Τὴν γὰρ Ἀπόλλων

Ἀμφότερον μάντιν τ' ἀγαθὸν καὶ ἄπιστον ἔθηκε. TRYPHIODORUS.

—“For Apollo had made her to be a true prophetess, and yet not to be believed.” Said of Cassandra.

Τὴν δὲ μάλιστα γαμῖν, ἥτις σίθειν ἔγγυθι νάει. HESIOD.—“Marry a woman who lives near you, in preference to others.” One with whose mind you are acquainted.

Τὴν παρούσαν ἀμειβε, τί τὸν φεύγοντα διώκεις. THEOCR.—“Milk the cow that is at hand; why pursue the one that flies?” “A bird in the hand,” &c.

Τῆς λανθανούσης μουσικῆς οὐδεὶς λόγος. Prov.—“Music not heard is held in no esteem.” Suetonius translates it “*Occultæ musicæ nullus est respectus.*” See *Paulum sepultæ*, &c.

Τῆς σῆς λατρείας τὴν ἡμῖν δυσπραξίαν

σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ. ÆSCHYLUS.

—“Know for certain, that I would not change my suffering for your servitude.” The words of Prometheus to Mercury.

Τῆς φύσεως γραμματεὺς ἦν, τὸν κάλαμον ἀποβοίχων εἰς νοῦν.—“He was the interpreter of nature, dipping his pen in his mind.”

Τί γὰρ ἂν μεῖζον τοῦδ' ἐπὶ θνατοῖς

Παθὸς ἐξέυρους,

Ἥ τέκεν θανόντ' ἰσιδίσθαι. EURIPIDES.

—“What greater affliction can you find among mankind, than to look upon one’s dead children?”

Τὶ δὲ καὶ ἔστιν ὅλως τὸ αἰμυνηστον; ὅλον κενόν. ANTONINUS.—“And yet after all what is posthumous fame? Altogether vanity.”

“What is the end of fame? Tis but to fill

A certain portion of uncertain paper.” BYRON.

Τὶ κοινὸν κυνὶ καὶ βαλανίῳ.—“What has a dog to do with a bath?”

Τὶ τυφλῷ καὶ κατόπτρῳ. *Prov.*—“What has a blind man to do with a mirror?” What have people to do with that which they cannot use?

Τὸ ἀργύριόν ἐστιν αἷμα καὶ ψυχὴ βροτοῖς. ANTIPHANES.—“Money is the very blood and life of mortals.”

Τὸ γὰρ κακίας ἐλεύθερον, καὶ ὑποφορᾶσθαι κακίαν ἀργότερον. GREG. NAZ.—“He who is free from vice himself is the slower to suspect vice in others.”

Τὸ γὰρ σπάνιον τίμιον, τὸ δὲ ὕδωρ εἰωνότατον ἄριστον ἐν, ὡς ἔφη Πίνδαρος. PLATO —“That which is rare is dear, but water is to be had at the cheapest rate, though it is, as Pindar said, the best of all things.”

Τὸ γὰρ τρέφον με, τοῦτ’ ἐγὼ κρίνω θεόν. *Prov.*—“That which maintains me I regard as a god.”

Τὸ γὰρ ψευδὲς ὄνειδος οὐ περαιτέρω τῆς ἀκοῆς ἀφικνεῖται. ÆSCHINES.—“An undeserved reproach goes no farther than the ears.”

Τὸ καλόν.—“What is handsome” The noble and beautiful.

Τὸ ὅλον.—“The whole.”

Τὸ μηδὲν εἰκῇ, πανταχοῦ ὅστις χρήσιμον. *Prov.*—“The admonition, ‘nothing rashly,’ is everywhere useful.”

Τὸ μὲν ἀληθὲς πικρὸν ἐστὶ καὶ ἀηδὲς τοῖς ἀνοήτοις· τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές. DIO CHRYSOST —“The truth is bitter and disagreeable to fools; while falsehood is sweet and soothing.”

Τὸ μὲν τελευτῆσαι, πάντων ἡ πεπρωμένη κατέκρινε, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις. ISOCRATIS —“To die Fate has appointed to all, but to die honourably is peculiar to the good.”

Τὸ μὴ πιστεύειν τοῖς πονηροῖς σωφρονέστερον τοῦ προπιστεύσαντος κατηγορεῖν. DION. HALIC.—“It is more prudent not to trust the wicked than to trust them first and then censure them.”

Τὸ πρέπον —“What is becoming, or decorous.”

Τὸ γε λουδορῆσαι θεοῖς, ἐχθρὰ σοφία. PINDAR.—“To reproach the gods is wisdom misapplied.”

Τοῖς δὲ κακῶς ῥέξαισι δικῆς τέλος οὐχὶ χρονιστὸν. ORPHEUS.—“Justice is not long in overtaking those who do ill.” See *Raro antece-*
dentem, &c.

Τοῖς σίτου ἀποραῦσι σπουδάζονται οἱ ὄροβοι. *Prov.*—“Chick-peas are sought after by those who have no corn.”

Τοῖς τοι δίκαιοις χψ βραχὺς νικᾷ μέγαν. SOPH.—“Where the cause is just even the small conquers the great.”

Τὸν δὲ ἀποιοχόμενον μνήμη τιμᾶτε, μὴ δάκρυσιν. DIO CHRYSOSTOM.
—“Him who is dead and gone, honour with your remembrance, not with your tears.”

Τὸν Κολοφῶνα ἐπέθηκεν. *Prov.*—“He has put the Colophon to it.”
The cavalry of the city of Colophon in Asia Minor was so excellent, that it was thought to assure the victory to the side on which it fought. Hence this proverb, according to most authorities, is similar in meaning to our saying, “He has put a clincher to it.” But the Scholiast on the Theætetus of Plato gives a different explanation; he says, that in the council of the twelve Ionian cities, Colophon had the casting vote, whence the proverb. In the early periods of printing, before the introduction of title pages, the designation was applied to the final paragraph of a volume, which generally contained the printer’s name, date, &c.

Τότε γὰρ χρὴ, κἄν ἀδηλον ᾗ τὸ μέλλον, αἰρεῖσθαι κινδυνεύειν, ὅταν τὸ τῇ ἡσύχῳ ἀγῶνι φανερώς χεῖρον ᾖ. ARISTIDES *the Ithætic*—
“When it is clear that to live in peace is the less desirable course, we must make up our minds to face danger, however uncertain the result may be.”

Τοῦ ἀριστεύειν ἕνεκα.—“In order to excel.” A punning motto attached to the crest of Lord Henniker.

Τοῦ δ’ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αἰδῶ. HOMER.—“Words flowed from his tongue sweeter than honey.” Said of the eloquence of Nestor.

—Τοῦ γὰρ καὶ γένος ἐσμίν.—“For we are also his offspring.” Quoted by St. Paul in his address to the Athenians, *Acts* xvii. 28, as being the words of “certain of their poets.”

Τούτ’ ἐν ψυχῇ λόγοι, ὅπερ κάλλος ἐν σώματι. ARISTIDES *the Rhetorician*.—“Language is to the mind what beauty is to the body.”

Τρισκαίδεκαπηχύς —“A thirteen-cubit-high man.” “A long-lubber-gawky,” as Polwhele translates it.

Τύραννος τυράννῳ συγκατεργάζεται. HERODOT.—“One tyrant helps another.” “Fellow-feeling makes us wondrous kind.”

Τύχη δ’ ἀρετῆς ἀνάτιος. SYNES.—“Fortune is not the cause of worth.” Worth is independent of fortune.

Τῶν ἀνθρώπων οἱ πονηροὶ ἐυεργετούμενοι μᾶλλον ἀδικεῖν παροξύνονται. PLAUDES.—“Wicked men, when benefitted, are the more encouraged to do wrong.”

Τῶν γὰρ πενήτων εἰσιν οἱ λόγοι κένοι. *Prov.*—“Poor men’s words have little weight.”

Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς. *Prov.*—“All persons claim relationship with the fortunate.”

Τῶν πονηρῶν σπερμάτων ἀξία τὰ γιῶργια. NICEPHORUS GREGORAS.—
“The produce of bad seed is worthy of it.” See *Mala gallina*, &c., *Kakou kōrakos*, &c.

Τῶν πόνων πωλοῦσιν ἡμῖν πάντ’ ἀγαθὰ θεοί. EPICHRM —“The gods

sell us all good things for labour." See *Nil sine magno*, &c.

Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν.—HESIOD.

Τῶν ὧτων ἔχω τὸν λύκον, οὐτ' ἔχειν, οὐτ' ἀφείναι δυνάμει. *Prov.*—"I have got a wolf by the ears, I can neither hold him nor let go." See *Auribus teneo*, &c.

Υ.

Υἱραν τέμνεις.—"You are wounding a Hydra." A monstrous snake, which, as soon as Hercules cut off one of its eight heads, received two others in its place.

Υγίεια καὶ νοῦς ἐσθλὰ τῷ βίῳ δοῦ. *Prov.*—"Health and understanding are the two great blessings of life."

Υπνος τὰ μικρὰ τοῦ θανάτου μυστήρια. *Prov.*—"Sleep is the *lesser* mysteries of death." Sleep is to death what the lesser Eleusinian mysteries were to the greater.

Υπο παντὶ λίθῳ σκόρπιος εὔδει. *Prov.*—"Beneath every stone a scorpion sleeps." It was commonly used, according to Erasmus, in reference to captious and envious persons, who were ready to find fault with everything said or done to them; sometimes with reference to hidden dangers. *Latet anguis in herbâ.*

Υστερον πρότερον.—See *Hysteron proteron*.

Φ.

Φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν.—"Let us eat and drink, for to-morrow we die." The doctrine of the Epicureans and others who did not believe in the resurrection, as stated by St Paul, 1 *Cor.* xv. 32.

Φανήσῃ σοι. &c. See *Ὡδινεν ὄρος*, &c.

Φιλεῖς τῶν κτεάνων.—"Husband thy resources."

Φημὶ γὰρ τε κακὴ πέλεται· κοῦφη μὲν αἶραι

ρεῖα μάλ', ἀργαλήν δὲ φέρει.— HESIOD.

—"There is evil (as well as good) report; it is very light and easy to lift, but very difficult to carry."

Φθιρουσιν ἡθὴ χρησθ' ὁμιλίας κακαί. MENAN.—"Evil communications corrupt good manners." Quoted as a precept by St. Paul, 1 *Cor.* xv. 33. See *Corrumperunt bonus*, &c.

†Θονίεσθαι κοίτῃσιν ἔστιν ἢ οἰκτεῖσθαι. HERODOT.—"It is better to be envied than pitied."

Φίλος με βλάπτων, οὐδὲν ἰχθροῦ διαφέρει. *Prov.*—"A friend who injures me (by injudicious conduct) is not unlike an enemy."

Φαβοῦ τὸ γῆρας, οὐ γὰρ ἔρχεται μόνον. *Prov.*—"Dread old age, for it does not come alone."

Φεῖατα ἀντλούμενα βελτίω γίνονται. BASIL.—"Drawn wells have the sweetest water." The intellect is improved by use.

Φρονεῖν γὰρ οἱ ταχεῖς, οὐκ ἀσφαλεῖς. SOPHOCLES.—“Those who are quick to decide are unsafe.”

Φύεται μὲν ἐκ τῶν τυχόντων πολλάκις τὰ μέγιστα τῶν πραγμάτων. POLYB.—“The greatest events often arise from accidents.”

Φυέται ἐκ πολυορκίας ψευδορκία καὶ ἀτίβεια PHILOJUDÆUS.—“From a habit of taking oaths arise perjury and impiety.”

X.

Χαλεπὰ τὰ καλὰ. *Prov.*—“What is good is difficult.” A rebuke addressed by Plato to the Sophists of Athens, who pretended to show to their youthful disciples a short cut or *royal road* to wisdom and learning.

Χαρμεντισμός πᾶς ἐν σπουδῇ καὶ κακοῖς γινόμενος ἄωρον πρᾶγμα καὶ πολειμώτατον ἐλέφ. ISOCRATES.—“All affectation of gracefulness in serious matters or in adversity is altogether unseasonable and most adverse to compassion.”

Χάρις ἀμεταμέλητος. THEOPHRASTUS.—“Graciousness knows no repentance.” “Good deeds are never ill-bestowed.”

Χάρις χάριν τίκτει. SOPHOCLES.—“Grace begets grace.” So our proverb, “One good turn asks another.”

Χεῖρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον. *Prov.*—“Hand washes hand, and finger finger.” Men must assist each other.

Χειρὼν δεῖ τῷ πολέμῳ, καὶ οὐκ ὀνομάτων πολλῶν. SYNES.—“We want hands in war, and not many names.”

Χελιδὼν ἑαρ οὐ ποιεῖ. ARISTOT.—“One swallow does not make a spring.”

Χρήματ' ἄννη. PINDAR.—“Money makes the man.”

Χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι. HESIOD.—“With us wretched mortals money is life.”

Χρόνῳ τὰ πάντα γίγνεται καὶ κρίνεται. *Prov.*—“By time everything is done and judged.”

Χρυσὸς ὁ ἀφανὴς τύραννος. GREG. NAZ.—“Gold is an unseen tyrant.”

Χωρὶς ὑγίαιας ἀβίος βίος, βίος ἀβίωτος.—“Without health life is not life, life is lifeless.” A saying of Ariphron the Sicynonian.

Ψ.

Ψύχης ἱατρείων.—“A repository of medicine for the mind.” Said of a library.

Ω.

Ω μὴ εἰς καὶ ὁ αὐτός ἐστιν ἅει τοῦ βίου σκοπός, οὗτος εἰς καὶ ὁ αὐτός δεῖλος τοῦ βίου εἶναι οὐ δύναται. ANTONINUS.—“He who does not

keep one and the same object in view through life, can not be one and the same person throughout life."

*Ὁ δλίγον οὐχ ἱκανόν, ἀλλὰ τοῦτω γε οὐδὲν ἱκανόν.—"Nothing will content him who is not content with a little." A saying of the philosopher Epicurus, quoted by Ælian.

*Ὡδινεν ὄρος, Ζεὺς δ' ἐφοβεῖτο, τὸ δ' ἔτεκεν μῦν.—"The mountain was in labour, and Jove was in dread—but it was delivered of a mouse." Athenæus tells us that these were the words of Tachos, king of Egypt, on first seeing his ally, Agesilaus, who was of diminutive stature. The reply of the Spartan was, *Φανήσομαι σοι πότε καὶ λεών*, "Some day I shall appear in your eyes a lion." See *Parturiunt montes*, &c.

*Ὡς ἡδὲ τὸν σωθίντα μεμνησθαι πόνου. EURIPIDES.—"How pleasant it is for him who has been preserved to remember his toil!" *Dulce est meminisse laborum actorum.*

*Ὡς μικρὰ γὰρ σφάλλονται, καὶ μί' ἡμέρα

Τὰ μὲν καθεῖλεν ὑψόθεν, τὰ δ' ἤρ' ἄνω. EURIPIDES.

—"How small things overthrow us! even a single day levels what is exalted, and raises aloft what lies low."

*Ὡς οὐδὲν ἢ μάθησις, ἂν μὴ νοῖς παρῶ. *Prov.*—"How vain is learning, unless understanding be united with it!"

*Ὡς τρίς κακοδαίμων, ὅστις ὦν πένης γαμεῖ. *Prov.*—"How thrice-wretched is he who marries when he is poor!"

*Ὡσπερ οἱ ἱατροὶ αἰεὶ τὰ ὄργανα καὶ σιδήρια τρόχαιρα ἔχουσι πρὸς τὰ αἰφνίδια τῶν θεραπειμάτων, οὕτω τὰ δόγματα σὺ ἔτοιμα ἔχει. ANTONINUS.—"As surgeons always have their implements and instruments at hand for an operation on an emergency, so do you have your precepts in readiness."

INDEX VERBORUM.

INDEX TO THE LATIN QUOTATIONS.

THE Quotations being alphabetically arranged in the volume, it has been thought unnecessary to repeat the initial words in this Index. All the other words, however, or at least those which are most likely to be recollected, are carefully entered.

A.

- Abbas** 414
abducere 213
abeat 33, 203, 291
abërant 32
aberrant 207
abes 360
abest 69, 167, 227, 294, 520
abfuërunt 509
abfuëris 270
abfuit 229
abibis 49
abierunt 3
abinsti 242
abint 119
abire 210, 458
abjccerunt 137
abjectam 137
abjectè 249
abjicere 76
abludit 142, 242
abniti 252
abnuërit 259
abolendus 219
abolere 193
abollæ 119
abrogatâ 125
abrumper 493
abrumper 134
abscondit 82, 260
abscondi 489
absconditi 410
absentem 502
absentis 135
absistite 345
absit 207
absolvitur 114, 194, 320
absöna 421
absta 343
abstat 64, 498
absterrent 15, 459
abstine 459
abstinens 187
abstinencia 344
abstinet 358
abstinuit 371
abstruso 188
abstulit 187
absument 535
absummus 412
absumptio 356
absurdus 20
absurdum 265, 385, 396
abundanti 111
abundantiâ 143
abundat 402, 475
abûsu 111
abûsum 55
abûsus 314
abûtere 392
abyssum 528
Acadêm 184
accede 121
accident 419
accidente 202
accidere 35
accidet 107
accidit 454
accidunt 152
accendere 221
accendit 153
accendit 153
acceptum 173
accepte 26
accepta 516
accepta 149
accepto 217
accersere 449
accessus 7
accessionum 352
accessit 406, 482
accidens 325
accidente 446
accidere 79, 231
accidit 261, 438
accidisse 358
accidit 233
accidunt 182, 203, 333, 353, 358
accrie 481
accriere 38
accriet 29
accrio 373
accriat 242
accriper 48, 479
accriptem 364
accriptur 517
accripiunt 308, 508
accripiuntur 201
acclamantibus 67
acclamationem 338
accommodat 157
accommodatio 100
accommodet 189
accumbit 332
accumulem 150
accurare 307
accusandis 351
accusare 258, 525
accusari 351
accusat 52, 167
accusatio 114
accusationes 405
acer 131
acere 34
aceti 333
acribus-inum 134
acribus 253
acribus 341
acribum 83, 363, 478
acribus 84
acribus 134
acervo 346, 430, 444
acervus 8, 74, 240, 275, 322, 376
acessit 431
aceti 250
aceto 171
Achates 514
Acheronta 127
Acherontis 318
Achilles 458
Achivi 77, 372
acidum 388
acies 319
aconita 290
acquiri 120, 223, 496
acquiritur 314
acquistio 88
acquistum 166
acrum 28
acri 19, 198, 402
acribus 339
acrius 387
acri 236, 513
acrie 381
acrum 443
acri 84, 191, 200
acri 398, 460
actiones 397, 499

actiōnem 53
 actu 2, 167, 335
 actum 266, 305
 actus 6, 157
 actūtum 157
 acu 398
 acut 111
 aculeus 305
 acumen 142
 acuminē 264
 acuta 275
 acutus 230
 acutissimū 190
 actum 135
 ad aperta 321
 addis 322, 426
 addic 305
 addicet 307
 additum 166
 addere 14, 118, 162, 230
 additū 293, 384
 addit 325
 addiscens 52
 addit 267, 470
 adducto 107
 ademptum 235
 adeone 476
 aditus 218, 264
 adit 83, 472
 adhuc 43
 adhibe 79
 adhibendum 454
 adinice 507
 adinet 9
 adint 83
 adinunt 238
 adipsendam 153
 adipsi 386
 adipsitū 273
 adire 107, 274
 adite 157
 aditum 326
 adice 156
 adicere 7
 adicant 383
 adicus 88
 adicit 146
 adineta 141, 181
 adungas 256
 adungere 348
 adungitur 106
 adunācris 357
 adunante 512
 adunat 129, 173
 adungant 420
 adunstravit 333
 adunabilis 359
 adunari 266
 adunatio 212
 adunatione 59
 adunsi 138
 adunso 282
 adunittur 469
 adunodum 401
 adunone 412
 adunōtas 450
 adulescens 166, 362
 adulescentes 92, 318

adolescētia 204
 adolescentiae 76
 adolescentiam 143
 adolescentulus 289
 adolescentulos 468
 adolescentulus 160
 adorant 334
 adorantur 240
 adprime 159
 adsint 67
 adsistit 317
 adsit 177
 adsonat 399
 adspicit 351
 adsum 222
 adsunt 216
 adtingit 49
 adulatio 213, 304
 adulter 355
 adunus 110
 advenit 497
 adversa 116, 162
 adverso 58, 118, 179
 adversam 123
 adversis 18, 143, 189, 241,
 328, 384
 adverso 229, 273
 adversum 271
 adversus 331, 440, 460
 adversare 69
 adversus 96
 adlytis 275
 ades 156, 234, 240
 adibus 179
 adificas 168
 adificat 86
 adificavit 252
 adificat 457
 adidum 478
 adigo 318
 adgo 62, 216, 404
 adidus 355
 adia 227
 adia 490
 agatidinem 83, 507
 agatido 270
 agro 185
 agatanti 21
 agatit 10
 agatit 118
 agatit 275, 330
 agatit 263
 Agatit 477
 Agatit 324
 agatit 441
 agatit 339, 391
 agatit 178
 Agatit 295
 agatit, v. c. aheneus
 Agatit 439
 Agatit 330
 agatit 43, 211
 agatit 398
 agatit 208
 agatit 167
 agatit 10, 293
 agatit 119
 agatit 402

agatit 197, 302
 agatit 259
 agatit 145
 agatit 172
 agatit 315
 agatit 40, 41, 327
 agatit 111, 319, 516
 agatit 288
 agatit 428, 444
 agatit 339, 493
 agatit 43
 agatit 8, 41, 144, 167, 338,
 355, 371, 414
 agatit 22, 104, 181, 421, 474,
 509
 agatit 100, 104, 385
 agatit 253, 275, 370, 495
 agatit 467
 agatit 114, 227
 agatit 39, 168
 agatit 166, 275, 463
 agatit 366
 agatit 22
 agatit 307
 agatit 165
 Agatit 247
 agatit 132, 148, 284
 agatit 359
 agatit 120
 agatit 507
 agatit 255
 agatit 10
 agatit 93
 agatit 150
 agatit 178
 agatit 377, 381, 475
 agatit 421
 agatit 464
 agatit 32, 137, 198, 261, 265,
 275, 290, 297, 309, 373, 377,
 412, 431, 458, 492
 agatit, 244, 261, 265, 273,
 407, 416, 425, 467, 480
 agatit 53, 111, 218, 265,
 519
 agatit 172, 308
 agatit 20, 41, 141, 292, 297,
 381, 400, 456, 494
 agatit 226, 341
 agatit 399
 agatit 374
 agatit 458
 agatit 12, 316
 agatit 80, 369, 373, 419,
 486, 526
 agatit 498
 agatit 187, 361
 agatit 67, 93, 238, 434, 486, 510
 agatit 147, 374, 455
 agatit 183, 198, 334, 403,
 508
 agatit 463
 agatit 54
 agatit 272
 agatit 68
 agatit 67
 agatit 75, 293
 agatit 92

- affēret** 98
afferre 245, 374, 387
affers 66
affert 236
affertur 179
affrunt 173
afficit 230
affinia 196
affinitas 335
afflari 246
afflatus 258
afflictus 91
afflictus 527
affluit 307
afflore 102
affluit 208
Africum 208
Agamemnona 412
Agamemnoni 505
agas 6, 126, 304, 442
agat 381
agatur 416
Agaven 339
age 99, 150, 366
agendis 179
agendo 50, 138, 152, 262, 527
agendum 9, 109, 266
agens 138
agentes 55
agentis 305
ager 51, 92, 108, 476
agere 22, 152, 205, 262, 256, 341
ages 372
agitur 466
agi 7, 527
agilem 303
agis 13, 443
agit 42, 137, 163, 216, 367, 460, 461
agitant 353
agitare 29
agitatur 187, 27, 328
agitatus 405
agitatus 12, 76
agitur 142
agitatur 281, 428, 467
agni 287, 526
agnitio 180
agnos 261
agnoscere 253
agnosco 407
ago 359
agrestem 9
agrestes 131
agresti 137
agrestiore 196
agrestis 28
agrestium 437
agri 150
agricola 25
agricola 162, 299
agricolis 336
agricultione 41
agricultura 314
agris 87, 139, 140, 467
agros 16, 96, 173, 252, 322, 390
- acunt** 314, 372, 463
ahena 130
aheneus 147, 520
ahemat 47
ahio 255
ahit 61, 255, 428
ahant 204
ahis 13, 325
Alciades 435
ahia 71, 88, 109, 191, 362, 517
ahio 328
ahendi 517
ahens 456
Alexander 215
ahia 107
ahiam 199
ahiet 30, 345, 497
ahia 182
ahiam 119
ahiarum 141
ahia 385, 116
ahia 325
ahena 109, 117, 167, 190, 209, 316, 366, 455
ahia 503
ahias 148, 281, 297, 327, 369
ahiammum 94
ahio 56, 258, 323, 346, 430, 513
ahium 19, 18, 151, 157
ahium 41
ahio 106, 206, 291, 436, 470
ahis 66, 162, 328, 381, 386, 454
ahio 355
ahiammum 499
ahio 2
ahorum 62, 332, 340, 431
ahios 4, 53, 328
ahiquando 17, 91, 518
ahiquam 159, 497
ahiquid 44, 105, 127, 305, 314, 358, 365, 416, 450
ahiquis 88
ahis 211, 505
ahit 27, 155, 355, 473, 507, 527
ahio 273, 526
ahud 137, 163, 468
ahum 277, 366, 369
ahicans 256
ahivationem 462
ahio 122
ahiondus 92
ahio 496
ahio 404
ahium 166
ahis 304
ahios 344
Alpes 158
ahit 371
ahia 81, 219, 493
ahit 177, 275, 476
ahiera 17, 56
ahierando 270
ahia 2, 10, 57, 162, 308, 491, 526
- ahicrus** 176, 256, 509
aherna 208, 386, 413
ahia 98
ahio 189
ahis 189, 261, 496
ahissimum 403
ahio 177, 258, 468, 480
ahion 28, 134, 206, 462, 463
ahio 380
ahionum 361
ahit 114, 317
ahion 171
ahio 262
ahicus 173
ahis 26
ahio 206
ahidus 141, 176
ahidus 210
ahidus 116
ahio 303
ahias 20, 358, 487
ahit 40, 43, 48, 262, 323, 373
ahiam 382
ahio 229
ahit 21, 237
ahio 271, 382
ahio 26, 367
ahio 329
ahio 40, 90, 208
ahio 525
ahio 186, 221, 325, 450, 522
ahio 104
ahio 464
ahio 56
ahit 21, 29, 30, 33, 47, 82, 114, 364, 365, 521
ahio 166
ahio 186, 194, 519
ahio 33, 208
ahio 18
ahio 267
ahio 207
ahio 270
ahio 93
ahio 178
ahio 2, 503
ahio 148
ahio 31
ahio 119, 178
ahio 66
ahio 509
ahio 381
ahio 232
ahio 339
ahio 728
ahio 95
ahio 176
ahio 177, 190
ahio 191, 476
ahio 210
ahio 369
ahio 19, 21, 90, 209
ahio 66, 85, 92, 119, 156, 166, 260, 224, 256, 263, 278, 507, 336, 368, 40, 493, 458, 458, 471, 472, 477, 496

- amicis** 2, 30, 106, 256, 280,
 325, 396, 462, 474
amicitia 106, 123, 143 *has*,
 273, 307, 335, 341, 364, 397,
 433, 446, 483
amicitia 108, 160, 165, 248,
 322
amicitiam 338, 435, 527
amicitia 6, 139, 307, 405,
 469, 507, 516
amictur 464
amico 37, 128, 170, 264, 265,
 267, 306, 309, 449, 455
amicorum 110
amicos 29, 60, 91, 122, 133,
 151, 182, 210, 288, 290, 302,
 307, 315, 355, 399, 431,
 489
amiculus 86
amicum 3, 112, 243, 256, 260,
 368, 424, 470
amicus 17, 19, 65, 103, 137,
 155, 264, 284, 358, 364, 371,
 456, 490
amicus 421
amict 326, 374
amissa 311, 151, 250, 524
amissas 155
amisso 397
amistimus 50
amittit 154, 374
amittitur 19, 216, 270
amittuntur 112
amne 44, 412
amni 273, 403
amnihus 118
amnis 502
amo 273, 346
amenum 298
amor 12, 18, 32, 61, 73,
 82, 92, 99, 105, 122, 167,
 170, 178, 218, 223, 229, 235,
 272, 274, 289, 293, 296, 389,
 400, 402, 406, 423, 426, 439,
 455, 458, 469, 471, 494, 511,
 513
amore 9, 31, 166, 168, 175,
 200, 262, 303, 365, 423, 424,
 442, 452, 475
amorem 367
amores 128, 469
amori 312
amoris 18, 143, 176, 281, 366,
 431
amplectitur 215, 381
amplius 509
ampli 151
ampliat 292
amplificandus 174
ampliora 152
amplissimus 189
ampliter 274
amplius 137, 388
ampullas 347, 456
amassim 508
anarchia 293
anathemata 425
anatina 480
anchora 435, 482
anchoris 91
ancipitis 411
Ancus 188
angat 224
angis 128
Angli 168
Anglicus 446
Anglicanenses 51
angor 135
anguis 88
anguis 199, 234
angulo 286
angulus 164, 518
angusta 104, 144, 399, 498,
 523
anguste 124
angusti 325
angustus 249
angustis 395
angusto 179, 389, 478
anhelus 138
anhelitus 56
aniles 136
anima 10, 301, 458, 515
animā 153, 189, 316, 522
animae 299, 344, 416
animal 305, 359, 407
animālia 110
animam 21, 447
animantem 516
animarum 81, 146
animat 21
animi 10, 12, 57, 59, 65, 75,
 80, 164, 170, 185, 211, 213,
 230, 235, 444, 472, 503, 508,
 521
animus 4, 155, 247, 248, 261,
 268, 295, 325, 406, 453
animo 11, 38, 68, 173, 210,
 241, 270, 275, 310, 383, 463,
 518
animorum 189, 300
animos 54, 76, 92, 155, 179,
 229, 322, 341, 401, 422, 459,
 494
animosum 26
animosus 395
animum 7, 26, 52, 84, 129,
 131, 165, 175, 262, 309, 428,
 467
animus 5, 10, 38, 41, 42, 56,
 76, 93, 103, 104, 143, 171,
 199, 216, 243, 263, 317, 349,
 356, 421, 472, 524
annaliū 340
anni 14, 98, 155, 238, 433
annis 104, 190, 346, 485
anno 5, 414
annorum 241
annos 30, 66, 81, 118, 136,
 300, 402
annulo 168
annulum 28
annulus 140
annum 288, 325, 520
annus 108, 166, 296
anser 27, 184
ante 35, 430
antea 261
antefero 180
antehac 301
antepono 56
antepōnunt 346
antevenere 37
Anticyris 464
antidotum 248
antiqua 183, 190, 480
antiquas 440
antiqui 156
antiquis 235
antiquitatem 420
antro 243
anus 43, 482
anxia 215
anxius 42
aperit 473
aperire 193
aperta 145, 486
apertam 192, 210
apertum 220
apes 127, 155, 252, 259, 394,
 471
apibus 56
Apicus 239
Apolline 243
Apollo 31, 259, 296, 465
appareat 483
apparet 174
apparentibus 74
apparet 178, 184, 261, 349
appellanda 285
appellandum 71
appellant 436
appellare 49, 416
appellari 416
appellatione 144
appellentur 48
appello 42
appetens 16
appetentiam 205
appetentior 101
appetit 19, 22, 157, 200
appetitionem 342
appetitiones 457
appingat 77
appone 378
apponi 261
apponite 503
apportet 297
appositum 228
aprica 136, 165
apricum 373
apros 173, 359
aprum 77
apta 310
apte 421
aptiores 240
aptissima 245
aptus 263
apto 35, 72
aptus 36, 230, 368
aqua 1, 19, 376, 426
aquā 14, 48, 104, 168, 237, 4
aquae 49, 66, 125, 150, 182,
 384, 429, 460, 502

- aquam 7, 132, 171, 182, 248
 aquas 17, 326, 355
 aquilæ 129, 251, 521
 Aquilone 296
 aqua 189
 Ar 137
 ars 240, 473
 arāneus 95
 arāre 1
 aras 19, 476
 arātor 41
 arātra 155, 419
 arātro 14, 192
 arātrum 441
 arbitrabātur 438
 arbitratu 152
 arbitrio 29, 497
 arbitrium 236, 363, 449, 526
 arbitror 37, 159, 424
 arbor 504, 528
 arbore 148, 441, 512
 arborei 148
 arborem 22
 arbōres 43, 338, 349, 417, 524
 arboribus 464
 arbōrum 206
 arbos 108, 251, 403, 460
 arbusta 188, 282
 arca 314
 arcā 337, 345, 360
 Arcādes 452
 arcāna 268
 arcānæ 491
 arcem 56
 arcem 161
 arceo 304
 accessere 101
 accessit 324
 arcta 270
 arcū 277
 arcu 182
 arcum 259
 arcus 253, 317
 ardeat 102
 ardēhōne 76
 ardent 254
 ardet 183, 349
 ardor 197, 268, 418
 ardua 26, 222, 523
 arduis 11, 382, 497
 arduum 268
 area 229
 arcna 137, 168, 467
 arēne 44, 418
 arēnas 17, 135
 areolet 59, 518
 aret 480
 argenti 31, 162, 376
 argento 3, 155, 295
 argentum 494
 Argivum 453
 Argo 152
 Argos 92
 arguit 76, 444
 arguitur 111, 200
 argumentum 111, 151, 214, 265
 argutise 457
 argutus 264
 arctum 26, 142, 433
 arctē 496
 aris 344
 aristas 127
 arma 4, 48, 49, 120, 135, 182, 197, 235, 259, 270, 327, 379, 406, 412, 431, 518, 523
 armāta 342
 armātus 17
 armenta 14
 armis 39, 195, 259, 290, 304, 311, 459, 491, 498
 Arpinātē 190
 arrectis 331
 arriident 479
 arripuit 472
 arrogantiā 173
 arrogantis 256
 arrogat 195
 arroget 253
 ars 252, 313, 320, 371, 384, 458, 473
 artat 130
 arte 15, 64, 191, 225, 259, 275, 278, 313, 332, 371, 400, 416
 artem 27, 124, 253, 287, 312, 322, 358, 381, 412
 artes 110, 117, 137, 142, 147, 155, 179, 186, 251, 369, 377
 artibus 166, 175, 195
 articulis 29
 articulo 516
 artificem 355
 artifices 259
 artis 45, 87, 89, 189, 211, 252
 artium 221
 artus 67, 471, 501, 527
 arundine 435
 arundo 144
 aruspex 47
 arva 286, 288
 arvis 136
 arvo 99
 As 137
 ascendēris 287
 asello 314
 asellum 29
 asellus 78
 asini 72
 asinus 95
 asino 28
 asinorum 337
 asinus 111
 asparagi 51, 484
 aspectu 350
 asper 49, 166
 aspera 116
 aspergunt 118
 asperis 130, 176, 224
 asperitātis 462
 aspernamini 514
 asperit 370
 aspicie 86, 356, 475
 aspicere 40
 aspiciam 300, 342
 aspicias 385
 aspiciet 25
 aspiciunt 206
 aspiciuntur 218
 asse 387
 assentando 477
 assentari 255
 assentatio 145, 502
 assentatoribus 48
 assentior 93
 assentire 369
 assequitur 484
 assequuntur 59
 ascultur 138
 asses 526
 assibit 504
 assidu 515
 assiduo 123
 assiduum 140
 assis 308
 assumenda 423
 assumere 387
 assumite 248
 assumta 280
 assuitur 351
 assumpsit 274
 assurrexerat 60
 astantibus 527
 astrā 28, 30, 137, 277, 429, 518
 astris 407
 astu 89
 astutiā 498
 ater 234
 athci 472
 Athēnas 473
 Athēnis 233
 atra 279
 atria 230
 atris 147
 atria 521
 attendas 184
 attentam 271
 attenuat 482
 Attici 12
 Atticum 408
 attinent 455
 attigat 390
 attingere 117
 attingat 236
 attingi 447
 attonitum 428
 attrahens 307
 attraxit 147
 attrita 405
 aucopa 126
 aucta 304
 auctifera 459
 auctor 4, 146
 auctore 402, 429
 auctorem 125, 302, 348
 auctori 114, 392
 auctoribus 484
 auctoritas 351, 394
 auctoritatem 278
 auctoritatis 276
 audaces 161
 audacia 66, 173, 344, 389
 audace 285
 audax 118, 515

aude 407
audeas 358
audeat 249, 435
audebis 127
audebit 368
audenti 331
audent 334, 375
audentes 116
audentior 247, 528
audentior 189
audent 272
aude 466
audiāmus 23
audiendum 107
audiendus 256
audies 58
audiet 370, 423
audio 507
audis 68, 296, 466
audite 105, 133, 439, 517
audita 81, 435, 506
auditis 146
audito 356
auditōres 152
audivērit 160
aufferre 131
auffert 236, 309
auffertur 386
auge 399
augendā 327
augescunt 58
auget 128
augurium 261
augusta 64, 523
augustissima 182
aulā 32, 114
aulas 242
aulas 436
Aule 452
aulicum 360
aura 465
aure 497
aureas 118, 187, 361
aure 101, 228, 361
aurea 431
aurei 81, 175, 414, 462
aureo 263
aures 43, 48, 110, 111, 192, 239, 247, 253, 271, 295, 327, 357, 486, 560
aureum 275, 426
aureus 524
auri 162, 260, 275, 376, 377, 481, 521
auribus 111, 152, 303, 331, 525, 537
auriculā 136
auriculās 78
auriculis 486
auriga 133, 148, 274
auris 100, 269, 488
auriti 334
auri 32, 33, 40, 155, 274, 316, 317, 445, 485, 494
Aurora 92
Auroram 312
aurum 33, 81, 193, 204, 282, 330, 410, 431, 521

ausculta 111
auscultant 152
ausim 276
ausis 146, 148, 214
auspice 366
auspicio 234
auspiciis 161
ausus 223, 428
Autolyca 263
autoribus 340
autumno 26
autumnus 132, 350
auxilia 370
auxiliāre 461
auxilio 286, 289, 485, 502, 509
auxilium 338, 366
auxit 141
avāria 46
avare 3
avaritia 10, 65, 123, 344
avaritia 79, 109, 174, 211
avaritiam 146
avāro 452
avārum 276
avārus 171, 389, 418
Averni 118
aversa 118
avertat 385
avertere 309, 376
avertite 81
aves 155, 467
avi 136
avibus 40, 217, 287, 526
āvīda 104
aviditas 490
aviditatem 141
avidum 149, 199
avidos 500
avis 12, 296, 393, 505
avito 512
avium 87
avocare 422
avorum 156, 214, 498, 510
avulso 342, 474
avo 489

B.

Babylon 462
Babylonios 466
bacam 25
Bacchanalia 365
Bacchi 412
Baccho 432
baculum 27
baculum 201
balatōnes 226
balnea 35
Balthazar 193
barba 405
barbam 23, 208, 441
barbārum 246
barbārus 94
basi 12
Bavium 364

bestia 296
beator 36
beatīs 246, 503
beato 168
beatos 241
beatum 40, 163, 199, 263, 266, 283
beatus 93, 257, 277, 298, 473
Bebe 142
Bebe 72
Bebe 163, 210, 241, 248, 399
Bellerophon 100
Bellerophon 206
belli 24, 46, 87, 176, 259, 260, 406, 480
bellica 120
belliam 338
bello 39, 49, 115, 126, 159, 180, 205, 231, 280, 292, 320, 324
bellorum 139
bellua 250
bellum 121, 149, 168, 197, 312, 318, 338, 351, 365, 427, 441
bellus 364
bene 23, 221, 243, 258, 289, 408, 427, 471
bene esse 72
benedicere 351
benedicere 217, 352
benedicere 218
benedicere 9
benedicere 455
benedicere 321
beneficere 38
beneficium 139, 179, 181, 218, 516
beneficium 379
benefit 40
beneficere 95
benevolentia 40, 46, 218, 291, 294
benigna 80, 131
benigni 335
benigniora 169
benignitas 409
benignitatis 56
benignus 87
benigno 149
bestia 53, 431
bibamus 58
bibam 33, 73, 203
bibendi 25, 421
bibens 520
bibere 404
biberunt 52
bibi 404
bibimus 124
bibisti 210
bibit 7, 477
bibitur 485
bibulas 560
bibunt 495
bibuntur 290
bifores 290
bile 123

billis 177
 bipes 509
 bis 20, 280
 blasa 201
 blanda 141, 225, 399
 blande 286
 blanditia 500
 blanditiae 141
 blandula 21
 bobus 36
 bona 11, 98, 143, 227, 259,
 291, 292, 299, 398, 480, 414,
 439, 447, 448, 451, 454, 522,
 524
 bonam 301
 bonarum 161
 boni 20, 158, 262, 270, 317,
 354, 393, 397, 500
 bonis 11, 279, 299, 310, 312,
 479, 512, 522
 bonitas 420
 bonitati 174
 bono 62, 324, 344
 bonorum 58, 137, 175
 bonos 57, 284, 307, 309, 409,
 417
 bonum 2, 8, 53, 74, 80, 218,
 244, 277, 278, 350, 417, 499,
 519
 bonus 20, 103, 171, 184, 256,
 415, 495
 bos 114, 315, 411
 boum 14, 148, 393
 bove 1
 bovem 69
 boves 155, 311
 bovi 71
 brachia 164, 273, 439
 brachium 472
 breve 88, 152, 207
 brevem 201
 brevi 343, 438
 brevibus 30, 99
 brevis 26, 27, 62, 142, 188,
 272, 373, 453, 477, 501
 brevissima 124
 brevitāte 104
 Britannos 325
 bruma 132
 brumali 356
 bullātis 277

C.

caballus 215
 cacat 468
 cachinnum 121
 cacothēs 42, 459
 cachinnia 454
 cadas 287
 cadat 367, 524
 cadāver 64
 cadavera 451
 cadaverōsi 170
 cadēbat 416
 cadendo 140

cadent 236
 cadentis 248
 cadere 130, 420
 cadet 188
 cadis 85
 cadit 140, 191, 275
 caditum 232
 caditūis 341
 caditico 193
 caditum 168
 cadunt 108, 238, 338, 384, 479
 cadus 494
 caecus 3, 21, 299, 300, 335
 caeco 346
 caeco 283
 caecior 201
 caeco 298, 483, 507
 caecorum 36
 caecos 44, 163
 caecum 208
 caecus 86, 502
 caeco 342
 caedis 396
 caedit 252
 Caesar 31, 310
 Caesareo 428
 Caesars 271, 353
 caetia 74, 106, 114, 131, 271,
 329, 491
 caetris 327
 caetris 192, 368
 Calaber 384
 Calabri 219
 Calami 199, 443
 Calamitas 290
 calamitate 404
 calamitatem 6
 calamitosus 435
 calamitoso 154, 168
 calamo 69
 calāmos 132
 calānum 446
 calāthūs 280
 calhar 166, 282
 caldāribus 521
 calcos 57, 440
 calce 26
 calcom 1
 calco 73
 calcos 245
 calcos 63
 calculum 14
 calendas 6
 calentes 379
 calces 4
 calces 212, 232
 calices 319
 calidum 112
 calidus 419
 caligat 306
 caligine 81, 433
 caliginis 213
 caliginosa 349
 calles 82
 callet 283
 callide 295
 calliditas 285
 callidum 8

callidus 306
 calor 188, 488
 calōres 439
 caloribus 494
 caluisse 245
 calva 302
 Calvinius 46
 calvitio 413
 Canillo 483
 Caninus 119
 Campano 109
 campu 106, 165
 campo 29
 Campum 49
 campus 118
 canini 119
 candidum 493
 candidus 425
 candore 106, 108
 canis 48, 151
 canbat 456
 canem 81, 200, 524
 canere 23, 419
 canes 413, 456, 473
 canescunt 11
 can 212
 canibus 136, 165
 canina 206
 canis 44, 69, 200, 234, 330,
 370, 382, 476, 477
 canit 106, 137, 168
 cano 20
 canora 290, 489
 cantabat 350
 cantabit 152
 cantabit 127
 cantare 25, 301, 312, 399, 452
 cantat 166, 287, 296, 461
 cantium 489
 cantonibus 312
 cantu 2, 21
 cantum 149
 canum 193, 304
 caparissima 120
 capax 407
 capax 215, 305, 313
 capo 5, 90
 capere 40, 173, 203, 295, 423
 capere 321
 capiam 375
 capient 49
 capias 20
 capiat 219
 capiendus 9
 capientes 308
 capiet 43, 229
 capillata 359
 capilli 305
 capillo 341
 capillos 62
 capillum 413
 capillus 110, 483
 capiamini 212
 capit 21, 94, 191, 365, 447
 capiti 327, 462
 capitator 91, 463
 capite 1, 135, 168, 407, 522
 capiti 406

- capitis** 212, 381
capitum 36, 391
capitur 22
capitunt 322, 502
Cappadocem 495
Cappadocis 495
capra 270
Capreis 488
caprina 17, 73, 403
capta 137, 484
captae 300
captandum 6
captat 3, 214
captatum 94
captatus 56
capti 44
captivus 337
caput 15, 26, 64, 82, 92, 118, 180, 250, 343, 377, 397, 420, 474, 478, 522, 526
cara 328, 523
carbonaria 514
carbōne 61
carbōnes 443, 460
carcere 30, 149, 504
caridine 400
careat 61, 306
carebant 332
carendo 40, 510
carent 324
carentem 129, 223, 550
carere 122, 524
caret 34, 231, 274, 352, 386
cari 45, 151
carrem 489
carina 413
carior 245, 323, 329
cariorum 75
caris 280
carissima 105
caritas 82, 342
caritātes 45, 308
caritatis 457
carmen 356, 452
carmina 46, 132, 145, 188, 264, 284, 361, 410, 429, 520
crimin 230, 276
crimnibus 48
carnea 315
caro 280, 527
carpas 253
carp 438
carpendi 42
carpere 129
carpit 317
carpite 289, 352
Carthago 77
caruisse 408, 424
carum 194, 389, 436
carus 228
casā 96
casta 184, 424
Castallum 223
castē 271
castigāti 243
castitāti 318
Castor 309
castra 241, 266, 509
casu 44, 298, 311, 374
casum 158
casus 189, 211, 222, 252, 326, 328, 359, 362, 392, 431, 437, 441
Catalinae 511
cate 244
cateru 212
cathedra 112
cathedras 78
Cato 67, 111, 220, 460
Catonem 220, 378
Catonis 432
Catonis 245
catuli 17
Catullo 454
catulos 44
Caucasus 328
cauda 21, 505
causa 143, 174, 215, 216, 223, 291, 417, 492
causa 4, 16, 38, 50, 54, 90, 124, 137, 160, 168, 194, 265, 432, 445
causabere 423
causa 66, 197, 415, 420, 515
causam 36, 38, 217, 526
causarum 417
causas 122, 254, 348, 391, 422
causidicus 239
causis 48, 99, 503
causa 336
caute 271
cautela 4, 111, 341
cautibus 296, 328
cautis 55, 339
cautum 122, 378, 388, 461
cautus 107, 179, 395
cavat 140
cavi 482
cavant 199
cavent 284, 392
cavabo 137
cavendi 418
cavere 148, 225
cavernis 96
cavet 45
cavete 438
caveto 3, 65, 241, 374, 386, 422
cavis 252
cavit 211, 276, 381
cadere 236
cedidi 273
cedidit 191, 460
cedim 219
cedunt 234
cedat 500
cedi 217, 528
cedendo 49
cedere 130
cedit 65, 264, 366, 436
cedite 49
cedo 33
cedto 20
cedunt 52, 155
celant 492
celantur 19
celare 27, 58, 91, 132, 179, 368
celat 443
celata 324
celeberrimis 75
celēres 526
celērem 21
celēres 303
celēri 321, 356
celeritas 110, 170
celeriter 181
celērius 82, 120, 151
cellā 132
celse 49
Celse 480
celsi 91
censens 240
censcunt 416
censes 480
censet 86, 423
censoris 67
censu 255
censum 345, 348, 447
censura 13, 72, 428
census 69, 231, 343, 376, 510
centum 15, 49, 205, 229, 281, 325
capit 137
ceia 115
cercalia 27
cicilium 199, 300
cercmonis 244
Cerere 432
Cerrem 298
Cerēs 491
Ceres 298
cereus 166
cerne 416
cernere 105
cernis 31
ceunt 22
cernitur 19, 96, 139
cernunt 62
ceita 60, 222
certamina 146, 505
certaminibus 388
certant 137
certas 127
certe 522
certus 465
certi 104, 323, 448
certo 151, 220
certum 50, 222, 267, 396
certus 19, 148, 295
cervi 172
cevice 87, 126
cervix 26, 397
cevo 128
cervorum 128
cessat 50, 386
cessit 173
cessura 108
χαίρε 382
chalybea 12
Chaos 23, 81
character 521
charitas 288
χαριτων 322
charta 212
charta 306

- chartæ 329, 443**
chartam 216
chartis 142, 484
Charybdi 14
Charybdim 176, 385
chirurgus 168
chlamys 450
chordā 401
choro 85, 363
chorus 412
cibi 141, 315, 317, 454
cibus 370
cibo 248
cibos 146
cibum 95, 117, 362, 365
cibus 21, 78, 143, 250, 386
cicāde 402
cicatricem 397
cicātrix 111, 458
cicer 452
cichorca 223
ciens 234
cinamomo 68
cinēri m 59, 159
cinēres 106, 338
cinēri 175, 526
cinge 158
cinguntur 109
cinis 249, 263
Circo 414
circulus 524
circumspecto 233
circumspice 356, 423
circumvenunt 239
circumvolat 290
cita 155
citāto 207, 347
cithāra 223
cithāre 87
citus, 86, 264, 418, 428, 484, 518
citō 39, 51, 250, 408
civem 134, 139, 433
cives 66, 382, 418
civibus 345
civile 196, 312
civilis 17
civis 164, 190
civitas 212, 474
civitate 177, 361
civitatem 473
civitates 98
civitatibus 54
civitatus 356
civitatum 201
civium 197, 201
clades 150
clam 525
clamant 94
clamantis 506
clamat 130, 526
clamor 345
clamore 332
clamorem 615
clandestinus 218
clangor 39
clare 179
- clarescere 523**
clarissima 394
clarum 51, 259
claudicare 51
claudicat 471
claudio 420
clausa 69, 110, 250, 321
clausis 193
clauso 23
clausum 220
clementia 394, 442
clementiam 347
clerici 211
clericus 425
clerum 200
cliens 412
clivo 116, 223
clunes 397
clypeum 418, 453
coactus 408, 410
coccyge 29
cochleari 492
cocio 266
coctiles 243
cocunt 287
coctāta 107
coeleste 274, 373
coelestia 416
coelestibus 239, 311, 453
coelestium 299, 350, 359
coeli 223, 242, 452
coelo 102, 106, 121, 168, 294, 400, 436, 450, 460, 462, 463
coelum 23, 64, 80, 104, 124, 137, 168, 187, 223, 251, 317, 378, 418, 497, 501, 504
coena 112, 389
coenae 242
coenam 319
coenarum 253
cepisse 90
cepisti 383
cepit 85, 118, 192
cepta 409
cepto 400
ceptum 412
coercerent 134
coercitum 429
coetum 300
coetus 497
cogi 505
cogimur 307
cogis 167, 377
cogit 110, 203, 390
cogita 112, 477
cogitandum 210, 428, 518
cogitant 353
cogitare 13
cogitat 35, 38, 238, 245, 410
cogitatio 444
cogitationem 213
cogitationes 137, 364, 412, 527
cognitione 170
cognat 355
cognatos 29
cognita 45
- cognitio 399**
cognōit 160
cognoscas 9
cognosce 422
cognoscendo 230
cognoscere 122, 326
cognosci 290
cognoscitur 111
cognoverit 246, 503
cognōvi 129, 477
cogor 296, 320
cogunt 508
cohabites 420
cohibe 336
cohibere 180
cois 268
coitu 366
colas 89, 421
cole 121, 290
colat 32
colendi 322
colendos 96
colere 16, 336, 511
coli 57
colimus 247, 272
colis 206
colit 183
colito 200
colla 356
collabascunt 477
collaudat 433
collecta 168
collectum 527
collega 95
colles 332
colligete 114
colligit 25, 396
colligite 92
collineat 382
collinunt 260
collocarunt 12
collocata 38
collocitum 122
collocaveris 424
colloces 263
colloquia 59
colloquium 250
colludere 396
collum 450
collyrio 100
colo 280
colono 286
color 43, 295, 444, 439
colorat 137
colore 42, 486
colores 78, 229
colori 271
coloribus 237
colosus 278
colubris 481
colui 458
coluisse 251
columbam 121, 251
columbas 72, 479, 521
columna 224
columinus 232
com 82
commis 302

comam 158
comas 82
comēdit 284
comendendum 157
comes 21, 64, 190, 213, 279,
435, 411, 499
comesum 323
comitum 168
comica 499
comibus 130
comitante 212
comitas 54
comitatus 337
comitem 222, 492
comiter 153
comites 49, 126
comitus 49
commemini 420
commemorare 38
commendam 168
commendat 264, 505
commendatio 128
commendātor 259
commendes 556
comment 314
commencia, 115
commencium 279
commensetur 457
commensurunt 213, 324
commisit 165
commissa 3
commisiss 187
commisum 25, 514
committre 190, 318
committit 53, 370
committitum 114
committunt 210
commōda 206, 238, 444
commōdet 186
commōdi 285
commōdiōres 240
commōdis 96
commōditas 313
commōditatibus 240
commōdum 79, 295, 343,
371
commovenda 340
commūne 159, 220, 343, 352,
502
communiti 353
communia 418
communitus 236, 308, 394
communitas 182
communitate 54
commutando 173
commutatioēs 131
comoda 246
comōsa 302
comparare 444
comparat 161
comparatam 190, 298
comparatiōis 351
comparitum 319, 357
comparum 497
comparat 190
compe de 44, 142
compedes 117
compeditum 146

compērio 98
compescere 57, 94
compescere 206, 499
compescite 222
competit 460
competitit 308
complici 248
complicto 509
complexa 45, 79
componere 31, 281, 322,
424
componet 23
componit 163
componitur 54, 397
compono 54
compos 274
compositam 87
compositum 177
compositum 307
compositum 304
comprehendere 281
compressa 116
comprimendi 99
comprimunt 59
comprobant 202
comprobavit 144
comptos 254
compstat 118
comando 309
comitibus 64
comatu 214
comatus 379
concalluit 42
concedat 48
concedere 63, 205, 413
concedit 63
concedite 187
conceditum 18, 75, 384
conceditūnem 298
concessa 286
concessere 224
concessio 354
concessiōem 120
concesso 112
concessum 129
concha 434
conchyia 208
conclit 64
conclunt 76
conclutandus 235
conclutant 394
conclutante 178
conclutare 348, 469
conclutur 32, 291
conclum 300
conclut 297
concl pe 414
conclunt 120
conclutant 28
conclutant 345
conclut 259
conclut 46
conclut 43, 333, 393, 410,
462, 492
conclut 53
conclutōne 153
conclutris 327
concluta 65

conclutit 375
conclutunt 66
conclutans 464
concluta 149
conclit 75
conclutunt 22, 121, 318,
445, 471
conclit 146, 180, 373
conclit 2
conclit 22, 201
conclit 68, 167, 224
conclitum 218
conclut 274
conclutunt 162
conclut 252
conclut 427
conclut 254, 308
conclut 126
conclutōne 444
conclut 344
conclut 473
conclut 227
conclut 258
conclut 314
conclut 141
conclut 434
conclut 361
conclut 241
conclut 342
conclutavit 478
conclutunt 320
conclut 200
conclut 279
conclut 456
conclut 312
conclut 380
conclut 34
conclut 404
conclut 279
conclut 17
conclut 45, 369
conclut 6
conclut 498
conclut 226
conclut 108, 229, 399
conclut 372
conclut 70
conclut 223, 227
conclut 215, 520
conclut 169, 213, 394,
468
conclut 117, 266
conclut 500
conclut 84, 263
conclut 365
conclut 215, 313
conclut 97
conclut 35
conclut 264
conclut 137
conclut 452
conclut 372
conclut 132
conclut 190
conclut 517
conclut 281
conclut 340
conclut 342

considerāti 13
considerē 340
considit 176
consilia 49, 67, 98, **118, 299,**
 341, 365, 513, 514
consiliarii 315, 408
consilii 153, 256, 374
consilium 222, 231, 339, **374,**
 423
consilio 110, 111, 358
consilium 7, 137, 171, 203,
 218, 227, 244, 338, 349, 391,
 443, 467, 484, 523
consistere 28, 104
consistit 497
consilia 448
consociandus 521
consocietur 181
consolatio 33, 55
consortis 291
conspici 481
conspicius 305
conspiciat 331
conspicit 524
conspicitur 506
conspicuos 70
constantia 85, 465, 467, 510
constantim 335
Constantinopolitani 330
constans 130
constare 497
constat 38, 153 **271, 274**
constituant 56
constituerit 278
constituit 38
constituit 387
constitutio 100, **264**
constitutum 209, 285
constitutos 134
constitutum 506
constructio 201
consuenda 69
consuescere 9
consueti 71, 434
consuetudine 213, **266, 333**
consuetudinem 97, 248, 507
consuetudinis 134, 212
consuetudo 40, 315
consuevit 357
consularis 276
consule 299
consulere 406, **508**
consulens 23
consultitur 480
consulta 495
consultat 307
consulto 23, 343
consultori 218
consultorem 258
consultus 181, **320**
consulueris 343
consumere 132, 258, 351, 435
consummer 147
consumitur 123, **140**
consumptimus 66
consumpsit 516
concurrit 7
contagna 57, **76, 409, 501**

contaminat 511
contaminas 503
contaminatur 64
contaminanda 365 **377**
contaminare 212, 395
contaminis 427
contaminat 367
contaminatio 416
contaminatur 51
contemplari 416
contemplatu 428
contempte 317
contemptor 103
contemptum 270
contemnit 97
contendit 57, **371**
contentionis 437
contentus 258, 366, **371, 520**
contextat 261, 389
configit 1, 2, 361
confine 178
confinitia 291
confinentur 110
confinitur 81, **174, 177**
confingant 218
confingat 219
confinit entibus 169
confingit 213, 371
confingit 58
confingit 2, 9, **274, 388**
confingunt 39, 333
confinitis 357
confinit 495
confinit 95, 326, **440**
contractibus 552
contractu 112
contractu 179
contractus 395
contracta 91, 407, **410**
contracta 448
contrario 511
contrarius 271
contrarium 267
contrarius 373
contrahere 373
contrahit 38, **216**
contumacia 333
contumachum 308
convalescere 515
convalescere 343
convalluit 10
convalluit 63
convalluit 365, 396
convalluit 329
convalluit 90, 143, 461
convalluit 9, 274, 406
convalluit 318
convalluit 51
convalluit 109
convalluit 222
convalluit 452
convalluit 414
convalluit 237
convalluit 416
convalluit 480
convalluit 48, 68, 349, 500
convalluit 105, 464
convalluit 58

convalluit 240, 260, 270, 359
convalluit 203, 449
convalluit 274, 416
convalluit 301
convalluit 4
convalluit 109, 143, 181, 344, 433,
 462
convalluit 212
convalluit 122
convalluit 498
convalluit 515
convalluit 484
convalluit 51
convalluit 120, 116
convalluit 233, 347, 414, 456, 495
convalluit 171, 231, 322, 436, 450
convalluit 12, 106, 221, 311, **387**
convalluit 412
convalluit 360
Convalluit **274**
convalluit 72
convalluit 278
convalluit 237
convalluit 467
convalluit 1, 8, 119
convalluit 23, 43, 71, 122, **487,**
 521
convalluit 192
convalluit 187
convalluit 126
convalluit 35, 102, 171, 419
convalluit 313
convalluit 7, 65, 90, 124, 138,
 153, 169, 179, 198, 215, 75,
 316, 319, 376, 473, 506, 514,
 519, 522
convalluit 153
convalluit 79
convalluit 56
convalluit 21, 67, 141, 170, 234,
 235, 291, 305, 363, 472, 493
convalluit 504
convalluit 8, 49, 108, 140 (see 1),
 153, 204, 227, 287, 300, 317,
 419, 432
convalluit 236
convalluit 11
convalluit 462
convalluit 102
convalluit 15, **518**
convalluit 191
convalluit 123
convalluit 457
convalluit 49
convalluit 10, **487**
convalluit 489
convalluit 35, 484
convalluit 191
convalluit 257
convalluit 216
convalluit 431
convalluit 252
convalluit 72
convalluit 287, **471**
convalluit 275
convalluit 299
convalluit 183
convalluit 178

eotem 219
 cotis 135
 Cotta 364
 coxâ 75
 crabônes 188
 crambe 302
 crâpula 334
 cras 61, 66, 81, 151 (bis), 225
 365, 368, 378
 crassa 434
 crasse 177
 crassior 100
 crasso 39
 crastina 383
 crastinum 225, 258
 cratûra 187
 crates 397
 creantur 129, 353
 creat 179
 Creator 485
 creâvit 178
 crebra 239
 credam 137
 credas 32, 137, 250, 297, 415
 credit 269
 crede 68, 116, 183, 269, 271,
 306, 397, 447
 credemus 60
 credendum 64, 338
 credens 263, 266
 credere 64, 226, 250, 253, 264,
 285, 328, 475, 481, 486
 creditis 504
 credibilis 434
 credidêram 302
 credidêris 250, 270
 credimus 102, 220, 354, 455
 credis 106, 159
 credit 106, 182, 183
 crêdita 439, 455
 crêditur 384
 credo 151, 350, 504
 crêdula 46, 55, 288, 438
 crêdûlitas 402, 467
 crêdulus 413
 credunt 123, 152, 308, 387
 creduntur 311
 cremantur 240
 Cremônæ 219
 crepidam 249
 crepŭtant 239
 crescat 89
 crescens 411
 crescentes 435
 crescit 12, 61, 118, 146, 492,
 498
 crescut 25, 54
 Crete 61
 creverunt 84
 crevit 135, 445, 458
 crimen 18, 62, 145, 245, 305,
 320, 357, 385, 400, 470, 526
 crîmîna 14, 84, 87, 107, 240,
 276
 crimine 79, 108, 120, 357,
 517
 criminis 321
 criminôsa 170

crinibus 362
 Crispinus 98
 croceo 356
 cruce 163
 crucis 116, 491
 crudelia 30
 crudelior 145
 crudelitas 347
 crumêna 380
 crumênâ 80
 cruore 352
 cruori 357
 cruoris 281
 crura 142
 crure 268
 cruribus 435
 cubent 234
 cubitus 472
 cui 250
 cuquam 259, 483
 cuque 228, 267, 440, 444,
 450, 477
 cuvis 247
 cujatem 435
 culina 43
 culina: 45, 442, 456
 culmina 193, 494
 culpa 48, 115, 147, 195, 223,
 227, 259, 266, 279, 352, 424,
 481, 513
 culpabunt 270
 culpæ 70, 89, 175, 424
 culpam 55, 57, 167, 307, 501
 culpante 3
 culpatur 200
 culpes 123
 cultor 87, 320
 cultores 58
 cultro 133
 cultu 32, 41, 117, 449
 cultura 41, 92, 476
 cultura 186
 cultus 21, 89, 242, 493
 culullis 397
 cumulo 182
 cuncta 183, 525
 cunctando 474
 cunctarum 105
 cunctatio 31, 75, 124, 292
 cuncti 12
 cunctis 57, 275, 418
 cuneus 217
 cunis 425
 cupare 352
 cupiam 268
 cupide 151
 cupidine 21, 123
 cupidinem 276
 Cupidines 210
 cupidinibus 383
 Cupidinis 317
 cupiditas 255, 325, 528
 cupiditate 285
 cupiditatem 65
 cupido 61, 101, 162, 237, 316,
 337, 353, 387, 389, 444, 490,
 503
 cupidum 377

cupidus 166
 cupiens 176, 267, 304, 388
 cupientum 266
 cupinus 271, 373
 cupit 125, 144, 189, 401, 415,
 487
 cupiunt 152, 290
 cupressos 206
 cupressus 360
 cura 45, 57, 61, 151, 244,
 251, 252, 254, 264, 269, 270
 338, 373, 432, 434, 436, 471,
 494
 curâlis 254
 curâbit 522
 curâ: 49, 68, 93, 138, 178, 230
 495
 curam 183, 232, 258, 279
 curandi 353
 curandum 287
 curant 224
 curantur 431
 curâre 106, 159, 199, 297
 curarer 428
 curas 147, 222, 275, 299, 330,
 427, 466, 521
 curat 73, 103, 200
 curatiônem 223
 curâvi 23
 cnrâvi 125
 cures 86, 455
 curia 112, 169, 396, 484
 curia 19
 curiam 4, 49
 Curios 365
 curiosus 244, 288
 curis 185, 237, 322
 corrente 20
 currêre 27, 29, 327, 406
 curribus 423
 currit 294, 362, 371
 curru 134
 currunt 52, 94
 currus 126, 133, 148
 cursôres 516
 cursu 65, 347, 371, 506
 cursum 165
 cursus 57, 296, 320
 curta 71
 curta: 167, 520
 curva 94
 curvæ 299
 curvato 462
 curvatos 28
 custode 59, 165
 custodem 315
 custodes 5, 336
 custodia 145, 231
 custodiet 336, 581
 custoditur 84, 214
 custos 218
 cute 7, 185
 cutem 281, 308
 cutis 224
 cyâthi 495
 cyâthus 244
 cygno 393
 cymba 107, 179, 321, 489

D.

dabāt 228
dabatur 62
dabo 166
dabunt 49, 245, 426
dæmon 10 (*ter*), 29, 154
dæmōnis 157
damna 103, 120, 437
damnant 233
damnare 387
damnati 120
damnatos 7, 468
damnatur 194
damnis 501
damno 327
damnorum 19
damnosa 362
damnosas 222
damnum 8, 64, 203, 218, 244
damus 144, 150, 513
Dānos 461
danda 286
dandi 38
dando 254
dant 239
dante 78
dantis 13, 38, 179
dantur 8
dantur 231
dapes 87
dapiibus 398
dapis 457
Dardani 406
dare 37, 60, 80, 278
daret 441
dari 260
das 210, 268, 330
dat 73, 181, 246, 252, 256, 425, 487, 519, 525
datæ 176
datos 126
datum 272, 274
datur 16, 38, 105, 142, 170, 374, 401, 418
datūrum 268
daturos 12
datus 83
David 83
Davus 184
Dea 49, 176, 439, 487, 522
Deæ 281
dealbāre 13
deam 289, 294
debellāre 142, 320
debēmus 479
debent 190, 518
debet 5, 16, 38, 43, 53, 122, 155, 185, 210, 241, 256, 266, 428
debetis 374
debitur 83, 138, 221
debitus 87
debito 75, 95, 112
debitorum 12
debuit 12, 48, 525
deceat 194, 374

decebit 254
decēde 503
decēdens 435
decēdente 456
decēdunt 2
decem 241
Decembri 13
decens 380
decent 309, 322
decere 45
decepere 107
decret 9, 43, 118, 128, 150, 159, 165, 173, 275, 386
decide 482
decidit 82, 234
decidunt 49
decies 142
declinā 483
declinus 504
declipi 275, 337, 372, 452
declipit 126, 284
decipitur 13, 275, 337
decisus 440
declamatio 158, 478
declārat 100
decor 163
decora 526
decōre 198
decōrat 37
decōris 416
decoro 200
decōrum 92
decrecit 89
decrevit 386
decuit 137
decurrere 124
decus 34, 155, 178, 313, 329, 386, 450, 463, 512, 515
dēdecorant 89
dēdecus 329
decere 430
decēris 362
dēderint 466
dēderit 425
dēdi 131
dedidit 363
deducit 144
deduxit 70
dedisset 30
dedisti 139
dedit 69, 144, 224, 252, 263, 269, 365
dedocet 337
deduci 499
deducit 128
deduxit 275
decrant 310
deērit 275, 407
deesset 299
defatigationem 141
defatigatur 41
dēfēcere 89
dēfendēre 276
defendit 3
defenditur 349
defensio 197
defensōnis 147
defensoribus 286

deferimus 246
deferor 293
deferre 415
defertur 386
defice 468
deficiant 389, 427
deficit 11, 2, 104, 275, 342, 368, 474, 509
defigere 70, 487
defilius 146
diffiat 403
diffiat 1, 412
defodit 373
deformis 10
defossa 376
defuncto 141
defunctos 200
degere 223, 297
degit 164
deglubere 40
delinquit 189
Dei 6, 14, 104, 168, 194, 195, 298, 449, 488, 492, 506
deinde 317
Deis 121
dejecta 25
dejectus 273
delatores 429
dele 132
delectando 306
delectant 143
delectantia 417
delectare 34
delectat 139
delectatio 230
delectationem 263
delectavere 363
delector 422
delectu 130, 308
delegari 76
delot 314
delibera 309
deliberamus 98
deliberandi 165
delicias 183, 240
delicias 500
delicta 55, 162, 448
delicti 12, 59
delicto 112, 126, 169, 256, 258
delinquere 255
deliramus 346
delirant 372
deliratio 416
delirus 153
delūdūtur 371
delusa 272
dem 375, 432, 464
demens 25, 158
dementat 362, 363, 391
dementia 474
dementia 294
dementiam 257
dementissimae 333
demere 298
demisit 490
demissa 414
demissus 242, 350
demittere 7

Democritus 421
demonstrandum 386
demonstrant 105, 144
demonstrare 293
demorsos 252
dempto 424
demptus 336
denum 24
denegatur 390
dénique 332, 467
dent 81
dentem 131
dentes 7, 272, 319, 417
dentibus 425
Deo 5, 18, 49, 174, 193, 201, 257, 262, 332, 404, 469, 496, 499, 527
Deorum 283, 309, 320, 331, 365, 436
deos 30, 131, 152, 163, 220, 236, 299, 422
depellit 157
deponendi 308
deponenti 461
deponere 84, 376, 448
depositum 396
depravaver 263
depravati 59
depravatur 216
deprenduntur 460
deproime 87
deprignes 248
deputandum 381
deputo 467
derelictum 516
deridendum 157
deridentur 55
derideor 78
deridet 86
derisorum 370
deristu 499
derisum 142, 472
derivata 150
derogant 353
derogare 58
descendere 257, 478
descendimus 462
descensus 118
describit 254
describit 254, 499
deserta 222
deserto 506
deserturum 9
deseruit 327
desidem 414
desiderans 43
desiderat 130, 274
desideret 466
desiderio 110, 381
desidia 501
desidiōsus 355, 369
designat 377
desine 60
desinis 52
desint 477
desipere 92
desipit 242
desipiunt 62

desistant 312
desiste 82
despectis 435
desperandum 266
desperare 349
desperet 368
despice 232
despicere 213, 413
despicit 121
despicitur 64
destinatur 450
destrinx 276
destrue 255
destruit 478
destruxit 462
desuetudine 112, 192
desuetudinem 111
desultor 281
desunt 211, 239, 264, 520
det 80
detegat 485
detegit 25
deteriora 167, 493
deteriorem 253
deteriores 235
detrit 269
deterret 2
detestabilem 485
detestata 36, 241
deterioris 133
detorta 108
detrahendum 450
detrahere 257
detrahit 153
detrahere 42
detrimenti 249
dictur 5
Denn 79, 197, 200, 317, 331, 341, 347, 456, 493
Deus 13, 37, 70, 71, 105, 116, 144, 145, 153, 154, 175, 223, 230, 250, 260, 317, 342, 349, 351, 362, 381, 385, 391, 399, 417, 421, 425, 430, 444, 466, 482, 515, 527
deveniat 492
devenit 358
devita 179
devocat 446
devotum 323
devorti 156
dexter 303
dextera 205
dextrinus 256
dextro 17
dextram 226, 247
dextras 195
dextro 271, 379
dextrorsum 164, 431
Di 83, 224, 230, 245, 287, 324, 362, 363, 383, 426, 434, 466, 499
Dia 137
diabolo 511
diabolus 119
diadema 163
diata 427
Diāna 269, 460

Diānam 383
dicaris 3
dicam 106
dicant 58
dicas 48, 286, 362, 374, 386
dicat 111, 129
dicatur 265
dicavit 105
dicenda 82, 105, 348
dicendi 89, 462, 495
dicendo 518
dicendus 262
dicenti 226
dicentis 212, 421
dicere 34, 171, 182, 193, 205, 249, 251, 273, 277, 278, 300, 320, 401, 412, 423, 435, 443, 471, 474
diēs 58, 96
dictet 311
dicti 40, 265, 490
dictor 29, 270, 351
dictus 154
dicis 180, 268
dictet 266, 370
dicite 82
dictur 57, 197, 276, 489, 490
duo 486
dicta 105, 172, 255
dictabat 170
dictis 86, 112, 162, 249, 340, 455
dicto 82
dictu 230, 267, 469
dictum 49, 82, 132, 267, 293, 301
dicunt 381, 408
dicuntur 201, 397
indicere 91, 165, 212, 312
indicisse 179
indicisset 190
indicat 76, 144, 353, 365, 368
Indo 178
die 234, 288, 296, 348, 371, 404, 432, 456, 465
diebus 97, 463
diem 23, 46, 56, 166, 183, 188, 262, 272, 300, 306, 326, 362, 436, 438
dierum 378
dies 67, 71, 83, 144, 147, 155, 167, 208, 238, 291, 322, 339, 346, 440, 442, 455, 465, 473, 522
differemus 293
differendo 441
differre 461
differis 353
differet 263
difficile 101, 145, 263, 265, 269, 270, 468, 489
difficilem 282
difficiles 299
difficili 123
difficilis 145, 357, 455
diffidentem 137
diffugiunt 495
diffundere 399

digitus 117, 268, 379
 digito 29, 351
 digito 332, 453
 digitulo 474
 digitum 220
 digna 20, 147, 177, 286, 302
 dignam 175
 dignior 446
 digniori 512
 dignus 38, 495
 dignitas 118, 524
 dignitate 317, 318, 406
 dignitatem 178, 374, 420
 dignitates 494
 dignitatis 516
 dignus 314
 dignoscere 312, 523
 dignum 30, 103, 343
 dignus 60, 250, 284
 digressu 358
 Dii 190
 Dns 277, 492
 diligebant 190
 dilabuntur 54, 176
 dilecta 457
 diligens 138, 453
 diligens 25, 153, 264
 diligencia 211, 486
 diligentiam 391
 diligere 138
 diligit 32, 269, 305
 diligit 514
 diligit 362
 diluitur 494
 diluvium 318, 338
 diluvium 183, 306
 dimidium 343, 349
 diminutum 385
 dimittit 399
 dimittit 296
 dimovet 14
 Dindymene 275
 diota 67
 dira 57
 diremit 239
 direpta 456
 direxit 164
 diripere 397
 dirus 61
 Dis 68, 190, 360
 discant 177
 discere 37, 62, 113
 discendat 203
 discere 86, 177
 discere 177
 discendo 113
 descendum 292
 discipulare 72, 73
 discere 68, 90, 254
 discere 51, 122
 discipula 9
 discipulus 284
 disciplinam 298
 discipulatum 77
 discipulos 235
 discit 168
 discitur 286

disco 145, 231, 280
 discolor 229
 discordant 13
 discordia 54, 274, 291, 453
 discordias 175
 discordibus 299
 discordus 463
 discors 54
 discrepat 207
 discrimen 363, 416
 discrimina 326
 discrimine 465
 discrimini 420
 discunt 152, 262
 discutenda 501
 disertus 272
 deserto 168
 discitum 122
 disiecta 332
 dispares 235
 dispendia 171, 511
 dispendio 208
 dispicit 216
 dispersus 402
 displicet 114
 displicuisse 291
 dispositio 129
 disputando 276
 disputandum 73, 521
 dissentiente 256
 dissentire 464
 dissident 157
 dissimilem 81
 dissimilem 52
 dissimulare 308, 443
 dissimulat 516
 dissimulata 487
 dissimulatio 188
 dissimulatio 64
 dissipantur 13
 dissipatos 301
 dissipatur 264
 dissipio 134
 dissociabili 260
 dissoluti 256
 dissolvatur 264
 dissolvit 402
 dissolvitur 100
 distans 121
 distat 217
 distans 253
 distinguimus 308
 distrahi 471
 distringunt 333
 dicitur 409
 dicescit 41
 ditior 267
 diu 77, 221, 284
 diurna 272
 diuturna 398
 diuturnior 104
 diuturnitate 112
 diuturnitatis 218
 diuturnum 487
 diva 63
 diversa 337, 366, 523
 diversum 448
 divellitur 223

dives 20, 66, 87, 92, 94, 96,
 106, 131, 118, 185, 256, 286,
 314, 347, 399, 420, 432, 482
 dividere 124
 dividis 299
 dividit 21
 divina 210, 252, 313, 329,
 452, 480
 divinavi 32
 divinus 63, 178
 divinus 55
 divino 196, 216, 251
 divinum 137, 196, 300
 divinus 296
 divis 329
 divisos 325
 divite 98
 divitiae 116, 167, 324, 371,
 469
 divitiarum 59, 359
 divitias 241, 287, 325, 445
 divitibus 321, 333, 508
 divitis 163, 189, 313
 divitiaribus 37
 divitis 299, 393
 divos 86, 258, 318, 505
 divinus 122
 divam 213, 388
 divinat 313, 404
 divinare 23
 divinare 180, 256, 259, 421
 dixi 327
 dixisse 164, 473
 dixit 187, 207, 256, 449
 docet 29, 464
 docemus 387
 docendus 86
 docent 89
 docentes 324
 doceo 157
 docere 27, 38
 doceri 121, 370
 docet 27, 25, 77, 332, 468
 docet 100, 116, 137, 238
 docilem 126
 dociles 149
 docti 278
 docti 208, 412, 510
 doctior 267
 doctissima 190
 doctor 198, 211
 doctores 352
 doctos 183
 doctrina 165, 291, 413, 470,
 497, 498
 doctrinae 77, 313, 482
 doctus 256
 docuit 12, 161, 238
 documentum 272
 dolenda 202
 dolendum 427
 dolentis 175
 dolentem 29
 dolet 63, 162, 334, 366, 420,
 472
 dolui 89, 263
 dolui 140
 dolui 172

dolo 367
dolor 40, 79, 105, 203, 236,
295, 313, 328, 336 377
dolore 100, 122, 439
dolorem 83, 178, 212, 370,
386, 448
dolōri 64
dolōris 92, 435
dolōrisa 440
dolōsi 85
dolōso 175
dolōsus 214
domandi 492
domando 199
domat 139
domestic 484
domesticus 313
domet 254
domi 64, 104, 143, 144, 337,
423, 498, 523
dominabitur 407
dominandi 67
dominante 222
dominantibus 450
domināri 407
dominas 47
dominatio 457
dominator 91
dominātu 16
dominatus 126
domine 174, 248, 281 399
domini 22, 64, 171, 173, 185,
193, 231, 275, 303, 359, 375,
515
dominicus 83
dominium 367
domino 19, 44, 58, 130, 480
domibus 179
dominium 50, 115, 206, 253,
369
dominus 229, 250, 271
domitā 176
domitri 63
domo 113, 270, 270, 275
domos 192, 404
domum 67, 92, 175, 270, 438
domus 23, 29, 64, '0, 136
174, 179, 206, 226, 302 347,
384, 401 411 413, 440, 490
dona 92, 98, 105, 399, 461
donat 106, 346
donāta 482
donātū 272
donatōri 354
donavētis 560
dones 223
donis 148, 150
donum 397, 494
dormas 270
dormat 37
dormenda 272
dormentibus 494
dormire 175, 361, 404
dormisse 417
dormit 37
dormitābo 216
dormitat 359
dormitiva 361

dormitur 415
dos 150, 276, 279, 350, 404
dotāta 94
dote 26, 254, 345, 352, 486
dotem 276
draco 418
duabus 153
duas 335
duas 166
dubia 65, 137, 394, 481
dubie 261
dubius 38, 103, 169, 173, 307,
468, 526
dubio 116, 230, 281
dubitānus 106
dubitantis 506
dūbitas 99
dubitatiōnis 352
dubium 424
dubius 65
dubio 93
duas 268
ducat 115
duce 128, 222, 266, 434
ducem 258
ducent 142
ducentos 170
duce 20, 301
duces 219, 395
ducitur 450
ducimus 212
duces 58, 200, 394 481
duci 175, 203, 260, 509
duco 214 244
ducta 291
ducti 21
ductus 92
duci 514
ducunt 121, 240
duelli 136
dule 124, 198, 226, 436, 508
duledine 29, 260, 261
duleem 87
dules 29, 52, 184, 341
dulei 101 126, 306, 480
duleia 105, 253, 466
dulebus 4
dules 181, 222
duleus 375, 413
duo 504
duobus 273
duos 248
duplicantur 65
duplicit 435
dura 527
durabile 386
durāmus 246
durant 233
durat 247
durite 129
duravit 431
duri 267
duritia 300
durius 267
duo 73
durum 95, 227, 353, 376,
523
dux 41, 301

E.

eadem 275
eamus 44, 208
eas 383
ebra 44
ehrietas 25, 377
ehri 387
ebrio 3
ebrius 269, 309
ebur 275
eburna 169
ecce 191
echino 27
echo 59, 399
eccliarum 512
ecclesiasticus 482
eias 97
eat 73, 418
etax 193, 458
edendi 105
edepol 3 0
edre 140, 315
edicta 54
edichisse 251
edicti 417
edimus 362
edisti 210
edito 58
editus 288
educare 163
educat 459
educatio 234
edulia 284
edunt 296
effecti 443
effectus 50, 445
effici 256
effect 128
efficax 152, 207
efficiet 164, 286
efficit 131, 148, 205, 474, 487
efficitur 76, 305
effire 112
effluunt 247
effectum 204
effrāta 205
effundit 122
effugare 50, 283, 304
effugis 427
effundas 248
effundre 132
effusus 159
equentem 81
egenti 109
egentis 65
egentissimus 103
egens 88
egere 124
egrit 66
egritur 105
egestas 488
egestatem 141
egret 182, 286, 415
ego 391, 466, 509, 526
egomet 255, 349
egrugno 120, 484

egregios 181, 396
 egregius 238
 egressu 330
 ejicitur 469
 ejurat 409
 ejusdem 309
 elaborabunt 87
 elapsam 302
 elatio 96
 elecison 198
 elegans 94, 288
 eleganter 381
 elegantiam 316
 elegantium 25
 elegans 240
 elementa 164, 448
 elementarius 469
 elementorum 59
 eliciebantur 429
 elichinus 96
 ellipse 315
 eloquentiae 408
 eloquio 347
 Elysiâ 426
 enacem 277
 enamat 313
 embannata 6
 emendat 114, 269
 emendatioris 239
 emicrem 461
 emergere 259
 emergunt 144
 emit 48, 50, 309
 emittitur 264
 emo 98, 438
 emollit 179
 emolumento 40, 296
 emortuum 379
 empty 272
 emptor 48, 310
 emptorem 185, 345, 397
 emptum 70
 erant 162
 erantur 184, 211
 ense 8, 67, 107
 ensis 87, 495
 enumerare 207
 enunciem 421
 ephibis 114
 ephippia 315
 epigramma 305
 episcopari 273
 epistola 468
 epularum 354
 epulas 338
 epulis 419
 eques 126
 equi 272
 equidem 277, 467
 equilibrio 169
 equino 47
 equis 46, 129, 133, 136, 165
 equidem 358
 equites 421
 equo 282
 equos 193, 195, 397, 419, 561
 equum 126, 303, 436

equus 95, 154
 eram 50, 285
 erat 526
 erectus 131
 erexisse 377
 erigere 75
 eripit 359
 eripiam 306, 505
 eripis 466
 eripit 247
 eripuit 436
 eris 446, 465
 ero 522
 errandum 422
 errant 23
 erranti 126, 153
 errare 61, 152, 157, 162, 217, 413, 483
 errantius 483
 errasse 423
 errat 55, 106, 239, 257
 erratur 470
 errum 70
 errors 117
 erro 181, 279, 320, 422
 error 164, 227, 282, 356, 374, 422, 431, 475
 errore 64, 107, 122
 errorem 422
 errori 483
 erroris 312
 erubuit 435, 493
 eruditio 176
 eruditio 165
 eruditiois 411
 eruditum 97
 erudunt 89
 erupit 508
 es 400
 esca 505
 escio 496
 esse 169
 esto 249, 290
 esumens 137
 esurit 339, 364, 366, 402
 etiam 269
 etiam nides 283
 eundem 7, 9
 eundo 223, 496
 evadere 118
 evadit 270
 evasi 523
 evasit 508
 evchor 271
 evellere 47, 443
 evenerit 11
 evenerunt 234
 evenisse 239
 evenit 330
 eveniunt 358
 eventa 415
 eventus 458, 515
 eventum 46
 eventurum 421
 eventus 470
 eversiones 521
 evita 461
 evitari 130

evolantur 504
 evolat 211
 exacta 253
 exactatur 385
 exactum 232
 exactum 216
 exactus 65
 exactus 441
 exactum 509
 exactum 165
 exceptione 308, 421
 exceptus 433
 exceptum 112
 exceptum 264
 excessit 373, 508
 excludit 118, 175, 214
 excipe 229
 excipitur 264
 excipit 6
 excipit 128
 excitat 246
 excito 134
 excidit 114
 exclusio 7, 116, 176
 excludit 117, 185
 excusat 161, 167
 excusso 306
 excussus 15
 excuto 15
 excubat 199
 excut 255
 excidit 470
 excipit 193
 exempla 152, 158, 207, 211, 310, 335, 380, 428
 exemplar 380, 397, 400
 exemplis 211, 311, 377
 exemplo 240, 341, 430, 503
 exemplum 51, 141, 162, 250, 266, 447, 464
 exempla 379
 excipit 385
 excipiam 68
 excipit 38
 excipit 171
 excipit 36, 212, 442
 excitatio 340
 excitum 472
 excutit 128, 278
 excutit 166
 excutit 345
 excutit 308
 excutit 502
 excutit 378
 excutit 116, 230, 305
 excutit 425
 excutit 117
 excutit 404
 excutit 251
 excutit 131
 excutit 370
 excutit 147, 377
 excutit 181
 excutit 509
 excutitibus 74
 excutit 261
 existimant 474
 existimantur 467

existino 276
 existit 65
 exit 87
 exitiale 91
 exitio 115, 429
 exitum 99, 109, 177, 329
 exitu 128
 exitum 149, 347, 349
 exitura 307
 exitus 176, 412
 exolescunt 180
 exopiet 391
 exoriāre 362
 exornando 169
 exornata 260
 exorta 281, 336
 exosa 281
 expecta 176
 expectans 135
 expectant 67
 expectantibus 470
 expectat 403, 502
 expectatio 234
 expectatio 303
 expectavi 513
 expectes 151, 410
 expectet 176
 expectit 110
 expedit 332
 expellas 247
 expendere 329
 experiens 34
 experientia 12, 100
 experimentum 124
 experire 311
 experiundo 297
 experts 46, 499
 expertus 92
 expetenda 420
 expetendum 283
 expētus 490
 expetit 197, 216
 expetivi 9
 expētunt 173
 expiāre 210
 expiētur 105
 explicat 528
 explicare 242
 exploranda 328
 exploravcris 256
 expositio 57
 expostulet 56
 expressa 116
 exprobrantes 218
 exprobratio 469
 expugnari 265
 expugnet 264
 expulit 347
 expultrix 301
 expurgatorius 177
 exquisit 9
 exsequimur 412
 exors 135
 extat 120, 297
 extemplo 459
 extendere 120, 441
 extenso 169
 exteriora 8

externis 79, 194
 extimescere 89
 extinctus 369
 extinguere 262
 extinguitur 372
 extinguuntur 58, 352
 extirpantur 25
 extollimus 491
 extollit 112
 extorquere 52, 423
 extra 267
 extrahet 486
 extrinca 248
 extrinsum 129, 294, 302
 extrudere 200
 extrudit 381
 exuit 211
 exultat 101
 exul 323, 456
 exulc 527
 exultemus 486

F.

fabae 244
 fabellas 136
 faber 126, 518
 fabis 4
 fabri 117
 fabricando 128
 fabricia 387
 fabro 125
 fabula 104, 210, 216, 243, 378
 fabulāre 141
 fabulam 450
 fabulāri 308
 fabulari 244
 fabulis 43, 124
 fabullum 452
 fac 409
 facere 5, 56, 103, 106, 133, 151, 159, 176, 244, 251, 255, 266, 301, 334, 378
 faces 4, 254, 317, 406
 facine 28
 facitum 94
 facin 378
 facinorus 143
 facias 48, 125, 141, 249, 278, 399, 411, 421, 468, 486
 faciat 322, 346
 facie 56, 129, 342
 faciem 10, 128
 facienda 137, 171
 faciendi 204
 faciendo 283
 faciendum 359, 386
 facient 267, 375, 376
 facientis 38, 169
 facies 128, 178, 190, 342, 376, 392, 397, 425, 461, 487
 faciet 371
 facile 102, 127, 166, 208, 211, 223
 facilem 322, 477
 facilis 14, 81, 299, 300

facili 168
 facilis 9, 84, 197
 facilitas 516
 facilitate 399
 facinus 176, 264, 270, 291
 facinus 271, 289, 294
 facinoros 189
 facinorum 218
 facinus 121, 187, 189, 243, 244, 442
 facis 99, 139, 329, 376, 427
 facit 4, 6 (ter), 12, 34, 55, 56, 62, 124, 142, 144, 152, 153, 163, 180, 187, 222, 226, 235, 258, 267, 302, 365, 366, 369, 408, 439, 443
 facito 75, 328, 347
 facunda 237
 faciunt 16, 35, 88, 95, 122, 150, 196, 231, 239, 241, 244, 283, 333, 436, 441, 494
 facta 23, 85, 86, 145, 236, 300, 311, 443
 facti 8, 85, 95, 161, 196, 245, 400
 factis 106, 112, 120, 202, 224, 281, 340, 407, 476
 facto 12, 23, 77, 112, 113, 138, 343
 factum 191, 277, 338, 525
 facturus 170, 180
 facultas 275
 facultates 236
 facunda 62
 facundia 44, 286
 facundis 303
 facundus 278, 295
 fece 85
 fagos 454
 Falerno 392
 Falernum 409
 fallaci 370
 fallacia 432
 fallacia 171
 fallat 284
 fallax 152, 217, 324
 fallente 234
 fallentia 85, 230
 fallere 148, 167, 279, 368, 382, 402, 470
 fallitur 120
 fallit 198, 242, 368
 fallitur 13
 fallor 83
 fallunt 115, 236, 463
 falsa 85, 190, 276, 343, 480
 falsi 150, 249, 382, 446
 falsum 240
 falsus 5, 337
 falso 78
 falsum 435
 fama 96, 149, 220, 297, 313, 380, 410, 482, 504, 618
 fama 55, 101, 137, 175, 179, 215, 232, 233, 416, 429, 442, 454
 famam 3, 98, 180, 189, 230, 311, 441, 481, 495

famēl'ens 486
 famēs 33, 61, 111, 117, 217,
 238, 241, 315, 377
 familiāres 45
 familiāns 295
 familiāritas 270
 familiāritates 307
 familias 221, 322
 famulātūr 63
 famuli 478
 famulus 382
 fanda 309
 fandi 147, 233, 369, 422
 fando 383
 fani 380
 farina 250, 277
 farinae 309
 farinam 366, 372
 farinas 115, 374
 farinago 289, 372
 fas 81, 253, 278, 314, 326,
 349, 453, 490
 fascinat 261
 fastidii 212, 232, 317, 392
 fastidium 173
 fastidit 437
 fastiditūs 110
 fastidium 427
 fastigia 112, 414
 fata 79, 92, 93, 133, 268, 277,
 287, 322, 383
 fat'bitur 453
 fatēmur 469
 fatentes 268
 fāteor 84, 324
 fatēri 55, 251, 281
 fatētur 234, 236, 268, 503
 fati 63, 146, 260, 335
 fatigatus 374
 fatigat 272
 fatigātis 230
 fatigātus 41
 fatis 102, 429
 fatiscet 514
 fatiscit 332
 fato 65, 240, 481, 519
 fatuus 130
 fatuum, 34
 fatuus 161
 fauces 232
 faucibus 302, 506
 fausta 511
 fausto 158
 faustus, 83
 fautor 259
 favente 78
 faventes 258
 favet 130
 favēte 348
 favi 458
 favilla 83, 412
 favitoribus 498
 favor 148
 favōre 341
 favōrem 333
 favōrum 397
 favos 284
 febres 275

fecerat 30, 313, 423
 fecera 122, 147, 186
 fecēris 2, 37, 352, 389, 425
 fecerit 426
 fecio 328
 feciunt 80, 88
 feci 155, 222, 424
 fecimus 107, 241
 fecisse 37, 136, 254
 fecissem 50
 fecit 63, 80, 133, 181, 239
 fecundissimus 19
 fetellit 254
 fel 234
 felices 91, 121, 212, 251, 438,
 503
 felici 301, 458
 felicia 393
 felici bus 90, 251
 felices 235
 felicitas 42, 103, 398, 512
 felicitate 213, 393
 felicitati 84
 felicitatis 516
 felicitate 281, 491, 514
 felicius 148
 felis 248
 felix 65, 91, 104, 145, 186,
 257, 344, 348, 492
 felle 19, 319, 171
 feminu 259
 fenestra 321
 fenestris 193, 290
 fera 320
 ferae 43
 ferarum 394, 342, 438
 feris 18, 40, 43, 102, 176,
 426
 ferat 319, 378
 feramus 389, 480
 ferando 130, 449, 491, 522
 ferendum 173, 202
 ferent 74, 291
 ferentes 461
 ferens 123
 feres 387
 feret 267
 feri 2, 3
 ferie 160
 feriam 445
 ferienda 204
 ferient 422
 feriet 253
 ferinus 288
 ferina 470
 feris 102
 ferit 230, 360
 ferunt 17, 65
 fero 151
 ferōces 129, 251
 feros 179
 ferox 161
 ferre 37, 251, 283, 286, 293,
 418
 ferrea 281, 285
 ferus 382
 ferret 362
 ferri 382, 406

ferro 57, 73, 112, 155, 286, 314
 ferrum 96, 135, 194, 222,
 297, 342, 391, 436, 516
 fers 387
 fert 17, 106, 171, 193, 232,
 309, 366, 442
 fertiles 173
 fertili 476
 fertis 155
 fertur 203, 270, 295
 ferū a 441
 ferum 137
 ferunt 37, 146, 180, 238, 412
 ferus 382
 fervidus 153
 fervet 254
 fessis 79, 452
 fessa 56, 290
 festinus 14
 festinas 353
 festinat 327
 festinatione 489
 festis 97
 festivitas 203
 festos 187, 210
 festum 358, 426
 festus 147
 fies 281, 404
 fibra 278
 fibris 479
 fida 108, 487
 fidit 146, 452
 fiditibus 290
 fidis 43
 fidus 125
 fide 23, 39, 60, 319, 400
 fidei 164, 360
 fidelia 85
 fideliōus 414
 fidelis 97, 435, 526
 fideliter 179, 374, 514
 fidem 12, 162, 210, 374, 397,
 424, 505
 fides 33, 73, 108, 132, 134,
 145, 149, 215, 273, 291, 398,
 367, 410, 324, 399, 411, 413,
 351, 394, 457, 465, 471, 506
 fidet 243
 fidibus 439
 fido 498, 512
 fiducial 503
 fiduciam 472
 fidus 41, 264, 371, 454
 fient 310
 fient 428
 fien 18, 112, 119, 133, 276,
 310, 379, 361, 369, 389,
 390, 477, 525
 fiet 88, 309
 fiet 41
 fignulo 125
 figura 90
 figuram 168
 figuram 316
 figuras 328
 fih 128
 filia 104, 221, 405, 437, 468
 filiae 297

aliam 16
 aliholam 221
 aliholis 435
 alius 14, 35, 131, 287, 323,
 405, 459
 alo 74, 311
 alius 246
 aludit 147
 alie 5, 445
 alnem 50, 58, 70, 263, 330,
 333, 350, 366, 400
 alnes 104, 288, 448
 alngendus 472
 alngere 3
 alngit 130, 245, 408
 alngitur 514
 alnis 27, 114, 147, 180, 217,
 225, 241, 245, 357
 alnisset 288
 alnissima 190
 alnissimus 183
 alntur 525
 alnacre 429
 alnaciunt 80
 alnaxisse 119
 alnxit 95
 alnia 35, 160, 180, 459
 alniat 439
 alniōia 55
 alniūtate 383
 alniūtātis 400
 alnio 295
 alniun 265
 alntula 452
 alit 51, 106, 133, 203, 336, 359,
 366, 505
 alint 487
 alia 7
 alace 433
 alacet 271
 alacus 306
 alagello 249
 alagtio 166, 330
 alagtiōum 94
 alagranti 169
 alagranthor 67, 336
 alamina 14, 95, 121, 365
 alamine 13
 alaminam 73, 196, 349
 alammis 93
 alator 521
 alava 43
 alibiles 522
 alibih 400
 alibilior 240
 alibih 240
 aliectat 187
 aliectere 165
 aliectes 132
 aliecti 49, 79, 166, 450
 aliectit 163
 alienda 203
 alius 130
 alienti 392
 alentibus 479
 alere 105, 427
 aliet 461
 alietus 144

alorēhit 497, 516
 alorem 289
 alorent 479
 alorentem 442
 alorentis 456
 alores 16, 92, 486
 aloret 265, 298
 aloribus 224, 285
 alorum 455
 alos 105
 aloscūli 487
 aloscūlis 124
 aluctibus 77, 208, 384, 388
 aluctuat 178
 aluctus 227, 372
 aluentes 94
 aluit 349
 aluitem 261
 alumen 28
 alumina 403
 alumina 182
 alocis 344
 aloco 87
 alodire 232
 alolit 198
 alollito 161
 alorda 170
 alordum 128
 alordari 519
 alordia 279, 396
 alordissimis 422
 alordum 267
 alordina 30, 95, 100, 185, 216,
 291, 345, 420, 483, 526
 alordina 395
 alordinarum 242
 alordi 6
 alordire 36, 87
 alordis 149
 alorda 36
 alordus 148
 alolia 338
 alolis 479
 alollibus 508
 alomes 515
 alons 104, 150
 alonte 150, 224
 alontes 35
 alontem 70, 231
 alontes 147
 alontibus 87
 alonticlio 214
 aloras 41, 249
 aloret 150, 421, 422
 aloribus 169, 178
 aloris 143
 alorma 23, 169, 235, 262, 314,
 398, 414
 alorma 219, 393, 478
 alormam 121, 287
 alornarum 288
 alormas 171, 430
 alormat 128
 alormica 430
 alormice 155, 177
 alormicat 142
 alormidine 32, 303
 alormidolosa 167, 397

alormōia 79
 alormosissimus 108, 296
 alormōsus 278
 aloro 8, 169, 411
 alors 31, 366
 alorsan 228, 518
 alortasse 340, 513
 alorte 191, 358
 alortes 110, 374, 376, 503, 505
 alorti 158, 220, 306, 314, 496
 alortia 503
 alortibus 129, 299, 496
 alortior 176, 496, 500
 alortiori 1
 alortis 171, 186, 399, 465
 alortissima 57, 354
 alortiter 43, 395, 445
 alortitudine 523
 alortitudinis 285
 alortius 402
 alortuita 350
 alortina 30, 31, 33, 49, 65, 75,
 84, 85, 112, 119, 129, 136,
 145, 163, 185, 192, 203, 213,
 214, 230, 238, 252, 256, 263,
 266, 284, 292, 294, 299, 322,
 372, 373, 392, 393, 394, 396,
 422, 438, 440, 449, 458, 476,
 471, 480, 499, 501, 505, 506
 alortina 16, 58, 117, 140, 157,
 200, 212, 213, 263, 281, 383,
 455, 492, 504
 alortinam 37, 60, 81, 86, 123,
 170, 185, 191, 241, 408, 418,
 428, 446, 490
 alortinarum 128
 alortinas 42, 384, 412, 474
 alortinam 299
 alortina 239
 alortinauerit 466
 alortinus 421
 alossa 142
 alossor 44, 142
 aloveam 48
 alovet 61, 130
 alracta 101, 510
 alractus 422
 alrina 317, 381
 alrōnato 100
 alrēnis 29
 alreno 27, 154, 457
 alrēgile 128, 288
 alrēgilem 165
 alrēgilitatem 488
 alrangat 364
 alrangentur 410
 alrangere 108, 343
 alrangit 514
 alrangit 26, 153, 234, 291
 alrangitur 131, 218
 alrango 134
 alrater 365
 alrateria 351
 alratri 255
 alratri 337
 alratur 319, 453
 alraudata 255
 alraudatur 201

fraudatus 250
 fraude 94, 374
 fraudem 467, 468
 fraudes 73, 163, 501
 fraus 94, 223, 224, 293, 331, 396
 frēgerunt 469
 fregisse 286
 fregit 52, 339
 fremens 53
 fremitu 332
 f equens 247, 442, 470, 472
 frequētia 117
 frequētia 233
 freta 436
 freto 181
 fretum 342
 fretus 155
 freat 220
 frictum 452
 frigida 148
 frigidae 205
 frigidulo 445
 frigidum 112
 frigidus 296, 518
 frigore 150, 356
 frigus 87, 434
 frivola 472
 fronde 356
 frondes 251, 504, 528
 frons 284
 fronte 1, 190, 192, 309
 frontem 242, 284, 473
 frontibus 328
 fruatur 203
 fructuosus 476
 fructus 18, 92, 95
 fruendi 287
 fruendo 40, 510
 frugalitāte 386
 fruges 132, 351
 frugi 19, 152, 190, 239
 fragibus 49, 404
 fragiferae 349
 frugiferi 14
 frugis 433
 frui 16, 20, 150, 189, 223, 292
 fructur 284
 frumentū 229
 frustra 271, 442
 fuclātus 489
 fuco 432
 fucos 161
 fudit 211, 276
 fueram 285
 fuerat 457
 fuerint 354
 fueris 426
 fuerunt 226, 491
 fuga 65, 170, 175, 523, 524
 fugācem 235, 279
 fugāces 98
 fugacia 355, 376
 fugam 385
 fugat 85
 fugax 394
 fuge 121, 128, 179, 250, 378
 fugare 66, 73, 141, 225, 496

fugiāmus 173
 fugat 9
 fugienda 325
 fugiens 286
 fugiente 178
 fugitum 417
 fugitūtia 453, 484
 fugimus 93
 fugis 178, 226, 398
 fugit 93, 121, 323, 366, 413, 417, 458
 fugitivus 279
 fugito 327
 fugitui 324
 fugiunt 76, 289, 352, 457
 fugo 200
 fuisset 301
 fuit 465
 fulgent 318
 fulget 92
 fulgore 278, 460
 fulgura 134, 405
 fulguratiōnem 23
 fulmen 4^o 102, 249, 436
 fulmina 65, 195, 249, 425
 fulmine 230, 345
 fulmineo 33
 fulvum 410
 fumant 193
 fumo 71, 73, 277, 279
 fumum 278
 fumus 323
 fumibulo 290
 functus 152
 fundamenta 462
 fundimentum 331, 499
 fundere 24
 fundis 148, 486
 fundit 299
 fundo 417
 fundus 35, 78, 275
 fune 418
 funera 473, 503
 funcria 68
 funes 487
 funestum 302
 fungar 150
 fungi 445
 fungus 454
 funiculum 493
 funis 147
 funus 66
 furacius 263
 furcū 22
 furca 247
 furci 302, 373
 furem 258
 furcre 151, 182, 255
 fures 375
 furias 170
 furia 316
 furibus 115
 furis 12
 furiosa 61
 furit 230
 furor 4, 65, 148, 183, 188, 323, 376, 382, 406, 523
 furōre 135, 309, 332

furoris 463
 furta 105
 furtivus 237
 fustus 187
 fūtilem 206
 fustes 382
 futūra 22, 142, 190, 291, 300
 futūre 260
 futūrum 50
 futuri 32, 42, 93, 145, 203, 349, 430, 439
 futūris 526
 futūro 170, 424
 futūrum 261
 futūrum 225, 378, 523
 futūrus 313

G.

Gadibus 199, 312
 Galba 353
 galeam 316
 galeata 363
 gallina 215, 234, 505
 gallinae 14
 Gangem 312
 Ganantes 296
 Gargomus 98
 garula 59, 144, 358
 garulus 327, 335
 gaudeant 190
 gaudeas 467
 gaudebat 162
 gaudent 242
 gaudio 493
 gaudent 28
 gaudes 145, 380
 gaudent 26, 46, 73, 165, 211, 321, 370, 431
 gaudia 70, 101, 185, 266, 346
 gaudii 116
 gelidi 147
 gelu 246, 405
 gemelli 325
 gemens 238
 gemina 411
 geminant 275
 geminentur 287, 526
 gemitum 93
 gemitus 234, 336
 gemmae 410
 gemmas 528
 genus 56
 genera 412
 generalibus 38, 90, 514
 generaliter 11
 generandi 455
 generant 521
 generantur 327
 generat 199, 206
 generatur 367
 genere 135, 163, 375
 generi 163, 234
 generis 296, 331, 322, 418

generōsa 384
 generōsī 134
 generōro 176
 geneti 332
 genitum 253, 285, 323
 genus 411
 gens 10, 30
 gentes 53, 331
 gentibus 51
 gentis 316
 gentium 196, 259, 387
 genu 176
 genuit 219
 genus 91 106, 107, 130, 160,
 165, 205, 280, 330, 366,
 422, 515
 Geo 137
 geamus 360
 geras 249, 477
 gerens 492
 gerere 192
 geri 283, 286
 gerimus 105
 gerit 69
 geritur 525
 gero 259
 gessit 357
 gesta 136
 gestant 152
 gestato 26, 168
 gestet 117
 gesto 201
 gestores 152
 gestum 115, 301
 gestus 105, 317
 glācie 405
 glācies 426
 gladiator 409
 gladio 161, 331, 379, 449
 gladium 102, 248, 249,
 511
 gladius 160, 334, 515
 glebe 10, 454
 gloria 134, 166, 174, 183,
 271, 338, 365, 377, 406,
 426, 430, 455, 487, 520
 glorie 101, 145, 512, 514
 gloriam 80, 175, 190, 264,
 344, 499
 gloriantur 242
 Gotham 485
 Gracchos 383
 gradum 254, 392
 gradus 106 289, 343, 349
 Græcam 283
 Græcas 6
 Græce 309
 Græci 413 511
 Græcæ 190
 Græcorum 203
 Grau 49
 grauen 26
 grāmīna 148
 grāmīne 136, 165
 grammatica 120, 216
 grammatici 49
 grande 60
 grandi 116

grandia 150
 grandine 78, 470
 grandis 74, 240
 grandius 123
 grano 66
 granum 308
 grata 71, 183, 466, 475
 grati 298
 gratia 82, 114, 173, 178, 196,
 236, 283, 303, 327, 341,
 344, 380, 435, 494, 499,
 526
 gratiæ 87, 333
 gratiam 138, 141, 180, 223,
 258, 350, 403
 gratias 205
 gratior 190, 208, 297
 gratius 222
 gratussimus 227
 gratius 16
 grato 396
 gratum 39, 179, 331, 345,
 474
 graves 68, 515
 gravia 516
 gravior 291, 420
 graviora 300, 328
 graviore 49, 462
 gravis 28, 115, 265, 266, 406,
 468, 477, 496
 graviter 67
 gravius 12, 57
 grege 100, 524
 gregis 199, 439
 grex 356, 524
 gubernari 331
 gula 208, 359, 375
 gurgis 218
 gurgite 47, 393, 415, 462
 gustant 370
 gustato 495
 gustes 336
 gustibus 73
 gustus 184
 gutte 509
 gutture 296
 Gyaris 30
 gyrat 430

H.

habe 318, 402
 habeas 18, 60, 149, 390, 426,
 454, 473
 habeat 156, 253
 habebat 59
 habebis 225, 362
 habebo 83
 habemus 16, 113, 138
 habenas 133, 187
 habenda 177, 303, 310
 habendi 73, 166, 458
 habendos 183
 habendum 173
 habendus 346
 habent 145, 153

habentur 307
 habere 53, 205, 274, 373
 haberi 11, 407
 habes 60, 221, 243
 habet 61, 255, 256, 257, 278
 340, 376, 452
 habetur 88, 305, 491
 habita 456
 habitante 483
 habitat 175
 habites 422
 habitu 112, 120, 233
 habitum 128
 habitura 36
 habitus 189
 habuCrunt 165
 habui 171
 habulmus 467
 habuisse 92, 98, 232
 habuisti 222
 habuit 267
 haeredem 144, 216
 haerides 125, 144
 haereditas 71, 215
 haerent 176
 haeres 3, 71, 73, 88, 177, 289
 329, 347
 haeret 187
 haerit 179, 302, 506
 Halcyone 329
 hamo 32, 444, 467, 505
 hamum 48
 hamus 47, 415
 hanculo 476
 Harpocrati 105
 haud 16, 333
 haudquāquam 445
 haure 35
 hebes 317
 hebetudo 300
 hederis 132
 hera 356
 Heraclitus 422
 herba 199, 244, 291, 341 427,
 428, 465
 herbae 228
 herbam 187, 188
 herbārum 40
 herbas 332, 459
 herbis 293
 Herculem 113
 Hercules 248
 Herculi 52, 133
 heri 190
 heroen 440
 heros 184, 392
 herum 231, 479
 hesternus 59
 hesternum 66
 hūtu 193
 hibernior 146
 hiberno 329
 hīlarem 303
 hīlāris 149, 190, 427
 hircum 98, 237
 hirudo 281
 hirundo 45
 Hispaniam 153

historie 382
historias 324, 337
nistris 463
historiam 242, 463
hoc 338, 385, 412
hodie 60, 365, 368, 421
hodiernæ 383
hædum 357
Homærus 359
homine 94, 118, 179, 511,
518
hominem 9, 27, 79, 94, 139,
163, 244, 269, 275, 280,
335, 422, 494, 496
homines 9, 28, 43, 81, 123,
197, 203, 214, 222, 234,
262, 267, 280, 301, 307,
333, 334, 353, 372, 377,
390, 391, 411, 425, 449,
459, 463, 467, 487, 505
homini 22, 29, 88, 139, 153
(ter), 159, 189, 226, 264,
267, 274, 293, 317, 332,
378, 454, 473
hominibus 30, 55, 121, 139,
182, 184, 231, 237, 316,
430
hominis 22, 31, 64, 75, 129,
141, 167, 258, 261, 263, 279,
500, 560
hominum 3, 45, 49, 104,
161, 188, 190, 191, 194,
229, 230, 236, 260, 261,
270, 299, 300, 301, 311,
321, 416, 452, 501
homo 7, 23, 31, 96, 100, 144,
240, 245, 246, 313, 329,
364, 366, 370, 444, 474, 477
honesta 2, 273, 407, 500
honesta 560
honestanda 250
honestas 192, 263
honestate 330
honestatem 420
honeste 41
honesti 67, 128, 254
honestior 38
honestas 262, 527
honestissimus 471
honesto 176
honestos 410
honestum 41, 214, 264, 386,
425, 460
honor 120
honoratissima 420
honoratum 83, 363
honore 236, 510
honorem 63, 178, 520
honores 69, 131, 155, 269,
330, 383, 417, 516
honori 480, 515
honoriibus 497, 517
honoris 12, 435, 454
honorum 149
honos 32, 131, 189, 236, 285,
322, 415, 499, 517
hora 5, 25, 26, 39, 93, 133,
138, 166, 170, 183, 210,

228, 253, 286, 308, 317,
335, 374, 505
horre 90, 261, 375
horam 279, 502
horarum 313
horas 222, 388, 417, 419, 515
Horatius 110
Horus 195, 257, 301, 367
horrea 380, 404
horrendos 382
horrendum 115, 235
horrescis 395
horrescit 376
horret 87, 107, 391
horribili 249
horrida 36
horror 495
horto 68
hortus 150
hospes 21, 105, 156, 293, 368,
382, 384
hospite 170
hospitem 528
hospites 363
hospitibus 207
hospitio 113
hospitis 420
hospitium 156
hoste 90, 163, 121, 346, 453
hostem 134, 517
hostes 312, 385, 391, 469
hostis 82, 245, 332, 350
humana 30, 102, 125, 130,
211, 252, 276, 313, 359, 479
humana 288, 400
humanam 496
humanas 311
humani 154, 300, 331, 332,
348, 479
humaniores 206
humanus 145, 210, 213
humanissimum 477
humanitatem 110
humanitas 21
humano 196, 234, 357
humano 54, 500
humanum 8, 136, 157, 366,
396, 422, 428
humans 53
humari 410, 447, 489
hum 441
humida 187, 306
humilem 137
humilis 282, 358
humili 28, 112
humilia 35
humo 140, 209, 459
humor 76
humorem 59
humum 128, 497
humus 121
Hybleos 284
Hydri 527
hydrops 61
hyemem 417
Hymænos 226
Hymeneus 283
Hymetia 392

Hyperidi 264
Hyrcane 328

L

l 427
ibi 418
ibus 171, 224
ibit 155
ibunt 271
icari 411
icarus 208
ictu 33, 456, 504
ictus 332, 341
id 390
idem 309, 415, 490
idonea 34, 71, 137, 193, 277,
431
idoneorum 99
idoneus 139, 522, 524
ignara 115 (bas), 280, 430
ignarus 381
ignavia 481
ignavis 374
ignivum 49
igne 161, 240
ignem 4, 53, 170, 527
igne 175, 484
igni 286, 507
ignibus 239, 410
ignis 19, 72, 187, 193, 349, 421
ignobile 4, 406
ignobilis 442
ignominiam 386
ignominis 501
ignori utium 27
ignotire 48, 227, 469
ignotisset 190
ignorat 253, 495
ignotio 50
ignotus 310
ignoro 78
ignoscere 121, 157, 347
ignosce 368
ignoscite 119
ignota 162
ignoti 505
ignotus 164
ignotos 131, 239, 478, 490
ignotum 305, 387
ignotus 166
ignovisse 448
i 37
iha 402
ihis 252
ihum 134
ihicatur 422
ihicribiles 505
ihicre 2
ihicritus 469
ihicrit 221
ihicritus 463
ihicrit 77
ihicritum 177
ihic 227
ihiberale 94

- illidēre** 131
illinc 102
illis 310
illorum 339
illudēre 145
illūdit 164, **475**
illūdo 142
illustrāta 31
illustri 170
imāgine 22, 101, 132, **410**
imāginis 376
imago 62, 142, 242, 323, **334**
imbecilla 419
imbecillior 34
imbecillitate 82
imbelle 456
imbellēm 129, **251**
imbellis 235
imbire 191, **333**
imbrem 230
imbūta 384
imbuuntur 247
imtabēris 26
imbandis 89
imbandis 47
imbandi 173, **181**
imbandio 313
imbandiōem 400
imbandiōes 300
imbandi 43
imbandi 36
imbandis 234
imbandi 193, **515**
imbandibile 67
imbandi 260, **351, 478**
imbandiōem 226
imbandiōes 260
imbandis 218
imbandi 255, **376**
imbandis 497
imbandi 460
imbandi 71
imbandi 71
imbandi 287
imbandi 457
imbandi 317
imbandi 156
imbandi 136, **183**
imbandis 81, **422**
imbandibus 293
imbandis 321
imbanditas 281
imbanditate 236
imbandi 331
imbandi 227
imbandi 243
imbandem 102
imbandi 9
imbanditum 160
imbandi 11
imbandi 343
imbandi 252, **258, 266, 267**
imbandis 430
imbandis 291
imbandi 57
imbandi 423
imbandi 361, **415**
imbandi 143
- impediuntur** 293
impellit 128
impellit 93, **285**
impelluntur 40
impedire 110, 164, **323, 487, 501**
impedio 271
impediōem 270
impedit 242
impensa 298
impensa 346
impetra 88
impetrando 216
impetrant 101, **204**
impetrant 419
impetrat 215, **313**
impetrat 22, 46, **187, 195, 276, 365**
impetrator 472
impetravit 524
impetrat 268
impetrat 94, **186, 219, 495**
impetrat 25, **215**
impetrat 283
impetrat 209, **256**
impetrat 326
impetrat 383
impetrat 201
impetrat 152
impetrat 26, **81, 98, 106, 118, 139, 166, 216, 294, 301**
impetrat 425
impetrat 176
impetrat 181
impetrat 255
impetrat 198, **245**
impetrat 271, **309, 335, 388, 47, 463, 483**
impetrat 87, **126**
impetrat 260
impetrat 91
impetrat 170
impetrat 357
impetrat 208
impetrat 262
impetrat 417
impetrat 257
impetrat 509
impetrat 234
impetrat 142
impetrat 233
impetrat 102
impetrat 117
impetrat 475
impetrat 177, **238**
impetrat 203
impetrat 326
impetrat 308
impetrat 467, **501**
impetrat 265
impetrat 40, **118, 479**
impetrat 370, **521**
impetrat 446
impetrat 430
impetrat 133, **196, 272, 316**
impetrat 203
impetrat 522
impetrat 283
- impulsu** 21
impulsu 192, **202, 257, 468**
impulsus 221
impulsus 327
impulsus 349
impulsus 34, **273, 299, 360**
impulsus 227, **299**
impulsus 21, **135, 150**
impulsus 155
impulsus 392, **449**
impulsus 174
impulsus 371
impulsus 332, **343**
impulsus 145
impulsus 175
impulsus 256
impulsus 359
impulsus 322, **390, 514**
impulsus 127
impulsus 356, **419**
impulsus 226
impulsus 128
impulsus 509
impulsus 50, **439**
impulsus 355
impulsus 67
impulsus 295
impulsus 101, **131**
impulsus 410, **471**
impulsus 225
impulsus 487
impulsus 319, **501**
impulsus 456
impulsus 118
impulsus 203
impulsus 251, **325**
impulsus 385
impulsus 93
impulsus 23, **151, 343**
impulsus 52
impulsus 93
impulsus 93, **118, 171, 342, 444, 469**
impulsus 245
impulsus 126
impulsus 17
impulsus 312
impulsus 160
impulsus 180
impulsus 174
impulsus 421
impulsus 459
impulsus 231
impulsus 275
impulsus 422
impulsus 435
impulsus 427
impulsus 397
impulsus 406
impulsus 201
impulsus 194
impulsus 91, **212, 239, 319**
impulsus 55
impulsus 444
impulsus 79
impulsus 450
impulsus 28
impulsus 333

inconstantiam 256
 inconsulte 241
 inconsulti 309
 inconueniens 525
 incorrupta 137
 increbrescunt 235
 incredulus 390
 incrementum 402
 incustare 315
 incubat 164, 329
 incubuit 296
 incudem 183
 incudi 107
 inculto 179
 incumbere 232
 incurata 443
 incuria 211, 276
 incuriam 326
 incuriosi 96, 349
 incurioso 5, 491
 incurrimus 93
 incurrant 496
 incurvo 14
 inchasat 364
 incutiant 356
 incutit 225
 indagatrix 301
 indecōra 185
 indecōres 68
 index 507
 indicant 6
 indicat 212
 indicio 437
 indicium 326
 indictōe 451
 indigeat 151
 indigent 175
 indigesta 23, 402
 indiget 189, 521
 indigna 97
 in lignatio 526
 indignē 202
 indignus 494
 indigno 524
 indignum 254
 indignus 214
 indisertam 217
 indocili 44
 indocilis 208
 indocti 89, 412
 indoctos 183
 indoles 367
 indomitae 96
 inducere 362
 inducet 56
 inducere 168
 inducete 48
 induit 82
 indulgeas 58
 indulgens 61, 477
 indulges 270
 industria 38, 57, 481, 517
 industriae 367
 indutus 236, 351
 inelēgantes 77
 inemptae 71
 inemitis 138
 ineptē 368, 520

ineptiarum 443, 468
 ineptis 484
 inepto 402
 ineptus 98, 364
 inērit 471
 inermi 389
 inermis 425
 iners 132, 186
 inertia 442
 inertie 324, 499
 meritis 301
 messet 262
 mest 121, 275, 449
 inexorabilis 380
 inexpectis 92
 infama 120, 207, 340
 infame 420
 infastus 83
 infecta 334, 443
 infectum 119, 286
 infidelis 496
 infelix 29, 119, 267, 376
 inferior 326
 inferiore 428
 inferius 273
 infiruntur 203
 infestat 92
 infesti 423
 infestis 438
 infidēles 235
 infinita 255, 260
 infinitum 144
 infima 527
 infirmum 230
 inflictere 54
 inflecti 196
 informatus 285
 informe 235
 informis 263
 infortunium 294
 infra 53
 infrequens 320
 infundis 431
 infundito 495
 ingeminant 239
 ingemū 211
 ingēnia 404, 405, 479
 ingēniū 12, 89, 157, 165, 213, 233, 348, 433
 ingēnis 56, 148, 261, 351
 ingēnio 40, 70, 119, 273, 304, 366, 414, 420, 474
 ingeniorum 60
 ingeniosa 60
 ingeniosus 10, 277
 ingenium 33, 58, 91, 98, 111, 157, 259, 279, 294, 332, 359, 367, 471
 ingens 12, 179, 235, 251
 ingentem 12
 ingentes 68
 ingenti 64, 110
 ingentia 99, 200
 ingenire 57
 ingenuas 251
 ingenui 425
 ingenio 487
 ingenuosus 221

ingenuum 165
 ingerimus 272
 inglorius 502
 ingrāta 229, 292
 ingrato 329
 ingratos 241, 346
 ingratum 199, 270, 337
 ingredit 165
 inhaeret 261
 inhaant 98
 inhumanam 9
 inimica 468, 519
 inimici 327
 inimici 72, 390
 inimici 168, 451
 inimico 112, 170, 231
 inimicorum 330
 inimicos 221, 307
 inimicum 18
 inimicus 295
 iniqua 162, 173
 inique 75, 382
 iniquam 93, 453
 inique 357
 iniqui 181
 iniquus 238, 455
 iniquo 141
 iniquum 204, 294
 iniquus 88
 inius 5, 309, 409
 inio 3, 166, 445, 525
 inio 402
 inieciens 247
 inilem 106
 inipiat 429
 iniquo 196, 349
 injuriāam 196
 injuria 36, 53, 71, 94, 168, 203, 207, 219, 295, 384, 390, 413, 440, 447, 505
 injuri 168, 280
 injuriam 5, 6, 56, 180, 201, 204, 210, 465, 491
 injurias 213
 injuriis 281
 injussa 148
 injussi 312
 injusta 357
 injuste 37, 245, 285
 injustis 181
 injustitia 109
 injustitia 463
 injustus 152
 injustum 8
 innotat 198
 innotens 14
 innotens 171, 363, 525
 innocenti 110
 innocente 194
 innocentibus 229
 innocentium 405
 innotuit 374
 innum rabulibus 330
 innumerus 403
 inopes 484
 inopia 375, 508
 inopini 79
 inopis 60

inops 117, 213, 415
 inquietam 217
 inquietat 285
 inquietat 119
 inquiet 288
 inquiet 166
 insanabile 459, 464
 insanā 300
 insania 12, 216, 406
 insanias 176
 insanantibus 255
 insanantibus 320
 insanit 157, 308, 414
 insanis 268, 349
 insanit 34
 insanivimus 159, 414
 insano 269, 389
 insanus 270
 insecta 245, 419
 insectus 365
 inscribunt 365
 insidiae 73, 292
 insidias 107, 141
 insidius 45, 467
 insigne 82
 insignia 242, 431
 insignis 127, 317
 insipientia 181, 192, 517
 insipientis 152, 380
 insiste 492
 instam 89
 instio 485
 instum 84
 insolentem 11, 131
 insolentis 84
 insolere 395
 insoluit 384
 insontis 222
 inspicere 272, 428
 inspicenda 410
 inspicit 331
 inspicunt 397
 instabile 400, 471
 instanti 98
 instat 208
 instare 163
 instent 130
 instituere 408
 institui 20
 instituta 244
 instructor 87
 instruit 161
 instrumenta 153
 instrumentum 174
 insuevit 368
 insulare 504
 insultant 237
 insulant 169
 insunt 168
 insurgens 483
 intabescant 219
 intacta 252
 intactum 377
 intaminatis 497
 integrā 223
 integrat 356
 integratio 18
 integritas 64

integros 35
 intellecta 124, 300
 intelligent 89, 119
 intelligendo 119
 intelligi 353
 intelligimus 467
 intelligis 248
 intelligit 75
 intelligitur 64, 280
 intelligo 36
 intelligit 71, 233, 280
 intempetans 62, 204
 intendendo 493
 intendis 262, 424
 intensio 26
 intenta 264
 intentata 231
 intentione 305
 intentioni 182
 intentus 334
 intercedant 327
 interea 413
 intereat 473
 interesse 344
 interest 333, 426, 491
 intereunt 404
 interit 127
 interum 7
 intermitur 29
 interiora 6
 interiore 106
 interit 218, 310, 369, 479
 interit 460
 interit 132
 internecinum 510
 interpes 56, 254, 488
 interpretandum 18
 interpretantur 353
 interprete 128
 interprete 201
 interregnum 168
 interrita 116, 227
 interrogatio 349
 interrupta 325
 intersis 418
 intersit 250
 intervallo 230
 intervā 290, 291
 instāta 149
 intolēabile 139
 intonat 115
 intonsi 188
 intonuit 85
 intrabat 290
 intrare 190, 286
 intravimus 156
 intristi 470
 introducto 381
 introduxi 419
 intronit 234
 introrsum 413
 intruēri 364
 intuitu 342
 intuit 137
 intumuit 429
 intus 286
 multum 373
 inutilis 488

invādo 265
 invicere 186
 invenit 129, 192
 invenias 250
 inveniat 119
 invenies 118, 424
 inveniet 217, 362, 525
 invenimus 241, 369
 invenire 44, 118, 480
 invenit 47, 363, 399
 invenit 475
 invenit 33
 inventa 223
 invenite 201
 inventas 147
 inventis 118, 355, 484
 inventum 265
 inventus 278
 invertant 459
 invertimus 315
 investigāri 265, 269
 veterāti 416
 veteritum 218, 306
 invicta 227
 invida 299
 invident 104
 invidentia 32
 invideo 277
 invideat 221
 invidet 125, 258, 367
 invidi 445
 invidia 42, 54, 78, 424, 453,
 502, 508, 515, 516
 invidia 11, 384, 451, 462
 invidiā 53, 498
 invidiōsa 104, 317
 invideo 160
 invisit 280
 invisit 314
 invisit 206
 invisum 388, 450
 invita 156, 453, 488
 invitā 491
 invitā 8, 167
 inviti 247
 invito 6, 38
 invitos 327
 invium 282
 invitus 156, 303, 404, 408
 invocet 25
 involvens 301
 involvo 519
 Iō 82
 ipsarum 399
 ipso 443
 ira 25, 43, 51, 85, 139, 176,
 195, 245, 309, 345, 346, 493
 iracundia 141, 315
 iracundie 122
 iracundus 186, 280
 ire 15, 18, 83, 177, 275, 453,
 462
 iram 128, 396, 499
 irarum 178
 iras 183
 irascaris 180
 irasci 68, 427
 irascitur 153

irātum 465
irātus 233
ire 33, 80, 189, 223, 257, 261,
384
irremediabilis 525
irreparabile 134, 413, 440
irrigas 16
irritum 121
irritabile 137
irritamenta 97
irritant 414
irritum 164, 286
irrogat 10
irrupta 122
ismarus 296
istic 229
ita 479
Italie 464
iter 152, 187, 207, 252, 326,
369, 400, 408, 448, 449, 497
iterare 296, 320
iterum 408
itidem 477
ito 247, 528
itur 96, 429

J.

iacent 441
iacentem 16
iacenti 504
iacere 223
iacet 142, 165, 367, 454
iacens 304
iacit 44
iactabit 454
iactant 165, 188, 239
iactantius 293
iactare 91, 212
iactari 191
iactaris 117
iactat 366
iactāla 332
iactātur 270
iactor 146, 191
iactura 137, 469
iactula 338
iactulmur 374
iactilans 168, 382
iactilis 182
ianua 145, 207, 236, 250, 507
iatur 123
iēdina 261
Jesus 158
iocandi 94
iocando 9
iocari 43, 112, 124
iocātur 371
ioci 104
iocis 423
ioco 292, 430
iocos 461
iocosa 25
iocosi 303
iocosus 89
ioculatoria 426

iocundum 423
iocus 192, 210, 247, 278, 374,
461
Iove 345, 445, 448
Jovem 414
Jovi 158, 436, 444
Jovis 71, 93, 193, 448
iubeat 470
iubebo 400
iubentium 197
iubeo 31, 77, 151, 182, 276, 430
iubes 178, 227
iubet 204, 214, 369, 375
iucunda 34, 301, 431, 522
iucunde 67
iucundi 143
iucundis 93
iucundissima 265
iucunditas 46
iucunditatis 242
iucundus 30
iucundo 267
iucundum 423
iucundus 53, 84
Iudaeo 64
iudex 16, 41, 216
iudicando 170, 283
iudicandum 305, 338
iudicantium 137
iudicantur 521
iudicare 111, 241
iudicas 422
iudicat 7, 41, 42, 191, 431
iudicata 400
iudicatis 194
iudice 58, 137, 385
iudicem 180, 261
iudices 8, 100, 196, 201, 283,
491
iudicet 328
iudicia 314
iudicis 286
iudicio 233, 468
iudiciorum 14
iudicis 142, 365, 367, 396
iudicium 121, 219
iuga 430
iuger 315
iugera 192
iugis 150, 223
iugo 43, 101
iugulare 357, 409
iugulent 477
iugulo 337, 444, 449
iugum 85, 91, 212, 418
iumento 449
iuncta 178, 353, 464
iunctio 76
iuncturum 274
iunctura 487
iungat 315
Iuno 283, 444, 510
Jupiter 187, 248, 300, 302,
326, 363, 400, 426, 452
iura 33, 71, 148, 248, 448,
492, 494, 495
iuranti 70
iurare 293

iurares 39
iuratores 8
iure 73, 144, 167, 173, 204,
215, 265, 270, 294, 367, 370,
383, 384, 390, 398, 407, 511,
513
iurata 114, 415
iuri 58, 381
iuridicus 83
iuris 8, 89, 104, 129, 161, 227,
257, 446, 471
iurisdictionem 420
iuris 8, 48, 224, 231, 236, 259,
329, 352, 359, 363, 367, 387,
390, 398, 447, 471, 526
iurjurandum 277
iussa 97, 367, 405
iussus 137
iussit 82
iussu 201
iusta 27, 407
iustum 48
iusti 62
iustifica 399
iustificam 309
Iustina 214
iustior 493
iustis 181
iustissima 299
iustissimo 180
iustitia 96, 124, 130, 162,
264, 285, 450
iustitiae 75, 95, 112, 134, 197,
323, 407, 413
iustitiam 88, 205, 293
iustum 222, 411
iustus 153
iuvabit 129, 305
iuvandi 480
iuvant 31, 184, 195, 211, 241
iuvante 78
iuvare 80
iuvat 30, 31, 35, 71, 107, 114,
120, 128, 137, 225, 250, 254,
286, 376, 410, 422
iuvencis 129
iuvencos 14, 419
iuvens 156, 330, 354
iuvēni 18, 417, 469, 475
iuvēnis 165
iuvēnte 45, 235
iuvēntus 24, 31, 416
iuvēntēte 67
iuvēntētem 387
iuvēnum 479, 492
iuvet 335

L.

labefacta 416
labefactari 496
labem 76
laben 284
labentis 226
labetur 198
labi 341

labia 431
labii 478
labitur 403, 480
labor 14, 57, 78, 92, 118, 119, 174, 238, 315, 316, 317, 392, 396, 443, 468
labōra 466, 522
laborāmus 334
labōrant 157, 362
laboranti 120, 446
laborāre 27
labōras 14
labōrat 133, 369, 524
labōre 29, 173, 269, 293, 425, 444
labōrem 20, 86, 162, 212, 234, 331, 410, 442
labōrent 397
labōres 194, 288
labōret 102, 428
labōri 389, 436
labōribus 81, 130
labōris 45, 88, 354, 432
labōro 41
labōrum 11, 514
labra 238
labris 142
labuntur 17, 28, 98, 457
labyrinthi 237
laceratam 69
laccetit 257
laccetus 413
lachryme 119, 227
lachrymas 226, 234
lachrymae 184, 448
lachrymare 384
lachrymis 70, 105, 150, 333, 383, 470
lactas 468
lactea 106
lactis 127, 224
lactucas 431
lacus 118
leda- 430
ledat 250
ledentia 316
ledēre 268, 508, 521
ledet 44
ledit 146
ledit 3, 123, 347
leditur 257
ledunt 335, 353, 456
lena 334
leesa 90, 107, 135, 323, 523
lesee 62, 167
lesee 34
lesio 356
lesus 62, 370
leta 37, 131, 155
leti 261
letificet 495
letis 291
letitia 11, 39, 188, 425
letitue 246
letus 90, 418
leta 28
Lalage 92
leapade 254, 516

lanā 17, 56, 73, 402, 518
lanam 90
lance 107
lancebas 101
languent 420
languescunt 309
languor 25
lapide 445
lapidum 17, 140, 306, 441
lapis 307
lappu 462
laqueata 276
liqueo 22
liqueos 48
lare 35, 242
large 87
largitur 425
largire 419
largitate 483
largito 344
largitioni 56
largitor 72, 211
largundo 264
larva 202
larvis 66
lasciva 458
lassa 477
late 11
late 351
lateat 107, 480
latebat 12
latebris 284, 293
latent 126, 292, 486
latro 200
latro 1
late 105
late 65
latro 144, 239, 324
latentium 475
late 47, 179, 220, 387, 514
latina 109, 192, 475
latine 309
latro 137, 148
latit 405
latro 264
latro 223
latrant 44
latrante 348
latrat 200
latro 107
latrone 44, 481
latrones 477
latuit 60
laturnus 158
latus 15, 268
lauda 259
laudabile 154
laudabilis 500
laudabunt 270
laudamus 458
laudanda 477
laudando 512
laudant 283, 451
laudare 10, 317, 474, 521
laudari 297, 370, 398, 469
laudas 98
laudat 10, 208, 370
laudato 200

laudator 84
laudatur 30, 154, 345, 497
laude 85, 110, 423
laudem 18, 116, 314, 424, 501
laudes 415
laudet 366
laudis 509
laudo 346, 381
laudum 455
laurea 48
lauro 158
laurus 110
laus 163, 228, 263, 343, 386, 389, 422, 499
lavas 199
lavat 24, 220
laxa 254
laxis 478
lecto 43, 200, 263, 283, 469
lector 110, 417
lectore 282
lectorem 306
lectores 199
lectoris 263
lectus 244
legas 284
lege 11, 32, 33, 56, 57, 85, 99, 175, 194, 237, 295, 419, 491, 507, 524, 525
legebat 264
legem 55, 115, 161, 167, 255, 358, 382
legenda 448
legis 40, 59, 91, 112, 148, 176, 182, 183, 195, 291, 316, 376, 419, 431, 495
legi 41, 353, 496
legibus 51, 150, 177, 182, 194, 197, 215, 285, 349, 355, 419
legiones 483
legis 2, 6, 11, 56, 129
legit 284
legitimus 196
legitimus 144
lego 93
legum 56, 198, 201, 315
lembum 273
Lemures 437
Lemue 187
lembe 448
lemis 56
lent 387
lentitas 516
lenius 214
lentē 123
lentescit 332
lenti 463
lentos 134
leo 81, 404
leone 128
leōnem 113
leōnes 172, 310
leōni 237, 406
leontina 423
leōnis 69, 94
leōnum 128
leōre 213
leporis 94, 237

lepōrum 224
 lepūs 183, 467
 lethālis 144
 lethi 193, 227, 308, 391,
 502
 letum 500
 leti 280
 letum 280
 Leuconot 466
 levāmen 198
 levat 220
 levatur 241
 leve 12, 250
 leves 68, 97, 223, 322, 382
 levibus 233
 leviora 230
 leviora 230
 levis 28, 251, 434
 levitas 472
 levitate 372, 491
 levitatem 56
 leviter 337
 levius 95, 230, 239, 428
 lex 66, 74, 82, 85, 143, 190,
 255, 259, 344, 406
 liba 126
 libani 187
 libelli 121, 289, 372
 libellis 212
 libello 200
 libellos 412
 libenter 167, 337, 448
 liber 20, 24, 101, 275, 295,
 383, 398
 libera 23, 142, 164, 250
 liberālis 169
 liberālis 72
 liberalitas 177
 liberalitāte 302
 liberalitatem 67
 libenter 31
 liberi 45, 201, 261, 375,
 423
 liberis 54, 169, 340
 liberis 163, 350, 366, 443,
 449, 485
 libertas 120, 129, 175, 274
 261, 297, 523
 libertate 13, 149, 307, 350,
 360, 369, 516
 libertatem 38, 217, 473
 libertatis 219, 255
 liberum 49
 libet 287
 libidine 517
 libidinem 7, 449, 457
 libidinum 511
 libello 349, 394
 libitina 34
 libitinam 252
 libitum 7
 libra 411
 libri 154, 511
 libris 301, 377
 librorum 87, 433
 libros 284, 368, 365
 librum 262
 libuit 225
 Libyam 199

liceat 124, 143, 153, 222, 254,
 285, 341, 374
 licet 205, 300
 licentia 79, 273, 382
 licere 63
 licet 10, 20, 26, 44, 63, 93,
 154, 159, 204, 241, 272,
 278, 280, 287, 387, 414,
 483, 493
 licum 395
 licinus 220
 licitis 523
 licitor 276
 licit 487
 licitum 135
 ligna 25, 67, 174, 498, 512
 ligneo 263
 ligno 113, 288
 lignum 260
 lignum 125
 lignum 117, 167
 lignum 68, 170
 lignum 206
 lignum 475
 lignum 44
 ligna 236, 291
 lignamentis 241
 lingua 126, 144, 161, 196,
 201, 319, 355, 387, 471,
 518
 linguae 39, 48, 73, 115, 171
 199, 208, 236, 239, 281,
 495
 linguam 341, 373, 404,
 499
 linguas 251, 503
 linguas 121, 348
 linguarum 20
 linguarum 288
 linguarum 133
 linguarum 261
 linguarum 296, 297
 linguarum 377
 lis 137, 206
 lite 25, 325
 litem 66, 206, 266, 291
 litēra 201, 341, 423, 506
 litterarum 89, 154, 415
 litterarum 488
 litteris 318, 500
 litteris 150, 281, 415
 litibus 442
 litigat 3
 lito 171
 litōis 175
 littōra 310
 littore 253, 342
 littoribus 179
 littus 395
 litui 192
 lituo 241
 liveat 319
 lividus 98
 livor 322, 447
 livorem 181
 loca 5, 35, 81
 locamus 394
 locant 162

locare 321
 locata 37
 locavit 238
 loci 117, 136, 255, 279
 locis 23, 53, 192
 loco 16, 92, 131, 170, 176,
 322, 325, 466, 527
 locorum 23
 locum 70, 252, 279, 303, 327,
 433, 500
 locuples 65, 404, 519
 locus 117, 148, 183, 189, 198,
 226, 244, 267, 526
 locuti 109, 147
 locutum 287, 293
 locutum 333
 locutus 20, 82
 longius 147
 longa 31, 49
 longe 207, 300
 longas 20
 longinqua 96, 349
 longinquitas 295
 longinquo 215, 352
 longinquo 304
 longior 12
 longis 250
 loquar 217
 loquar 170
 loquamur 86
 loquantur 43, 119
 loqui 107
 loquar 216, 268
 loquitur 184
 loquax 205
 loquax 172
 loquax 135, 236, 244, 363,
 419, 510, 526
 loquens 451
 loquente 33
 loquente 33
 loquens 80
 loquens 201
 loqui 81, 115, 177, 205, 304,
 331, 335, 343, 433, 468
 loquimur 438
 loquitur 10
 loquitur 137, 184, 199, 231,
 364, 496
 loquor 93, 251, 346
 loquitur 68
 lora 513
 loris 320
 luat 363
 lubet 29, 130, 244
 lubricus 475
 lucē 142, 317, 355
 lucat 153
 lucem 278, 288, 367, 438
 lucendo 209
 lucem 165
 lucem 305, 396
 lucem 406
 luct 11
 luct 103, 353, 427, 469, 491
 500
 lucto 345
 lucra 70

lucri 208, 409, 511
 lucro 170, 378
 lucrum 71, 103, 255, 276, 325
 luctari 66
 luctator 214
 luctu 12, 391, 443
 luctus 116
 lulentior 323
 lucum 498
 ludas 191
 ludendi 308
 ludere 131, 277
 ludibria 359
 ludibrium 127, 400
 ludicra 482
 ludit 66, 227
 ludite 185, 192
 ludo 20, 191, 339
 ludos 231, 526
 ludum 131, 251
 lugenda 281
 lugere 288
 lumen 153, 160, 235, 321, 394, 436, 509
 lumina 126, 394, 404
 lumine 62, 163, 262
 luna 193, 285, 290, 349, 362, 460, 484, 516
 lunæ 350
 lunam 318, 355
 lupæ 88
 lupinis 253, 495
 lupo 318
 luporum 50
 lupum 33, 315
 lupus 1, 48, 97, 153, 310, 464, 477
 luserunt 234
 lussisse 251
 lussitis 185
 lussit 238
 lustrare 70
 lustrat 460
 lustravit 452
 lustris 117
 lusus 247
 Luthernus 463
 lutum 116, 472
 lux 66, 124, 272, 292, 327, 339, 348, 394
 luxu 469
 luxuria 31, 296
 luxuriam 141
 luxuriantur 163
 luxuriat 26
 luxuries 430
 Lyæo, 165
 Lycori 147
 lynpha 493
 Lynceo 152
 Lyssa 244

M.

macer 99, 254

machina 512
 macies 319
 macra 132
 macrum 403, 482
 maculant 513
 maculatur 342
 maculis 276, 320, 356, 490
 maculor 151
 mendentia 475
 Macenas 366
 Mæcnates 433
 Mævi 364
 magicos 437
 magis 251, 277, 309, 376, 451, 453, 515
 magister 18, 111, 115, 126, 238
 magistra 27, 91, 212, 513
 magistri 255, 293
 magistris 202, 466
 magistratibus 51
 magistratum 180
 magistratus 51, 201
 magistro 99
 magistrum 404
 magna 21, 133, 164, 173, 222, 354, 391, 400
 magnam 57
 magnates 175
 magnatum 409
 magnus 307
 magni 10, 231, 281, 313
 magnifici 508
 magnifico 305
 magnificos 158
 magnificum 137
 magnus 170, 424, 453
 magnitudine 165
 magnitudinem 278
 magnitudo 363
 magno 269
 magnopere 173, 263
 magnum 170, 263, 279, 488
 magnus 258, 465
 majestas 274, 359
 majestatis 62
 major 63, 251, 300, 308, 401, 471
 majora 120
 majore 191
 majorem 335
 majores 13
 majori 1
 majoris 119, 131
 majorum 61, 150, 235, 244, 378, 495
 majus 63, 293, 367, 384
 mala 3, 41, 143, 173, 179, 216, 259, 288, 289, 318, 333, 448
 malæ 112, 154, 239
 malam 508
 malaram 161
 male 217, 221, 285, 301
 maledicere 79
 maledictum 264
 malefacere 217
 malefacies 218

malefacta 37, 93
 malefeci 435
 maleficio 197
 maleficio 184, 217
 malefida 247
 malevolentes 104
 malevolus 244
 mali 41, 96, 138, 141, 143, 145, 205, 216, 270, 280, 397
 malignitas 402
 malignum 278, 461
 malis 39, 40, 42, 117, 171, 247, 357, 366, 389, 409, 447, 528
 malitia 118, 197
 malient 101
 malientum 183
 malo 20, 40, 63, 114, 216, 217 (cepe), 324, 482
 malorum 50, 97, 142, 233, 308, 361, 413, 429, 454, 508, 511, 515, 526
 malos 409, 459
 malum 120, 171, 200, 219, 270, 278, 293, 294, 468, 513, 526
 malunt 308
 malus 257, 277, 295, 415
 malvæ 223
 manabit 149
 manare 470
 manat 306
 mancipiorum 503
 mancipium 19, 344
 mandas 26
 mandasse 495
 mandata 216, 482
 mandate 398
 mandere 202
 mandit 317
 mando 131
 manducet 369
 mane 179
 maneat 300
 manent 119, 180
 manere 60, 90, 185
 maneret 504
 manes 159, 267, 383, 463
 manet 65, 191, 206, 227, 308
 manibus 70, 208, 212, 236, 241, 332, 426
 manifesta 65, 106, 114
 manipulares 283
 mannos 425
 manst 90
 mantica 478
 manu 16, 17, 37, 41, 61, 75, 126, 252, 272, 448, 466
 manubrium 7
 manum 220, 349, 472
 manus 20, 42, 46, 106, 117, 126, 147, 161, 165, 171, 179, 236, 239, 245, 263, 280, 418, 473, 485, 504
 maran-atha 509
 Marco 128

mare 23, 52, 78, 102, 115,
168, 234, 296, 367, 523
mari 49, 56, 96, 121, 127,
171, 308, 444
Maria 136, 426
marinā 181
Mario 163
maris 80, 330, 434, 481
maritale 45
maritimam 242, 346
maritis 71
marito 43, 178, 247
maritum 192
maritus 475, 519
marmore 445
marmoream 475
Maro 268, 426
Marones 433
Mars 120
Marte 449
Marti 335, 453
Martiane 13
massa 12
mater 17, 30, 130, 440, 461
materia 259
materie 153
materiam 413, 447, 449
matrem 197
matribus 36, 241
matrimoniu 2
matris 101, 105, 110, 405,
514
matrona 46, 97
matrum 419
matre 160, 366, 476
matrum 51
Mauri 182
mavolo 40
maxima 27, 313, 342, 343
maxime 54, 496
maximas 205
maxime 10, 146, 151, 160,
165, 172, 189, 191, 307
maximo 78
maximum 19, 54, 166
maximus 471
mebus 338
mee 81
medela 341
medendo 10
medentum 406
mederi 100, 409
media 191
medicabilis 293
medicamenta 387
medicare 82
medici 427, 472
medicina 102, 126, 138, 343,
458, 513
medicinam 462
medico 251, 278, 367, 523
medicorum 315, 367, 441
medicum 62, 155, 216
medicus 16, 21
medietate 73
medio 8, 171, 182, 187, 454
medioria 448
mediocritas 233

mediocritas 510
mediocritatem 32
mediocriter 510
medios 33
meditans 430
meditantes 404
meditari 507
meditate 203
meditatur 19, 300
medium 27, 272, 338, 496
medus 212
medullas 487
meipso 518
mel 259, 471
Melchior 193
Meliboe 475
melior 103, 145, 163, 202,
205, 457
meliora 5, 7, 129, 180, 234,
527
meliorem 118, 253
meliores 412, 423
melioribus 70
melioris 510
melius 81, 238, 241, 297, 308,
384, 406
mella 284, 305, 397
melle 19, 126, 171
mellicatus 153
melis 334
membra 8, 420, 431, 512,
528
membris 252
memento 11, 178, 311
meminimus 344
meminimus 117
meminuit 43, 124
meminisse 38, 129, 146, 177,
181, 292, 305, 353, 391,
508
meminissent 204
meminit 22, 63, 86, 154, 226
memori 93, 226, 503
memoratur 490
memorem 226, 304
memores 109, 147, 186, 381,
422
memoria 117, 194, 261, 358,
508
memoriam 28, 171, 172
mendacem 120, 490
mendaces 435
mendacia 39, 55, 346, 482
mendaci 423
mendacio 167, 489
mendacium 522
mendax 120
mendicare 27
mendico 73
mendicum 416
mendicus 332
mendosus 276
mendosum 120
mens 6, 52, 63, 66, 178, 216,
226, 260, 275, 316, 347, 397,
427, 456, 471
mensa 1, 404, 434, 503

mensae 103, 317
mensam 74
mensas 353
mense 426
mensum 488
mensens 51, 155
mensibus 148, 459
mensis 105, 398
mensura 146, 289, 413
mensuram 7, 251
mente 3, 72, 158, 211, 219,
223, 248
mentem 11, 29, 65, 189, 196,
210, 226, 251, 275, 309, 336,
377, 448, 511
mentes 176, 198, 300, 310,
432, 452
menti 389
mentitur 362
mentibus 213, 261
mentiri 27, 110, 165, 368,
378
mentis 54, 205, 234, 246,
274, 291, 344, 407, 514
mentium 160
mentitur 368
meritor 208, 519
mercatura 171
mercede 194
mercedem 411
mercem 265
merces 200
merci 185
Mercurio 452
Mercurium 374
Mercurius 113
merendo 109, 147, 186, 381
merenti 37, 148
meritis 407
meretricium 169
meretur 73
mergam 3
mergam 3
meridians 433
meridiu 23, 318, 339
merita 82
merite 67
meritam 243
meritis 145, 331, 333, 355,
396, 446
merito 19, 138, 202, 314,
322
meritorium 158
mentis 14
mero 112, 409, 494
mersa 81
merure 195
meru 2, 6, 501
meruisse 20, 124
meruit 159, 311, 360
merum 87
merus 500
mers 345
messum 476
messus 162
meta 6
metallis 369
metam 371, 386

metent 16
metes 479
meticulōsa 261
metientes 112
metimur 214
metiri 268
metitur 229
metu 56, 204, 350, 379, 424
metuant 303
metuas 447
metuenda 130
metuens 208
metuere 353, 473
metui 186
metuis 281
metuit 48, 92, 116, 401
metum 225, 336
metuo 109
metus 32, 218, 340, 391, 417, 422
micante 106
micat 527
migravit 101
mili 145 (*ter*), 151, 228, 359
miles 155, 469
militans 257
militem 41, 414
militie 431
militis 155, 432
mille 55, 229, 244, 281, 338, 497
milia 376, 391
millibus 66, 250
Milonius 106
miluus 48
milvio 401
mimi 226
Mimnermus 423
mimum 298
mirabitur 253
mirāci 192
mirantis 30, 238
mirārum 465
mirātur 240, 457
m'rax 76, 192
Mirriva 186, 452, 510
Minervae 91, 280
Minervam 249, 450
minima 313, 321
minime 189
minimus 73, 222, 245, 289, 502
minimū 252, 334
minister 480
ministeus 436
ministrat 4, 70, 135, 216, 406
ministri 201, 218
initas 111
minor 334, 367
minora 7, 145
minorem 374
minores 267
minori 172, 300
minoris 340
minuant 266
minuat 295
minuatur 48

minuente 162, 442
minuit 83
minus 20, 146, 280, 297, 434
minuta 263
minutus 153
mira 478
mirabiles 128
mirabilis 22
mirabuntur 486
miracula 436, 437
miraculi 265
miraculum 519
mirantur 78, 282
mirari 47
miraris 452
miratur 251
miratus 419
mior 277
mimum 252
miscelitur 234
miscent 459
miscentur 437
miscetur 398
miscent 306
miser 14, 132, 137, 239, 355, 395, 400
miserabile 266, 280, 320
misere 124, 219
miseranda 186
miseras 300
miseratione 340
miscere 367, 525
miseratur 80
misericordie 226
miseri 222
miseriscit 340
miseret 350
miseri 109, 312, 387, 438
misericordia 221, 231, 269
miseriam 73
miserarum 241
misericordia 307
misericordiam 330
misericors 154
miseris 92, 103, 145, 180, 280, 315, 330, 353, 396, 435, 523
miserius 263
mistro 124, 301, 327, 434, 482
miserorum 104
mistros 60, 121, 129, 302, 335
miseriama 354, 470
miserimos 41
mistrum 3, 78, 137, 146, 222, 363, 427, 476
misit 241
missa 74
missura 281
misto 108
miscere 186
miscunt 132
mittori 470
mittis 45
mittus 392, 431
mittunt 98
mixta 447

mixto 12
mixtura 124
mixturae 294
mōbile 342
mōbilis 505
mōbilitate 120
moderata 457, 495
moderatio 9, 347, 465
moderatum 214
modestiam 477
modestum 33
modestus 333
modi 229
modico 487
modus 244
modis 94, 229, 231, 264, 312
modium 256
modo 50, 181, 399, 424, 445, 454
modulo 228
modum 255, 260, 373
modum 89, 104, 150, 163, 177, 381, 434
morchos 52
morma 443
mornibus 496
mornis 356
mornent 293
mornenti 500
mornor 190, 443, 505
mornore 39, 128, 454
ma roris 453
mortum 465
mole 499
molem 227, 366, 372
molis 23, 102, 192, 342, 408
molestat 92
molestia 297, 426
molestum 151, 461
molestus 324
molitur 26
molire 158
molitor 282
molitur 368, 520
molle 482, 490
mollem 225
molha 147
molhat 295
molhor 341
molhis 277
molhissime 369
molhit 44
molhit 217, 452
molhus 376
momenta 276, 457
momentis 131
momento 93, 155, 263, 378
momordit 495
monachum 62
monachus 10, 125
monemus 81
moneat 221
monedat 521
monendo 76, 171
monore 108
monori 108, 143
monet 428
montu 86, 92

- monitoribus** 49, 166
monoculi 36
monstra 317
monstrare 86, 260
monstrari 29, 351
monstrat 126
monstris 436
monstro 227
monte 278
montes 188, 321, 405, 521
montibus 215, 382, 454
monui 222
monuisse 350
monumenta 119
monumentis 89
monumentum 114, 163, 190, 423
mora 77, 91, 120, 207, 237, 244, 249, 252, 388, 459
mores 101, 308
moram 70, 98, 224
morantur 274
morari 254
moras 99, 340, 343, 461, 515
morata 94, 560
moratam 118
morati 422
moratos 303
morb 223, 315, 448
morbis 387, 508
morb 193, 224, 270, 486, 523
morborum 125, 406
morbos 224, 275
morbum 263, 302, 323, 330
morbis 65, 398
mordaces 495, 527
mordaci 276
mordax 69, 98
mordent 499
mordent 44
mordere 508
more 150, 219, 240, 330, 367, 384, 410
morem 142, 246, 332, 477
mores 3, 7, 13, 57, 59, 89, 108, 114, 115, 155, 160, 179, 181, 202, 214, 276, 279, 289, 301, 329, 341, 348, 350, 352, 362, 368, 378, 404, 417, 446, 480, 511, 560
moi 53, 92, 108, 138, 148, 201, 204, 225, 228, 476, 497, 500, 510, 519
moriamur 158
moriar 11, 23, 282
moriare 148
morialis 65, 519
moriatui 63
moribus 40, 112, 267, 270, 289, 357, 376, 378, 511, 514
morendum 58
moriena 92, 254
morientis 219, 228
morire 232
morieris 159
morimur 245
moris 372, 416
moritur 6, 35, 154, 164, 401
moritarius 439
moriantur 91
moror 331, 377
moror 9, 58, 79, 154, 155, 164, 170, 176, 222, 231, 280, 281, 308, 318, 319, 336, 375, 383, 467, 500
morsu 250
morsum 278
mortale 433
mortalem 80, 98, 322
mortales 292, 306, 341, 443
mortalia 167, 322, 346, 377, 422, 448
mortalibus 110, 228, 233, 268, 269, 315, 523
mortalis 189
mortalitatis 432
mortalium 36, 257, 280, 360
morte 31, 60, 65, 161, 178, 234, 288, 292, 421, 471, 501
mortem 89, 97, 225, 235, 339, 379, 395
mortes 149
morti 98, 252, 370, 479, 500
mortifera 462
mortis 62, 90, 120, 129, 204, 291, 315, 334, 336, 379, 391, 516
mortua 266
mortuarius 68
mortui 315
mortuus 74
mortuo 160, 487
mortuorum 500, 519
mortuos 195
mortuum 45
mortuus 94, 110
morum 6, 69, 335, 400, 445, 527
mos 397, 430, 450, 502
moschum 446
Mosus 65
motibus 402
motu 28, 112, 203, 348, 480
motus 128, 146
moveant 108
moveantur 502
movebo 127
movent 71
moventes 499
movere 381, 440
moveri 97
movetis 104, 195, 218, 201
movet 53, 85
mox 82
Mu 137
micro 147
micrus 148
micabant 480
multa 191
multat 191
multare 134
mulier 24, 33, 79, 248, 269, 365, 451, 469, 506, 519
mulierem 481
mulieres 77, 167, 169
mulierum 290
multa 30, 61, 162, 238, 239 (*sape*), 304, 357
multarum 153
multras 136
multu 31, 73, 104, 106, 406
multiplicata 288
multis 66, 74, 88, 130, 323, 373, 511, 521, 525
multitudinis 56, 291
multitudo 87
multo 176
multorum 36, 235, 268
multos 91, 122, 136, 195, 255, 284, 485
multum 3, 13, 37, 331
munda 310
mundanum 435
mundi 24, 45, 102, 142, 204, 334, 350, 351, 430, 462
mundis 310
munditer 146, 274
munditia 9
munditatis 431
mundus 266
mundo 216, 253, 285, 323, 500
mundum 367, 435, 463
mundus 256, 380, 403, 474
mundicia 4, 98, 129, 300, 444
mundice 135, 150, 416
muneribus 283
mu *Crani* 56
munita 413
munitione 294, 422
munus 310, 387, 413, 480
munuscula 280
munus 99, 234
murice 36
murum 39
murmurant 156
murmurare 192, 412
muris 162
murum 95
muris 147
mus 53, 137, 321, 404, 499
Musa 85, 138, 151
Muse 381
Musas 272
musca 99, 141
muscas 24
musica 176
muscant 283
muta 128
mutabili 305, 423, 483
mutabilis 238
muta 330
mutantur 210, 457
mutandi 243
mutant 52, 155, 173
mutantur 310, 437, 479, 516
mutare 84, 349, 492
mutari 7, 123, 218, 231, 268, 516
mutarier 157
mutat 86, 130, 205, 210
mutata 465

mutatō 363
mutatōs 171
mutatio 241, 242, 416
mutatiōnem 256
mutatō 378
mutatū 396
mutātus 360
mutavēre 464
mutāvit 160
mutire 319
muto 48
mutua 462
mutuāri 436
mutus 211, 341
mutuum 70, 210, 425

N.

naenia 82
nantes 24, 115, 393
nantis 318
nāribus 53, 230, 270, 447,
524, 527
naris 100
narrābile 205
narrābis 165
narrando 216, 263, 284
narrant 260
narrāre 362, 404
narras 36, 450, 463
narrāta 146
narrātū 191, 243, 378
narret 365
narro 470
na-cens 218, 306
nascentes 208
nascentur 108
nascētur 321
nasci 34, 204, 316, 350
nascimur 246, 308
nascitur 99, 215, 245, 336,
502
nascuntur 185, 366
naso 306, 341, 478, 528
nasum 120, 274
nasus 295
nata 180, 195, 237, 344
natā 220
natāle 260, 411
natam 221, 299
natāre 77, 332
natat 321
natātor 189
natet 254
nati 29, 132, 184, 281, 362,
420, 510, 513
natiōnes 381
nativitātis 197
natōrum 108
natum 157
natūra 7, 29, 33, 35, 56,
104, 128, 141, 153, 154, 178,
182, 211, 233, 234, 252, 259,
276, 285, 291, 297, 342, 347,
375, 461, 497, 498, 503, 526,
527

natūra 23, 85, 90, 123, 129,
210, 225, 263, 313, 314, 389,
482, 496
naturāle 89
naturālem 255
naturalibus 173
naturālis 387
natūram 78, 79, 104, 190, 246,
420, 455
naturāta 246
natus 170, 254, 257, 261, 286,
407
naufrağa 339, 451, 524
naufrağio 359
naufrağum 53, 167, 280,
318, 493
naufrağus 439
navium 135
nauseam 476, 508
nauta 43
nautas 44
navem 45, 478
navi 474
navibus 442
navigāmus 308
navigāre 172
navigia 234
navis 465
nāvita 379, 470
Nazārēnus 158
nebūla 312
nebulōnem 276
necem 404, 461
necessaria 40, 162
necessarius 481
necessarium 96, 137, 197,
519, 523
necessarius 19
necesse 138, 222, 322, 334,
365, 367, 373, 406, 420
necessitas 11, 27, 95, 132,
179, 221, 464
necessitate 113, 510
necessitatem 155
necessitates 259
necessitati 485
necessitatis 103
necessitudinis 292
necis 259
nectar 494
nectāris 127
nefanda 309
nefandi 422
nefas 30, 60, 95, 108, 326,
398, 434, 447, 465, 499, 518
nefasti 377
negābam 310
negābimus 293
negant 381
negire 372
negat 27, 91, 195, 284, 526
negāta 271
negāverit 360
negāvit 228
neges 321
neget 382
neglecta 128, 525
negligas 248

negligentiam 9, 391, 469
negligere 325
negliga 308
negligimus 96
negligit 449
negligitur 54
nego 205, 255
negotia 15
negotiatiōnem 242
negotii 113
negotus 36, 257, 319, 360,
387, 522
negotio 131, 189, 501
negotium 118, 478
neinimem 161, 203, 427, 488
nemini 6, 39, 96, 204, 367,
430, 503
nemo 5, 9, 20, 53, 73, 85,
99, 114, 132, 166, 186, 236,
240, 244, 245, 284, 298, 312,
361, 366, 373, 399, 448, 473,
475, 478, 502
nemus 147, 412, 507, 518
nepotes 14
Neptūnum 49, 167
nequam 46
nequeo 78, 127
nequicquam 239, 486
nequit 388
nequior 15
nequiores 12
nequit 3, 104, 448
nequities 347
nervi 483
nervos 234, 451
nescia 7, 148, 412
nescire 167
nesciam 251
nescias 297, 387
nesciet 369, 419
nescio 69, 190, 308, 430
nescire 251, 281, 309
nescis 385, 388, 466, 503
nescit 4, 37, 42, 53, 268, 304,
317, 329, 356, 368, 382, 492,
527
nescitur 19
nescius 70, 420
Nestōris 13
neuter 224
neutrum 94
nificātis 155
nids 329
nidre 45, 280, 456
nidrem 59
niger 3, 43, 62
nigræ 147
nigrus 341
nigro 393
nihil 63, 105, 120, 122, 147,
151, 154, 167, 194, 238, 244,
273, 288, 310, 314, 353, 354,
389, 408, 411, 455, 476, 498,
506, 509
nihil 237
nihil 74, 113, 135, 176, 279
nihilum 74
nil 152, 162, 240, 443

Nili 118, 393
Nilo 476, 516
nimbi 187
nimio 151
niños 336
numrum 63, 130, 224
numis 249, 298
numum 130, 224, 299, 300,
 304, 306, 387, 502
nitendum 450
nitent 11, 208, 487, 490
nites 231
nitescere 32
nitet 282, 285, 405
nit 371
nitidum 424
nitidus 104
nititur 91, 116
nitorem 344
nive 493
nivea 109
nives 45, 176
nobile 319
nobilis 453
nobilissima 190
nobilitas 139, 384, 527
nobilitat 497
nobilitate 179
nobis 58, 281, 313
nobiscum 471
noceat 10, 413, 503
nocendi 217
nocens 114, 194
nocent 72, 109, 116
nocentem 399, 463
nocentibus 229
nocentius 264
nocentum 299
nocere 255, 285, 346
noctet 4, 18, 40, 78, 123, 160,
 180, 188, 287
noctivum 333
nocte 81, 112, 171, 287, 349, 505
noctem 272, 338, 427, 429
noctes 522
noctis 346, 469, 475
nocturnos 193
nocuere 298
nocuerunt 46
nocuisse 110
nocuit 415, 461
nodo 217
nodosam 462
nodus 250
nolentem 92, 121
nolentis 455
nolis 106
nolle 160
nolo 398
nolunt 109
nomen 7, 34, 51, 165, 173,
 181, 213, 270, 273, 283, 415,
 426, 463, 506
nomina 193, 377, 391
nomine 3, 55, 171, 240, 294,
 306, 378, 385, 501
nominis 63, 178, 185, 213,
 440, 495

non 512
nonnunquam 350
nono 372
nonum 288
norant 292
norint 299
norit 310
norma 236, 363, 526
nos 183, 353
noscant 79
noscere 160
nosces 399
nosmetipsos 75
nosset 145
noter 322
notia 327
nostr 331
nostris 309
nostrum 281
notā 61
notabilia 39
notæ 525
notandi 13
notandum 61
notare 45, 61
notat 413
noti 287
notior 251
notis 144
notissima 47
notitiam 32, 46
notus 164
Notus 211, 430
nova 171, 491
novandum 269
novantur 457
novas 251
novit 391
novi 7, 185, 265
novimus 288
novisse 223, 237
novissima 59, 101
novisti 425
novit 131, 197, 238, 240,
 358, 369
novitas 105
novitate 92
novitatis 104
nox 187, 230, 308
noxa 206, 440
noxæ 207
noxia 404
noxiam 243
noxiorum 84
nube 164
nubem 306
nubere 421, 426, 481
nubes 76, 318
nubet 466
nubibus 171, 385
nubila 91, 180, 339, 424,
 457
nuce 171, 364
nuces 336
nucleum 364
nudā 108
nudam 268
nudare 58, 91, 179

nudata 237
nudo 257
nudos 232
nudum 68, 178
nugæ 142, 459
nugarum 430
nugas 214, 468
nugis 17, 30
nulla 8, 31, 152, 235
nullatim 194
nulli 6, 130, 329
nullus 125
nillos 36
nullum 4, 7, 21, 43, 171
nullus 34, 57, 402, 475
numen 281, 293, 294, 406
numenibus 91
numeranda 336
numerantur 136, 458, 510
numerare 324
numerat 137
numero 44, 115, 393, 521
numeros 424, 466
numerosus 110
numerus 76, 518
Numici 266
numina 183
numine 81, 433, 497
numinibus 329
numinatum 37
numini 3
numinis 87
numimo 522
numinorum 360
numinos 296, 357, 358, 423
numinum 244
numinus 346
nuoc 285, 377
nuocla 452
nuquam 453, 522
nuper 177
nupta 415
nuptie 105, 144
nuptum 156
nurus 156
nusquam 147
nutant 92
nutrias 354
nutrit 459
nutrix 122
nutu 144

O.

obducere 467
obductur 409
obducta 306
obdura 328
obeam 456
obediunt 325
oberrat 401
obscā 26
obesse 130, 481
obest 138
obitum 326, 473
obitura 67
obiciunt 213

oblectant 143
oblectat 41
obligatio 347
obliges 38
obliqua 405
obliquationibus 83
oblite 300
oblitus 516
oblivia 301
oblivio 181
oblivisci 105, 110, 237, 348
obliviscitur 63
obliviscuntur 110
obolo 481
obolum 72
obrepere 314, 490
obrepit 124, 280
obsecans 462
obsecra 435, 444, 482
obsecra 332
obsecrans 301
obsecrum 142, 363
obsecrus 41
obsecro 81
obsepta 508
obsequens 505
obsequi 430
obsequium 234
obseratis 525
observantior 302
observantissimus 467
obsidet 176
obsit 225
obolite 32
obsónas 418
obsonum 316
obstant 121
obstante 282
obstantibus 184
obstat 144, 268, 498
obstatur 253
obstruxit 361
obtemperare 194
obtemperatio 197
obtineat 469
obtinat 96
obline 336
obtinent 303, 352
obtinet 22
obtinetur 203
obtinuit 524
obtrudi 96
obtulit 37, 61
obumbra 173
obumbrat 525
occasio 77, 259, 399
occasione 217
occasionem 301
occasu 470
occasum 508
occident 310
occidentem 334
occidentia 187
occidere 97, 109
occidisti 336
occidit 240
occidit 515
occidunt 58

occipitum 515
occiso 443
occubunt 230, 435
occulte 451
occultavi 143
occulte 196
occultior 528
occultiōres 292
occulto 407, 479
occipat 67, 102, 116, 282
333
occupata 464
occupato 164
occupatum 119, 169
occurras 106
occurrat 254
occurrentium 420
occurrit 294
occurrite 486
occāno 260
oceanus 485
occlusus 108
occlusus 334
oculus 152
oculi 42, 132, 282, 335
oculis 16, 96, 126, 152, 205,
206, 284, 286, 341, 411, 445,
491
oculo 268
oculos 101, 213, 324, 347,
353, 467
oculus 23, 180, 261
odere 499
odērunt 240
odēris 18
odērit 160, 199
odērunt 287, 470
odi 152, 304
odia 5, 188
odius 472
odimus 85
odio 63, 235, 307, 431, 432
odiosum 467
odiosus 156
odisse 348
odit 30, 35, 87, 183, 269, 364,
367, 382
odium 37, 166, 183, 259, 302,
489, 500
odor 208
odorem 384
odores 484
odoribus 284
Odipus 72
Ofellus 251
offendar 276, 490
offendat 368
offendere 197, 373
offendet 131
offendi 385
offendisse 222
offendunt 457
offerant 39
offeras 37
officere 508
officet 267
officia 469, 494
officiu 151, 292, 373

officio 101, 113, 134, 17
152, 292
officium 153, 189, 195, 261,
336, 386
ohē 304
olam 267
oleant 361
olent 17
olet 98, 238, 446, 518
olacere 447
oldae 270
olim 285
olitor 404
oliva 223
olla 123
Olores 184
Olympi 93
Olympiade 419
Olympo 23
omissis 500
omissus 46
omnem 7
omnes 9, 33, 38, 41, 62, 73,
77, 78, 79, 113, 228, 282,
411, 470, 474
omnia 3, 23, 36, 113, 168,
172, 193, 198, 226, 278, 282,
301, 309, 310, 311, 312, 349,
340, 351, 429, 441, 460
omnibus 5, 19, 53, 74, 80,
100, 172, 201, 220, 236, 248,
260, 310, 371, 509
omnino 256, 276, 301
Omnipotentis 249
omnis 223, 282
omnium 517
onerabat 398
onus 173, 178, 203, 371, 377,
450, 523
onustum 59
opem 17, 404, 473
opera 38, 264, 298, 325, 340,
400
opere 31, 104
operum 29, 55, 176, 305
operandi 233
operatur 204
operatum 85
opere 42, 490
operti 424
operibus 117
operis 119, 340
operosa 102
operosum 307
operta 163, 377
operte 451
opertum 48
opertum 78
opes 61, 97, 131, 134, 154,
155, 163, 213, 236, 241, 274,
324, 362, 398, 403, 414, 443,
471, 472, 490
opificem 316
opime 18
opimus 186
opimum 482
opimo 242, 334
opinione 259, 334, 507

opiniōnem 157, **420**
opitulantium 399
opitulārī 151
opitator 265
opium 361
oportet 84, 97, 140, 167, 185, 190, 201, 222, 226, 237, 307, 322, 335, 345, 378, 407, 473, 492, 498
oportuit 34
oppidi 208
opportūna 277, **404**
opportūno 264
oppōsito 165
oppōsitus 101
opprimitur 218, 506
opprobria 15, 350, **459**
opprobrium 214
optābis 127
optandi 358
optāre 416
optaret 501
optas 414
optat 22, 61
optātam 144, **371**
optet 388
optima 29, 99, 279, **347, 482**
optimi 59, 153
optimo 78
optimos 129
optimum 16, 121, **213**
optimus 56, 99, 115, 120, 243, 245
opto 205
optūma 289
opulenta 149
opulentiam 141
opulento 118
opum 61, 148, 508
opus 4, 7, 23, 24, 39, 44, 68, 79, 87, 88, 107, 118, 126, 137, 151, 165, 191, 193, 221, 232, 241, 252, 262, 282, 295, 328, 387, 408, 472, 496
ora 65, 145, 203, 205, 281, 303, 352, 466, 505
orābis 419
oracula 222
orāre 414, **518**
orat 524
orāte 494
oratio 21, 99, 132, 141, 225, 304, 361, 394, 434, 489
oratiōne 379
oratiōnes 171
oratiōni 233
oratiōnis 203
orātor 5, 464, **518**
orātores 246
orbe 23, 281, 324, 325, **342**
orbem 296, 396
orbes 485
orbis 54, 63, 274, **422, 428,** 446, 475
orbīta 223
orcus 380
ordīne 157, **342**
ordinem 223

ordo 208, 215, 350
ore 23, 62, 100, 117, 201, 224, 319, 332, 402, 430, 466, 474, 487
Orestem 526
Oreum 6
ori 228
orientem **334**
orig 526
origine 245
oris 56, 59
ōritur 112, 348, **475**
oriturum 268
orundi 344
oriuntur 10
ornamentum 490
ornant 143
ornāre 243
ornat 100, **234**
ornāti 165
ornātum 202, **500**
ornātur 118
ornātus 242
oro 189, 226
orphani 168
orta 310
ortu 508
ortuum 268
os 20, 63, **178**
oscitat 317
oscula 29, 184
ossa 142, 234, 418, **452**
ossibus 488
ostendere 390
ostendere 477
ostendis 390
ostentat 17, 364
ostentatiōnem 508
ostentator 313
ostentatur 472
ostia 393
ostro 212
ostius 18
oti 142
otia 49, 148, 279, **432**
oti 143, 455, 501
otio 113, 464
otioso 527
otiosum 341
otium 79, 208, 247, **293, 396,** 478
ova 7, 336
ovanti 404
oveni 477
oves 155, 310, **311**
ovile 88
ovium 315
ovo 3, 46
ovum 215, **286**

P.

pābūlum 89
pacc 3, 31, 36, 49, 56, 172, 220, 266, 392, 399, 481
pacem 87, 163, 180, 231, 427, 436

paci 468
pacis 139, 142, 296, 298, **467** 480
partitiōne 492
pacto 29, 244, 307, 332, **453**
pactum 18, 290
P'can 62
P'conne 406
pagina 153, 277
plantes 413
palantes 431
palito 174, 337, **464**
palitum 505
paleis 95
palles 150
palescere 147, **266**
pallet 31
pallo 404, 468
palma 482
palme 67, 419, **504**
palman 164
palmarium 160
palmarum 239
palus 441
pandere **433**
pango 134
pannus 351
papa 5
papaliter 38
par 37, 256
paribō 414
parant 494
paras 186, 290
parasse 241
parat 181, **526**
parāta 477
parati 25
paritis 223, 461, **470**
parito 11
paritum 495
paritur 153, 343
paritus 8, 172, 225, 285, **415,** 522
Parva 236
parā 37, 61
parcas 300
pare 34
parere 142, 205, 205, **516**
paret 128, 229, 235, **366**
parcite 329
parco 265
pareunt 460
parcus 359
pareunt 51
pareat 24, **297**
parem 339
parendi 91
parendo 46
parendum 458
parens 42, 91, 406, 437
parentem 29, 297, 308, **362**
parentes 45, 85, 197, 204, 226, 485
parentibus 215
parentis 170, **473**
parentum 91
parentum 12
parere 302

- pares 25, 343
 pariet 22, 206, 498
 pari 43, 55, 319, 421
 paria 39, 262
 paribus 320, 510
 Paride 339
 Paridis 219
 pariendo 492
 paries 467
 parietem 168
 parit 11, 44, 53, 138, 206, 230, 270, 302, 318, 489
 pariter 65, 76, 137, 306, 310, 457, 462
 parium 195
 parium 18
 parimula 398
 Parinassi 222
 Parnassia 110
 pars 48, 174, 205, 226, 282, 292, 300, 321 (*scæpe*), 354, 391, 445, 458, 464, 471, 500
 parsimonia 215, 280, 417, 483
 parsimoniæ 480
 parts 253
 parte 11, 113, 257, 263, 295, 302, 340, 463, 470
 partem 8, 31, 102, 213, 483
 partes 147, 197
 parti 416
 partibus 153, 164, 172, 475
 participes 498
 particula 197
 partium 393
 parturibat 234
 partum 166, 216, 301
 parturit 108
 paruerit 256
 parum 224
 pauxa 314, 322, 424
 pauxa 54, 322
 parvi 93, 151, 244
 parvipendo 258
 parvis 178
 parvo 242, 354
 parvo 14, 230
 parvula 430
 pascant 223
 pascere 408
 pasci 451
 pascit 21
 pascitur 317
 pascentur 197
 passi 147, 300
 pass bus 145, 417
 passum 429, 441
 pass is 399
 passo 163
 passu 320
 passura 35
 passus 338
 pastillos 96
 pastoris 40
 pateat 31, 485
 patefaciamus 48
 patefacienda 310
 patefecit 163
 patella 85
 patenti 286
 patentis 318
 pater 70, 105, 213, 475
 paterā 429
 patre 12
 paterentur 189
 paterfamilias 371
 paterni 148
 paternum 503
 patet 38, 148, 193, 207
 pati 64, 106, 130, 151, 162, 208, 211, 214, 225, 227, 232, 283, 353, 430, 444
 patiar 162
 patlāre 202, 450
 patiens 519
 patientem 186
 patienter 178, 402
 patientia 64, 95, 135, 238, 518
 patientius 288
 patimur 203, 296, 383, 359
 patinis 22
 patior 324
 patiuntur 443
 patre 214, 413
 patrem 197, 345, 417
 patri 137, 405, 418
 patria 45, 92, 131, 286, 306, 308, 471, 524, 528
 patriæ 92, 131, 151, 208, 248, 288, 322, 365, 436, 494, 509, 513
 patriam 14, 16, 75, 147, 150, 340, 485, 528
 patrias 419
 patrinnoma 283
 patrimonium 155
 patris 481, 500, 516
 patrum 32, 123, 484, 495
 patuit 109, 176, 487
 pauci 192, 496
 paucorum 320
 pauci 189, 373, 376
 paucis 50, 57, 270
 paucorum 512
 pauper 106, 118, 227, 257, 351, 420, 456, 516
 paupere 133
 pauperem 214, 286
 pauperes 173, 312
 paupēri 11
 paupēribus 69
 pauperiem 208, 283, 345, 369
 pauperies 214
 paupēris 66, 128, 169
 paupertas 79, 139, 154, 267, 420, 488
 paupertate 74, 149
 paupertatem 420
 paupertatis 178
 paupērum 242, 319
 pauxillum 40
 pavendo 429
 pavet 187
 pavone 505
 pavor 62
 pax 36, 43, 168, 175, 224, 298, 320, 436, 492
 peccamus 171, 354
 peccandi 221, 323
 peccant 425
 peccantium 342
 peccare 39, 255, 280, 308, 369
 peccantur 213, 324
 peccasse 363
 peccassem 413
 peccat 184, 227, 305, 369, 428
 peccata 225, 284, 293, 325, 356, 362
 peccatis 10, 293
 peccato 343
 peccatum 187, 257
 peccatur 162, 373
 peccavero 162
 peccavit 266
 peccent 268
 peccet 436
 peccetur 257
 peccori 99
 peccoris 99
 peccora 89, 167, 300, 319, 346, 377, 385, 460, 503
 peccore 59, 214, 232, 239, 287, 295, 300, 306, 311, 411, 432, 451
 peccoribus 176
 peccoris 433
 peccus 26, 29, 123, 165, 176, 251, 316, 327, 423, 428, 438, 462
 peccudes 417
 peccum 377
 pecunia 61, 63, 64, 65, 106, 110, 166, 205, 260, 265, 277, 323, 333, 350, 355, 413, 493, 506
 pecuniae 87, 246
 pecuniam 51, 242, 366
 pecuniaria 313
 pecus 40, 123, 161, 300, 324
 pede 62, 75, 94, 113, 158, 170, 228, 268, 319, 321, 378, 379, 383, 396, 397, 410, 480
 pedem 41, 302
 pedes 81, 116, 190, 214, 250, 327, 450
 pedibus 165, 219, 294, 311, 324, 362
 pedissequæ 356
 pedites 44
 pejus 179, 225
 pelago 165, 379
 pelcus 456
 pelleo 475
 pelle 254, 413
 pelliculam 178
 pellis 423, 456
 pelvis 462
 pendeant 152
 pendeat 17

pendent 184, 230
 pendet 74, 87, 245, 369, 373
 pendis 281
 pendulus 261
 pendunt 371
 penes 526
 penetralia 227
 penetrat 384
 pennā 287, 497
 pennas 467
 pennis 432
 pensanda 39
 pensandi 112
 pensat 13
 pensos 51
 peperceris 124
 pepererit 40
 peperit 234
 populēre 139
 peracta 503
 peractio 141
 peragebant 432
 peragenda 389
 peragro 35
 percipimus 247
 percipit 500
 percontabere 183
 percoquit 244
 percussa 107
 percūti 57
 perdas 29, 311, 376
 perdere 19, 135, 305, 362, 363, 391, 447
 perdidit 83
 perdidimus 310
 perdidisti 325
 perdidit 22, 43, 145, 159, 241, 507
 perdis 376
 perdiscendum 200
 perdidit 73, 125
 perditam 7
 perditte 385
 perditum 225, 425
 perdo 24
 perdomentur 293
 perducitur 297
 perdunt 55, 188
 peream 93
 pereas 376
 peregi 310
 peregrasset 298
 peregrinantur 143
 peregrinari 528
 peregrinum 355
 perempte 352
 perennus 114
 pereunt 99, 500
 pereunte 178
 pereuntem 345
 perfecta 225
 perfectio 447
 perfectum 4, 265
 perfectus 123
 perferre 430
 perferundi 111
 perficio 34, 107, 250
 perficiendas 116

perfidia 328
 perfidus 205
 perfingi 196
 pergit 423
 perigunt 372
 perihelēto 364
 perihorruit 428
 peribunt 236
 periclitātur 4, 242, 363
 periculo 470
 periculum 461
 pericula 92, 122, 241
 periculū 35
 periculis 96, 130, 139
 periculo 45, 102, 122, 161, 214, 491, 499
 periculum 53, 217, 265, 285, 267, 333, 460
 perire 317
 perisse 244
 perissem 329
 perit 244
 perinde 143, 442
 perire 75, 259, 280, 302
 peris 178
 perisse 349
 perit 39, 40, 65, 77, 161, 329, 334, 367, 437, 506
 peritat 369
 perita 177, 452
 peritis 327, 503
 perito 64
 peritram 101
 peritūre 385
 peritus 476, 495
 perjuria 274
 perjurio 31
 perlonginquum 421
 perlucidus 104
 permancbit 103
 permiscet 291
 permiscui 512
 permiscuum 525
 permista 309
 permistus 241
 permittitur 253
 permittunt 455
 permiscem 7, 405, 443, 446, 527
 pernicies 121
 perniciosus 235
 perniciosior 295
 perniciosum 134
 pernix 166
 pernoctant 143
 pernosas 235
 pernoscere 104
 perpendere 194
 perperam 304
 perperam 203
 perpetua 106, 180, 272
 perpetuam 172, 461
 perpetuitatem 218
 perpetua 11, 43, 160
 perpetuum 293, 479
 perplexarier 29
 peritumpe 33
 perscribere 66, 391

persequitur 235
 perseverare 152
 personā 6, 144, 173
 personae 365, 396
 personis 6
 personarum 292, 308
 personis 205, 320, 389
 perspexeris 64
 perspeximus 331
 perspicacior 152
 perspicax 502
 perspicio 460
 perspicuitas 316
 perstringis 192
 perstringit 388
 pertesum 424
 pertimescam 511
 pertinacissime 175
 pertinax 131, 264
 pertinent 110
 pertinet 528
 perturbari 130
 perturbatio 249
 pertusa 334
 pertusum 172
 perveniret 477
 pervenit 189
 pervenit 253, 480
 perversas 82, 310
 pervertit 29
 pervidendis 502
 pervius 9
 pervivo 111
 pervorsus 96
 pervulgato 525
 pes 254, 478
 pessima 59, 205
 pessimo 175
 pessimos 129
 pessimum 189, 218, 232, 432
 pessimus 171
 pestem 81, 200
 pestis 351
 pestis 121, 291
 pestium 513
 petamus 2
 petant 470
 petas 72, 117, 151
 petat 181, 244, 296
 pete 50, 470
 petebat 490
 petendo 164, 194
 petentibus 61, 239
 petere 95, 181
 peti 416
 petut 388
 petimus 50, 52, 144, 217
 petis 34, 388, 523
 petit 34, 37, 192, 447, 511
 petita 82, 114, 126
 petitis 370
 pet tui 321
 peto 266
 petulum 94
 petu aniam 477
 Phaeton 148, 501
 phalanges 76
 phalēas 7

- phalēris** 487
phacētris 254
phasclum 491
Philonēla 356
philosōphū 377
philosophia 297, 301, 331
philōsōpho 265
philosophōrum 10, 199
philosōphum 76
Phlebo 10, 117
Phœbus 339
phrentēsis 65, 519
Phryges 118
pia 197
piacēla 200, 456
piacētum 319
piandum 60
piece 243
piecēta 263
pieis 332
piecūra 21, 243, 424
Pieridum 35
piētas 98, 103, 145, 197, 329, 396, 471, 499
pietāte 33, 193, 496
pietās 323
piegat 37, 392
piegēbit 458
pieger 274, 434
pieget 222, 270
piegnōra 185
piegnōre 355, 465
piegnus 322
piegnōrum 191
pieu 147
pieulas 81
pieulo 74
pieulos 47
pieulum 210
pieugit 480
pieugne 403
pieingues 296
pieingui 99
pieinum 312, 379
pieinus 405
pieio 120, 297
pieios 172
pieiper 484
pieistui 32, 168
pieiscātor 340
pieiscem 79, 96, 467
pieiscees 47, 211, 505
pieisci 370
pieiscis 47
pieium 434
pieius 114, 119
pieiacēre 186
pieiaceant 403
pieiacebant 108
pieiacebit 142
pieiacendi 138, 254
pieiacens 206
pieiacent 281, 352, 487
pieiacentia 5
pieiacre 133
pieiacet 63, 163, 178, 187, 214, 248, 283
pieiacidā 520
pieiacidam 252
pieiacidū 227, 488
pieiacidus 287
pieiacidus me 436
pieiacidos 329
pieiacitum 190, 471
pieiacui 214
pieiacuisse 343
pieiacuit 99, 142, 240, 332
pieiacit 279
pieiacis 223
pieiacēre 221
pieiaczo 134
pieiaczas 47
pieiaciam 504
pieiacio 19
pieiacōne 217
pieiacōnem 331
pieiacdite 506
pieiacdo 337
pieiacinus 412
pieiacio 319
pieiacem 200
pieiacbes 363
pieiacbs 276
pieiacbs 261
pieiacantur 48
pieiacntur 55
pieiacrum 15
pieiacuntur 77, 372
pieiacna 30, 76, 172, 193, 222, 448
pieiacno 346
pieiacnum 149, 328
pieiacnus 68, 164
pieiacisque 233
pieiacrosque 241
pieiacrumque 402, 478
pieiacric 77
pieiacrat 24
pieiacro 200
pieiacens 187
pieiacit 282
pieiacbens 169
pieiacra 37, 133, 152, 359, 360, 448
pieiacres 28, 40, 76, 84, 189, 241, 413
pieiacrima 175, 471, 490, 503
pieiacrimi 173
pieiacrimum 84, 136
pieiacrimus 32
pieiacris 211
pieiacus 151, 248, 359
pieiacquam 250
pieiacum 252
pieiacus 461
pieiacvia 230
pieiacviam 467
pieiaculum 426, 453
pieiacgram 462
pieiacma 243, 424
pieiacmāta 253
pieiacna 32, 48, 55, 64, 112, 202, 222, 273, 290, 291, 313, 329, 342, 445, 477
pieiacre 303
pieiacnam 195, 208, 213, 324, 365, 416, 514
pieiacis 10, 144, 157, 171, 277, 323, 370, 434, 435
pieiacus 429
pieiaciteat 379
pieiacitebit 166
pieiacitendum 7
pieiacitentia 370, 445, 484
pieiacitet 136, 138, 363
pieiacus 199
pieiacia 78, 452
pieiacia 34, 87, 111, 248, 479
pieiaciam 259
pieiacas 458
pieiacus 224, 282, 331, 448
pieiacol 215, 408, 421, 466
pieiacol 91
pieiacollet 33
pieiacollice 115
pieiacollicri 258
pieiacollicitando 468
pieiacollicitus 347
pieiacolum 164
pieiacoma 251, 352, 355, 393, 441, 448
pieiacomifer 132
pieiacomus 403
pieiacomo 415
pieiacomōrum 28
pieiacompae 68
pieiacompen 56
pieiacompens 220
pieiacomōni 389
pieiacomum 107
pieiaconat 129
pieiacondera 153, 184
pieiaconderāre 194
pieiaconderāri 491
pieiaconderat 137
pieiacōne 28, 61, 66, 92, 148, 227, 420, 521
pieiacodus 71, 139, 162, 181, 247, 277, 290
pieiacōbat 474
pieiacōre 65, 279, 450
pieiacōit 66, 233, 359
pieiacōitur 83, 295
pieiacōit 275
pieiacōtem 231
pieiacōtice 378, 441
pieiacōito 76
pieiacōitus 104, 310, 365, 464
pieiacōnunt 21
pieiacōpina 410
pieiacōpilitibus 235
pieiacōpularis 32
pieiacōpulea 356
pieiacōpulentur 286
pieiacōpuli 20, 35, 119, 121, 162, 210, 332, 406, 421, 506
pieiacōpulis 312
pieiacōpulo 4, 70, 139, 208, 288, 475, 520, 524, 560
pieiacōpulōrum 15, 285
pieiacōpulos 316, 492

- pōpūlum** 7, 150, 306, 337, 363
pōpulus 290, 302, 403, 466, 478, 484
pōpulus 504
porci 140
porcum 100
porrigine 140
porrigit 330
portae 393
portas 42, 286, 473
portat 107, 337
portenta 437
portio 124
portu 172
portum 57, 185, 192, 339
portus 470
posce 129
poscente 74
poscentem 11
poscentes 464
posces 262
postetur 423
postelmus 124
postet 126, 279, 527
posco 521
positae 317
positis 87
posito 355
posse 172, 335, 338
possessio 68, 182, 522
possessione 90
possessionem 141
possessioni 125
possideant 61
possidentem 283
possidentis 167, 224
possidet 143, 227
possiditis 180
possiditur 54
possum 117
possit 20, 194, 264
possum 273, 283
possumus 248, 282
postem 60, 486
posterior 372
posteriori 1 (*bus*), 302
postoris 503
posteritas 267, 450
posteritate 340
posteritatis 46
posttro 46
Posthume 81, 98, 481
posthumum 196
postmodo 240
postrema 226
postremo 225, 347
post-scena 501
postulare 261
postulas 167, 443
postulat 368
postules 176
postulet 345, 364
posuere 12
potae 66, 384, 429
potandi 203
potat 332
potens 164
potentem 181
potentes 48, 157
potentia 186, 196, 210, 291, 401
potentiam 368
potentior 34, 129
potentis 92
potentius 33
potenti 148, 193
potero 363
potes 106, 279, 352
potest 123, 150, 186, 218, 237, 265, 296, 361, 367
potestas 76, 78, 100, 204, 291, 322, 326, 331, 412
potestate 307, 340, 467
potestatem 76
potestates 411
potio 435
potione 248
potionis 141, 454
potius 154, 324
potiri 56, 367, 483
potissimum 151, 165
potitur 56
potius 467
potuisse 350
potuisset 301
potuit 122, 223, 251
potum 495
potus 315
ptabes 138
ptecedente 478
ptecēpt 310
p a ceps 273, 362, 390
pta cēpta 122, 207, 212
pta cēptis 225, 462, 504
pta cēpiuntur 90
pta cēpēs 373
pta cēpit 251
pta cēpitiuntur 403
pta cēpitavit 367
pta cēpitum 190
pta cēpti 267, 306
pta cēptio 208
pta cēptium 1
pta cēpue 196
pta cēpum 259
pta cēlara 30, 165, 238, 413
pta cēlāri 189
pta cēlāro 214
pta cēlārum 300
pta cēdā 304
pta cēgnitum 269
pta cēonia 185
pta cē cordia 24, 306, 390
pta cēcurrēre 133
pta cēcurrunt 50
pta cēda 50, 82, 126
pta cēdam 174
pta cēdantur 433
pta cēdatur 256
pta cēdica 18
pta cēdicāre 76
pta cēdicātio 64
pta cēditum 474
pta cēferenda 38, 169
pta cēferendum 350
pta cēfert 41
pta cēfica 433
pta cēfulgēbat 100
pta cēlatur 176
ptalia 132, 223, 316, 377, 524
ptelio 172, 360
ptamia 70, 158, 215, 299, 381, 419, 429, 524
ptamū 197
ptamum 150, 155, 470, 490
ptamunitas 340
ptanōmie 136
ptapāria 203
ptapōnēs 430
ptapōntes 117
ptapūre 29
ptaruptus 182
ptasens 7, 199, 210
ptasente 298
ptasentem 89, 248
ptasentes 89
ptasenti 487
ptasentia 22, 230, 300, 495
ptasentibus 429
ptasentas 90
ptasēplūs 161
ptasolam 76, 100
ptasida 278
ptasido 363
ptasla 413
ptaslant 370
ptaslantia 513
ptastare 115, 327, 363, 388, 464
ptastas 62
ptastat 5, 270, 405
ptastant 81
ptastet 103
ptastigae 171
ptastinxit 366
ptastitūā 246
ptastro 150, 440
ptasumendum 294
ptasumitur 415
ptasumuntur 112, 311
ptasenduntur 273
ptatērea 506
ptatērit 253
ptatērit 187, 274
ptatēritā 22
ptatēriti 12
ptatēritōrum 22, 151, 194
ptatēritos 300
ptatēritum 155
ptatēritutēdis 130
ptatērtquam 426
ptatēxit 55
ptatūlit 41
ptatūlit 212
ptatūlit 22, 360
ptatūrit 398, 442
ptatēat 150
ptatēdio 274
ptatēdum 339
ptatē 52, 147
ptatē 55, 150, 197
ptatē 452

protectiōnem 348
 protégé 466
 protégit 352
 protērit 132
 protēron 158
 proterva 192
 protervitas 475
 protūlit 382
 provchunt 499
 proverbia 426
 proverbio 82, 320
 providēbit 513
 providus 368
 provisam 488
 provisor 166
 provocandum 37
 proxima 126, 208, 496
 proximi 4
 proximitate 107
 proximorum 5, 96
 proximos 257
 proximus 85, 467, 499
 prudens 103, 257, 260
 pruderter 13
 prudentia 60, 130, 251, 294, 456, 457
 prudentiæ 348
 prudentiam 217
 prudentissima 10
 pruritus 512
 publica 108, 129, 141, 145, 257
 publicæ 137
 publico 58, 343, 344
 publicum 203
 pudeat 37, 82, 388
 pudendo 283
 pudens 68
 pudet 109, 222, 251, 270, 281, 286, 347, 512
 pudica 493
 pudicitia 259, 292
 pudicitia 393
 pudicitiam 60, 181, 276
 pudico 189
 pudor 12, 33, 73, 244, 251, 279, 329, 381, 443, 471, 523
 pudore 344, 407, 511
 pudorem 276, 356, 363
 pudori 447
 pudoris 331
 puella 43, 85, 321
 puellæ 287, 399
 puellarum 363
 puellas 124
 puer 14, 52, 86, 90, 92, 135, 212, 267, 320, 396
 pueri 39, 247, 248, 287
 puerilibus 442
 pueris 11, 158, 221, 280, 478
 puero 249
 pueros 183, 466
 puerum 261, 296
 pugna 524
 pugnam 409
 pugnando 147
 pugnant 93

pugnantia 65, 328
 pugnare 246, 273
 pugnas 31
 pugnat 96, 377
 pugnis 426
 pulcher 28
 pulcherrime 123
 pulcherrimum 477
 pulchra 61, 84, 253, 308, 408
 pulchri 376
 pulchriori 80
 pulchris 67, 121, 313
 pulchritudinis 271
 pulchro 138, 198
 pulchrum 29, 269, 279, 379, 414, 560
 pulvis 7
 pulmentaria 280
 pulmōnem 329
 pulsa 33
 pulsa 150
 pulsat 462
 pulsat 319
 pulsata 145
 pulset 458
 pulsus 501
 pulverem 51, 59, 430
 pulveris 146
 pulvis 249, 309, 311
 pumilio 278, 322
 pumpaginis 509
 puncto 5 (*huc*)
 punctum 306
 pungit 473
 puniatur 258
 punico 308
 puniendo 346
 puniendum 315
 punire 213
 puniri 256
 punit 257
 puniunt 135
 pupillari 516
 pura 1, 351
 purè 381
 purganda 225
 purgare 225
 purgat 284
 purificante 426
 puris 173
 puro 1
 purpureus 108
 puris 182
 pusilli 80
 pusillos 459
 pusillus 53, 364
 puta 255, 499
 putabam 23
 putamus 157
 putant 216, 223, 390, 477
 putarem 182, 443
 putas 182, 299, 490
 putat 13, 45, 56, 152, 268, 277, 456
 putato 389
 putavi 239, 475
 putem 342, 373

putent 213
 putes 84, 269, 287, 347, 440, 498
 putet 142, 220, 250, 259
 putetur 177
 puteum 198, 232
 putidus 454
 puto 154, 160, 261, 276
 putre 308
 putrem 352
 putridum 51

Q.

quā 432
 quadra 16, 232, 347
 quadrata 86
 quadratis 247, 442
 quadratum 87
 quadrum 173
 quadrupedes 183
 qualibet 475
 quarāmus 20
 quare 66, 280
 querenda 276
 querendi 416, 453
 querendo 265, 269
 querendus 217
 quarens 131, 279
 quārere 6, 20, 184, 195, 252, 272, 492, 520
 querimōnus 122
 quērimus 104, 147, 256, 490
 quæris 182
 quærit 11, 171, 189, 255, 319, 473
 quærite 156
 quæritis 45
 quærit 16, 184
 quæris 465
 quæsisse 463
 quæsit 36
 quæsit 73
 quæsitum 197
 queso 493
 quæstio 42, 348, 491
 quæstionem 8
 quæstioni 8
 quæstionis 47
 quæstum 8
 quæstus 170, 295, 312
 quale 528
 qualibet 208, 463
 qualis 10, 50, 81, 118, 277, 285, 471
 qualiscunque 139
 qualitate 524
 quancunque 466
 quando 300, 513
 quanta 5, 354, 482
 quanti 154, 454
 quanto 146, 345, 437
 quantula 236
 quantulumcunque 123
 quantum 299, 454
 quare 253, 273

quassa 108
 quassas 208
 quassatum 471
 quater 75
 quater 363
 quatit 197, 275
 quatuor 111
 queas 151, 183
 queat 475
 queniadmodum 428
 quempiam 245
 quemque 464
 quercum 15
 querula 31, 347, 432, 456
 quer lam 272
 querulis 68
 querenti 269
 queri 146, 292
 querimoniae 379
 queror 317
 querula 42
 quiculus 84
 questibus 356
 questus 34
 quicquam 226, 253, 455
 quicquid 163, 451
 quicunque 122
 quid 460
 quidquam 177
 quies 66, 148, 168, 175, 259,
 311, 326, 412, 436, 498
 quiescant 152
 quiescebant 192
 quiescendum 109
 quiescent 146
 quiescenti 109, 141
 quiete 520
 qui tem 68, 252
 quicquid 468
 quicquid 227
 quimus 419
 quiritas 283
 quiritium 233
 quis 425, 495
 quisquam 297
 qui-que 185, 227, 358, 360,
 428, 429, 439, 444, 479
 quivis 428
 quo 207, 370, 378, 441, 528
 quocunque 424, 489
 quod 285, 434, 443, 446
 quodcumque 511
 quodcumque 195, 511
 quominus 415
 quomodo 261, 284
 quondam 211
 quoniam 449
 quoque 374, 466
 quotidie 469
 quoties 125, 463

R.

rabida 467
 rabie 88
 rabiem 192, 210

rabies 250
 radiat 17
 radere 487
 radice 187, 361, 427, 428
 radice 487
 radicebus 496
 radix 43
 radios 429
 radii 92
 ramis 251
 ramo 117, 356
 ramos 28, 94
 ramum 485
 rapacium 50
 rapida 237
 rapide 514
 rapido 271
 rapit 166, 273, 293, 334
 rapit 223
 raptus 528
 rapire 219
 rapit 58
 rara 31
 rari 24
 rarissima 13
 raro 341, 445
 rarum 165
 rasa 451
 rata 344
 ratem 44, 165
 rates 208, 260, 518
 ratio 31, 32, 33, 65, 74, 85,
 143, 169, 207, 217, 275, 334,
 335, 366, 387, 388 (bis), 434,
 467, 472, 518
 ratione 114, 176, 181, 183,
 213, 253, 297, 320, 333, 375,
 419, 430, 440, 447, 480, 497,
 499
 rationem 89, 292, 525, 564
 rationi 24, 457
 rationis 160, 276, 457
 re 173, 258, 344, 445, 455
 rea 6
 rebus 11, 50, 74, 93, 95, 104,
 108, 111, 173 (ter), 186, 210,
 211, 229, 233, 241, 260, 360,
 371, 455, 511, 527
 recedendum 2
 recedentes 238
 recedis 68
 recedunt 150
 recentium 359, 491
 receptaculum 59
 receptus 151
 recitat 272
 recidendum 67
 reciduntur 84
 recipit 37
 recitas 93
 reclinat 293
 recludens 497
 reclutit 11
 recognito 154
 reconducit 304
 reconcilita 194
 recordanti 292
 recordatio 381

recreare 200, 419
 recreari 454
 recta 118, 150, 398
 rectae 55
 recte 34, 56, 217, 331, 279
 416, 466, 500, 502, 503, 512
 recti 55, 89, 227
 rectus 425
 recto 121
 rectum 32, 104, 240, 443, 448
 rectus 103, 526
 recumbit 76, 174
 recurrere 409
 recurreret 247
 recurrat 7, 132
 recusabo 7
 recusat 5, 418
 recusum 425
 recusent 251, 410, 489
 recuset 20, 378
 redarguit 352
 reddam 452
 reddam 478
 reddere 208, 483
 reddere 11, 37, 38, 59, 107,
 176, 239, 254, 365, 475, 488
 reddet 286
 reddi 50
 reddit 311, 516
 redditur 37
 redeas 418
 redeat 210, 370, 458
 redemptum 235
 redeo 223
 redeunt 192
 redibus 159
 redibus 270
 redigere 173
 redit 82
 redire 253, 329, 389
 redit 192, 225, 341
 redit 386
 reditus 29
 redivivus 345
 redit 87
 redit 80
 redit 102
 redit 428
 redit 350
 refer 149
 referam 433
 referat 7, 300
 referat 344
 referenda 173
 referendum 8
 referens 155
 referet 311, 391
 refero 319, 398
 refert 214, 252, 277, 284, 341,
 390, 427
 reficiantur 454
 reficit 194, 208
 reformidant 225
 refugium 377
 refugium 90
 regales 424
 rege 22, 58, 60, 120, 297, 520,
 524

regibat 193
 regim 34, 340, 407
 regis 54
 regere 4, 198
 regis 48, 77, 133, 372
 regi 141, 175, 294, 331, 444
 regia 102
 regiae 192
 regibus 20
 regimur 298
 regina 106, 178, 444
 reginae 332
 regio 354, 378
 regione 36
 regionibus 178
 regis 32, 54, 359, 492
 regit 28, 501, 516
 regium 196
 regna 98, 180, 192
 regnandi 526
 regnare 304
 regius 422
 regnes 199
 regni 63, 278, 291
 regno 175, 248, 504
 regnum 227, 401, 471
 regendi 283
 regula 10, 398
 regulam 114
 regum 11, 15, 30, 48, 139,
 193, 319, 436, 448, 472
 regunt 28
 rei 172, 180, 458, 479
 reipublicae 172, 185, 315,
 351, 387, 483
 reiciam 421
 reila 382
 relaxes 396
 relevetur 278
 relicta 11, 186, 236, 252,
 310
 relictos 296
 relictum 457
 religio 197, 361, 416, 449,
 454
 religione 154, 291, 331
 religionibus 398
 religiosum 398
 relinquent 192
 relinquere 166, 290
 relinquens 255
 relinquit 60
 relinquitur 197
 relinquunt 28
 reliqui 504
 reliquae 301
 rel quis 116
 reliquum 125
 rem 10, 295, 443, 508
 remanet 108
 remedia 117, 139
 remedi 224
 remediis 224
 remedium 21, 64, 181, 278,
 471
 Remi 168
 remigis 273
 remiscatur 92, 102

remis 436, 441, 483
 remisit 273
 remissi 303
 remissio 26
 remissis 67
 remittit 242
 remorante 457
 remos 79
 remota 285
 remotis 180, 199
 remoto 165, 308
 remotos 378
 remotum 102
 rempublicam 100, 283, 312
 remus 17
 renascentur 236
 rindet 275
 renovare 178
 ranius 375
 renuntiare 381
 renuncio 159
 reo 392
 reor 340
 reparabilis 292
 reparare 489
 repellere 494
 repellit 30
 rependens 85
 rependitur 111
 rependunt 119
 repente 131, 258
 repentino 203
 repeticus 376
 repens 118
 repenti 270
 repensse 160
 repenti 185, 326
 repemuntur 60, 240, 370
 repertum 207
 repetit 370
 repetendis 358
 repetit 226, 377, 388
 repetita 75, 142, 302
 replam 327
 repouens 37
 reporto 438
 repostum 219
 reppit 394
 reprobationis 144, 196
 reprehendere 302
 reprehendi 177
 reprehendas 484
 repressit 93
 reprobam 270, 513
 reprobis 451
 republica 6, 59
 repudies 297
 repuerasam 425
 repugnanti 49
 repugnat 144
 repulse 497
 requie 386
 requies 497
 requiescit 392
 requirat 36, 40
 requirere 355
 requiris 423

rerum 55, 63, 103, 122, 141,
 161, 215, 223, 229, 236,
 247, 274, 310, 314, 324,
 342, 458
 res 10, 63, 108, 161, 163, 171,
 195, 229, 280, 297, 308, 313,
 328, 349, 39, 402, 428, 467,
 469
 resecare 225
 resces 407, 438
 reservat 225
 reservatur 59
 reside 43
 resistere 182
 solvent 456
 solvit 266, 303
 resonare 478
 resono 149
 respectat 193
 respectus 254
 respexit 204
 respice 392, 431
 respice 62, 285
 respiciendus 360
 respicientibus 178
 respicit 204
 respice tu 418
 respondent 8
 respondendum 8, 44, 140
 respondent 65
 respondit 25, 333
 respondimus 142
 responsa 383
 respublica 150, 249
 resque 560
 restat 9, 20, 64
 restituit 67, 474
 restrictus 72
 reuigens 178
 retentum 301
 reticere 353
 retinenda 133
 retinendis 214
 retinent 327
 retinentur 186
 retinere 29, 330, 381
 retinuit 166
 retinuit 383
 retorsum 320, 465, 490
 retulit 238, 379
 retundere 206
 reum 6, 469
 reus 320
 revelat 458
 reventum 403
 reverenter 131
 reverentia 212, 215, 221
 reverentissimè 16
 reverti 84
 reverti 74, 261
 revertitur 155
 revisens 238
 revocabitur 253
 revocamen 5
 revocare 118, 213
 revolvit 359
 rex 97, 265, 332, 356, 384,
 502, 524

Rhe. 137
 rhetōres 49
 Rhodōpe 296
 ride 518
 rideat 430
 ridēbo 216
 ridendus 436
 ridens 510
 ridenti 109, 125
 ridenti 306
 ridentibus 479
 ridēret 47, 421, 422
 rides 182, 378
 ridet 164, 329, 349
 ridicūla 469
 ridiculos 267
 ridiculum 379
 ridiculus 321
 rigido 8
 rigui 403
 rimārum 333
 rimis 489
 ripam 437
 risi 98
 risit 55
 risu 199, 329
 risum 128, 326, 333
 risus 3, 144, 168, 271, 311, 319, 408
 rivāli 358, 446
 rivos 52, 382
 rixae 451
 rixātur 17
 Roberto 116
 rōbōrant 89
 rōbōris 340
 robur 165, 170
 robustus 218, 306
 rodit 3
 rogābunt 240
 rogandi 99
 rogant 239, 253
 rogantibus 234
 rogāre 100, 404
 rogāretur 435
 rogat 4, 318, 372
 rogāti 143, 312
 rogēmus 143
 rogo 148, 371
 rogus 451
 Roma 77, 235, 483
 Romae 134, 311, 312, 378, 426
 Romam 279, 402, 478
 Romāna 361
 Romāno 3
 Romāni 49, 389, 421
 Romāno 426
 Romānum 106, 428
 Romānus 403
 rore 475
 rosa 105, 445, 459, 476
 rosan 105
 rosaria 252
 rosas 284
 rostro 474
 rotā 20, 191, 472, 489
 rotulōrum 69

rotundus 86
 rotundo 522
 rotundus 173, 383, 459
 ruānus 235
 ruat 124
 rubens 285
 ruber 62
 rubigine 319
 rubigo 12
 rubōri 108
 rubos 284
 rude 98
 rudis 23
 ruendi 391
 ruere 429
 Ruflus 98
 ruga 190, 212
 rugis 98
 ruina 64, 136
 ruinae 422
 runt 30, 526
 ruſtur 133
 ruſtura 373
 ruſturum 34
 rumor 6, 155
 rumōre 504
 rumōres 474, 517
 rumpe 99
 rumpit 340
 rupere 397
 rupes 188
 rupit 316
 rura 36, 200, 208, 219, 433
 ruris 149
 rursum 187, 287
 rursus 11, 56, 168, 178
 rus 49, 111, 518
 rustica 92, 126, 400
 rusticus 473, 502
 ruunt 170, 173, 232, 311

S.

sabbāta 134
 Sābidi 273
 Sabinā 87
 sacco 277
 sacer 161
 sacerdos 478
 sacerdotum 275
 sacra 33, 64, 400
 sacrificābo 403
 sacris 209, 212, 244
 sacrum 32
 saecula 291, 516
 saeculum 83
 saecula 254, 417, 469, 485
 saeculi 24
 saeculorum 261
 saeculum 289
 saepe 162
 sepiissime 244
 saevas 158
 saevi 183
 saevior 296
 saevit 4, 178, 428

saevitia 30
 saevo 131, 246
 saevos 213
 saevus 192, 210
 sigāces 333
 sagas 437
 sagax 480
 saginat 303
 sagittā 460
 sagitta 254, 486
 Saguntum 77
 sal 322
 sale 181
 salem 525
 sales 298, 433
 sālices 122
 salinum 503
 salis 66, 227, 256, 274, 335, 434
 salit 303
 salunt 15
 saltat 43
 saltibus 127
 saltu 173
 saltum 326, 520
 salūbres 451
 salus 174, 289, 292, 334, 406, 514, 527
 salutantem 179
 salutantum 233
 salutatio 3
 salūtē 344
 salūtem 102, 152, 201, 349, 473, 474
 salūtiferas 459
 salūtor 78
 salvia 68, 524
 salvum 287, 312
 sana 316, 519
 sanabile 166, 183
 sananda 472
 sanāri 321, 507
 sanat 65
 sanāto 111
 sanciat 143
 sancimus 99, 358
 sancte 485
 sanctissima 359
 sanctitas 471
 sanctorum 407
 sanctum 165
 sanculne 342, 378, 428, 441, 495
 sanguinis 196, 296, 425
 sanguis 110, 419
 sanitas 298
 sanitas 264
 sanitatis 321
 sano 291
 sanum 427
 sanus 46, 267
 sapere 18, 165, 190, 359, 390, 411
 sapias 426
 sapiens 3, 53, 114, 181, 189, 190, 245, 383, 495, 496, 519
 sapiente 85, 451
 sapientem 311, 351

sapienter 199, 212
 sapientes 35, 211, 336, 398, 408
 sapienti 82, 231, 488
 sapientia 57, 212, 273, 275, 297, 331, 335, 380, 404, 405, 418, 421, 443, 472, 492, 501
 sapientiae 128, 140, 181, 320, 343, 349, 408, 435
 sapientiam 153, 170, 235
 sapientibus 101
 sapientior 50
 sapientis 244, 380
 sapientum 413
 sapient 332
 sapinus 171
 sapor 401, 426, 466
 sapit 123, 124, 152, 188, 217, 242, 252, 257, 258, 281, 491, 496, 560
 sapient 62, 418
 saporem 87
 saporum 253
 sarmentus 353
 sat 82, 488, 503
 sata 32, 393
 satellites 33
 satietas 241
 satietate 141
 satiram 84
 satis 193, 210, 304, 414, 420
 satisfaciendum 44, 140
 satius 335
 satum 65
 satur 48, 500
 Saturnalia 285
 Saturnia 192
 Saturno 60
 saucia 225
 saxa 4, 33, 220, 406, 509
 saxis 76
 saxo 367, 376
 saxum 34, 294
 scabie 140
 scabies 292, 302, 512
 scabunt 17
 scalpendas 247
 sculpti 474
 scates 16
 scelera 79, 154, 326, 404, 470
 sceleratus 73, 119
 scelere 197
 sceleribus 326
 sceleris 163, 182
 sceleris 63, 245, 299, 330, 348, 409, 512, 528
 scena 242, 372
 scenam 286
 sceptro 460
 sceptrum 15, 108
 scholia 284
 sciam 9
 sciāmus 101
 sciant 105
 scias 18
 sciat 153, 187, 411
 sciens 159
 scientia 50, 285, 320

scientiae 313
 scintilla 322
 scintillula 199, 518
 scio 29, 151, 239, 296
 scire 161, 201, 253, 265, 268, 278, 297, 335, 411, 427, 465, 476
 scires 162
 scient 12
 sciri 268
 scripo 272
 scri 110, 268, 287, 388
 scri 37, 42, 143, 187, 275, 383, 519, 524
 scri 146
 scitis 119
 scito 151, 282, 371
 scunt 132
 scopo 207
 scopulis 187
 scopulum 170
 scorpionum 58
 scorpionus 418
 scortorum 354
 scribat 160, 169, 259
 scribatur 51
 scribe 446
 scribendi 12, 135, 331, 459
 scribendo 51
 scribere 5, 82, 84, 237, 341, 417, 468, 519
 scribis 168
 scribit 284
 scripsi 143, 239
 scripta 190, 204, 206, 353, 506
 scriptio 292
 scriptis 197
 scriptores 49
 scriptos 412
 scriptum 211, 220, 265, 318
 scripturus 105
 scrutabris 25
 scrutari 194
 scurra 371
 scurra 283
 scuta 497
 scutica 249
 Scyllam 176, 385
 scyphus 246
 se 123, 218, 264, 326
 secandi 135
 secantur 513
 secern.s 214, 460
 secreta 51, 411
 secretum 299
 sectabere 489
 sectamur 50, 96
 sectari 175
 sectere 249
 sector 224
 sectores 69
 secularibus 257
 secunda 84, 85, 394
 secundae 58, 91, 179, 307, 308, 363
 secundam 123
 secundas 143

secundis 103, 129, 173, 211, 260, 395, 438, 486
 secundissimus 110
 secundum 367
 secundus 293
 secura 148, 470
 securam 68
 secures 497
 securiorem 426
 securus 317
 securitatem 488
 secuta 230, 435
 scdat 457
 seditam 276
 seditum 303
 sede 274
 sedes 376
 sedet 526
 sedem 70, 80, 416, 418
 sedent 17
 sedes 104, 447
 sedet 319
 sedetur 127
 sedibus 382
 seditio 4
 seditione 383
 seditionis 333
 sedulitas 317
 seges 123, 346
 segem 338
 segetes 148, 244
 segni 314
 segnibus 508
 segnis 226
 segrigent 307
 seipso 173, 257
 seipsum 4, 358, 369, 370
 sejuncta 153
 sejunctum 460
 sejungas 360
 semel 370
 senientem 16, 479
 semet 188
 semina 26, 274
 seminat 356
 semine 486
 semita 119
 semper 154, 284, 285, 414, 437, 472, 486
 senatu 49
 senatus 213, 278, 403
 sene 76
 senecta 24, 94, 202, 467, 502
 senecta 98
 senectam 211, 223
 senectus 124, 139, 141, 149, 176, 280, 315, 357
 senectute 23, 340
 senectutem 23, 143
 senectuti 141, 204
 senectutis 76, 415
 senem 43, 71, 129, 188, 239
 senes 23, 170, 330, 340, 344
 senescentem 436
 senescere 65
 senescimus 457
 senescit 166

senescunt 58
 senex 183, 221, 265, 375,
 469, 473, 520
 semi 18, 417
 senibus 67
 senilis 190, 212, 469
 sensibus 5, 213, 452
 sensu 37, 345, 373
 sensu 311, 475
 sensum 332
 sensus 5, 140, 230, 275, 334,
 362, 437, 462
 sententia 38, 103, 106, 152,
 160, 328, 377
 sententiæ 391
 sententiarum 99
 sententis 320
 sentiat 256, 380
 sentiendum 208
 sentiens 64
 sentiens 213
 senties 118
 sentit 311
 sentinus 65, 354
 sentio 260
 sentire 217, 275, 393, 467,
 468, 483
 sentires 526
 sentis 117
 sentit 371
 sentitur 40
 sentiunt 414
 senum 416
 separabit 525
 separari 498
 sepes 191
 septem 244
 septima 64
 sepulcri 46, 146
 sepulcr 324
 sepultos 106, 159
 sepultura 318
 sepultura 68
 sepulchrum 234, 252, 383,
 448, 449
 sequar 414
 sequentia 110
 sequentui 117, 129
 sequaris 487
 sequetur 75, 206
 sequi 165, 434
 sequitur 33, 61, 94, 121, 137,
 279, 285, 388, 417, 464, 487,
 517
 sequor 388
 sequuntur 235, 457
 sera 204, 252
 seræ 46
 seram 336
 sere 87
 serendum 336
 serenitas 457
 sereno 106
 seria 20, 142, 191, 339, 371
 senior 455
 serit 25
 scilicet 229
 sermo 57, 251, 399, 402, 434

sermone 241, 281, 380
 sermoneum 10, 435
 sermone 259
 sermonibus 462
 sermonis 51, 97, 141
 sermorum 236, 445
 sero 400
 serpent 57
 serpentem 418
 serpentes 287
 serpyllum 446
 seria 124
 serus 261
 servabit 278
 servanda 125
 servantisimus 197
 servare 11, 78, 260, 266, 311
 servari 374
 servasso 98
 servastis 336
 servat 125, 184, 187, 205,
 315, 360, 527
 servate 95, 129, 438
 servatis 65
 servatorem 67
 servatur 56, 373
 servi 201, 205, 250, 299, 391,
 479, 503
 serviat 199
 serviet 369
 servire 368, 479
 servis 29, 222, 269
 servit 166
 servitui 329
 servitium 120, 217, 326
 servitus 126, 130, 213, 231,
 445
 servitute 126, 173, 419
 servituti 512
 serviunt 201
 servo 231
 servos 229
 servum 12, 190, 253, 275,
 335
 servus 229
 sesquipedalia 347, 456
 severe 67
 severiores 272
 severitatem 477
 severos 283
 severum 120
 severus 283
 sex 28, 33, 243
 sexti 319
 sexu 363
 sibi 285, 560
 sibilat 337
 Sibylla 83
 sic 301
 siccet 349
 siccatis 85
 siccus 155, 392
 Sicula 87
 Siculi 186
 sidera 121, 188, 223, 318,
 342, 448, 476, 511
 sidēris 43
 siderum 350

sigilli 198, 207
 signa 50, 120, 144, 178
 signatus 48
 significanda 115
 signo 170, 445, 516
 signum 501
 sile 17, 205
 sileantur 340
 silenda 215
 silent 182, 331, 475
 silentes 81
 silenti 48, 98
 silentia 115, 155
 silentio 445, 470, 489
 silentium 239
 silere 17, 350
 silva 263
 silvæ 150, 493
 summa 24, 431
 summas 28
 sumile 117, 286, 294, 367,
 371, 520
 sumili 431
 sumilibus 110, 431
 sumilior 141
 sumilis 219, 405, 431
 sumilitudinem 160
 sumilitudinis 271
 sumilitudo 6, 335
 suminus 269
 simplex 90, 384, 389, 489
 simplicia 85
 simplicitas 13, 103, 177
 simulacra 376
 simulare 443
 simulat 218, 371
 simulatum 264
 simulatio 357
 simulatione 292
 simulatio 64
 simulatum 487
 simulas 183
 simula 291
 sinceritas 7, 527
 sincerum 389
 sine 456
 singula 23, 254, 334, 353
 singuli 93
 singulis 401, 509
 singulos 141
 sinistri 390
 sinistrorum 164, 431
 sint 179, 260, 280
 sint 354
 sinu 53
 sinunt 94
 siren 501
 sirs 48
 Sisyphæ 34
 site 171
 sitien 453
 sitientibus 16
 situs 215, 232, 315, 418, 426,
 454
 situunt 128
 sitiuntur 384, 429
 situ 11, 174
 situm 151, 464

- nitus 148
 nobiles 199
 nobrii 387
 nobrius 32, 203, 369
 nocte 115
 societas 125, 202, 297, 331
 societatem 301
 societatis 54
 socii 187
 socius 289, 291
 Socinus 462
 socio 245, 522
 sociorum 281
 socios 92, 435
 socium 43, 388
 socius 103
 Socrates 19
 sodalitatem 461
 sodalium 513
 sol 118, 230, 236, 238, 266,
 272, 366, 497
 solamen 96
 solaris 188
 solatia 49, 68, 138
 solatium 143, 481
 solatur 137
 sole 16, 164, 229, 265, 379,
 469
 solentis 29
 solem 10, 113, 141, 163, 334
 solemnes 83
 solemnia 182, 516
 solimus 226
 solvent 91, 103, 256, 478, 479
 solertia 269, 309
 solertiae 358
 soles 208, 285, 352, 404, 424
 solet 7, 203, 356, 405, 455,
 490
 solitur 284
 soli 210, 242
 sollicitat 144
 sollicitis 20
 sollicitudinibus 339
 solido 131, 218
 solis 350, 508
 solita 93
 solitudine 215
 solitudo 212
 solitum 261, 347
 sollicita 215
 sollicitae 301
 sollicitam 242
 sollicitando 468
 sollicitante 228
 sollicitat 78
 solliciti 291, 400
 sollicitas 225, 377
 sollicitudines 527
 solo 10, 35, 174, 180, 373,
 436
 Solonis 62
 solos 183
 solum 64, 131, 194, 222, 281,
 294, 306, 459
 solus 91, 154, 258, 465
 solutus 150, 295, 363
 solutus 3
 solutus 36
 solve 478
 solvent 83
 solvet 122
 solvite 436
 solvitur 59, 193
 solvunt 149
 somni 148, 296
 somnia 10, 231, 338
 somnium 439, 470
 somno 279, 301, 404, 419,
 466
 somnos 503
 somnum 87, 237, 314, 362
 somnus 274, 433
 sonabant 120
 sonant 120, 188, 405
 sonat 183, 335
 sonatium 63, 178
 sonipes 317
 sonitu 352
 sonitus 93, 239, 241
 sono 17, 201, 303
 sonoras 209
 sonos 108
 sonum 23, 72
 sonus 126
 sophos 389
 soror 452
 Soracte 493
 sorbentur 234
 sorbere 127
 sordescit 201
 sordibus 32
 sordida 317, 326
 sordide 497
 sordidus 461, 503
 sororum 118
 sors 63, 145, 307, 389, 413,
 437, 522
 sorte 145, 199, 258, 308
 sortem 366, 438
 sortis 260
 sortita 433
 sortitur 11
 hospite 104
 sotadicus 319
 spargere 18
 spargit 257
 sparsimus 513
 spatitur 467
 spatio 309, 516
 spatium 20, 67, 70, 111, 129,
 165, 292
 spe 261, 371, 482
 specie 120
 speciem 333
 species 229, 300
 speciosum 413
 specti 113
 spectibere 372
 spectaberis 438
 spectabimus 99
 spectacula 279, 505
 spectanda 289
 spectandum 341
 spectantis 347
 spectare 258, 374, 444
 spectari 290
 spectam 168
 spectato 416
 spectator 283
 spectatur 196
 spectentur 438
 spectes 2, 420
 spectatur 410
 speculatores 303
 speculi 410
 spectulum 182, 453, 458, 484
 spelunca 148
 spem 65, 183, 232, 239, 361
 sperabitur 138, 183
 sperare 79, 171, 368
 sperata 224
 speritum 333
 speravi 174
 speres 166, 182, 233
 speret 428
 spernat 269
 sperne 511
 spernenda 233
 spernere 520
 spernit 346, 377, 388, 497
 spernite 255
 sperno 520
 spes 8, 10, 61, 185, 192, 221,
 272, 487, 510, 516
 spina 284
 spinarum 191
 spinis 114, 379
 spuita 246
 spiritum 3, 199
 spiritus 84, 102, 110, 300,
 485
 spiro 94, 512
 splendeat 295
 splendescat 426
 splendet 131, 503
 splenem 141
 spoliat 284
 sponte 32, 56
 spræte 180, 219
 spumantia 317
 stabile 16
 stabis 338, 339
 stabulis 464
 stagno 527
 standi 207
 stans 170
 stantibus 398
 stantis 281
 stare 150
 stat 178, 235, 236, 584
 statim 269
 statio 208
 statione 470
 statu (H), 516
 statuum 12
 statuendum 77
 statuerit 371
 statuerunt 461
 statuis 115
 statuit 347, 365, 371
 status 277
 stellarum 223, 506
 stellis 366, 436

stemma 331, 521
stercōre 33, 151, 220
sterilis 194
sterquilino 136
stet 493
stefērit 204, 278
stetcrunt 302
stetit 267, 306
stimulāta 196
stimulus 320
stimulus 426
stimulum 57, 245
stipendius 259
stipula 240
stripes 326
strolia 109
stomācho 112, 198, 212, 247, 401
stomachus 193
strangulat 183, 413
stratum 442
stravēre 283
strenua 8
strenuus 399
strept 27, 184
strepitum 134
strepitus 37
strepunt 192
strictae 41
strictas 287
strictor 39
strut 430
studeo 277
studere 167
studet 133, 371
studia 3, 143, 235, 316, 410, 427
studii 174, 326, 410, 412
studius 166, 262, 332, 424, 430, 477
studio 162, 234, 454
studiorum 11, 391
studiosa 390
studiosus 89
studiosum 351
studium 98, 151, 371
stulta 271, 328
stulte 48, 68, 244, 525
stulta 93, 94, 333, 449
stultior 384
stultus 111
stultissimus 462
stultitia 52, 282, 408, 416, 496
stultitiae 105, 222, 348
stultitiam 151, 217, 231
stultorum 111, 402, 513
stultos 485
stultum 130, 326
stultus 162, 184, 189, 217, 346, 349, 365, 468, 475, 519
stupent 68
stupidus 290
stylum 405
suadela 37
suadeti 361, 454
suasit 304
suasoria 394

suave 315, 479
suaves 457
suavia 282
suavis 301
suavitas 230
suaviter 424, 525
subclaudicare 420, 422
subdere 282
subditi 359
subdolis 370
subducitur 59
subducta 462
subductis 232
subeant 109, 484
subesse 263, 370
subeunt 192
subiere 73
subigit 273
subint 418
subitae 149
subitis 110
subito 135, 253, 402
subiecta 311
subiecta 414
subiectam 449
subiectionem 348
subiectis 142, 320
subicere 75
subicit 110
subiungere 229
sublapsa 429
sublata 46, 260, 331
sublatam 498
sublato 469
sublestior 420
sublvet 502
subline 317
sublimes 358
sublimia 132
sublimis 106, 166
submissus 360
submittere 108
subselha 339
subsequitur 163
subsedia 68
subsident 514
subtile 195
subtilitas 270
subtilitate 264
subtrahere 356
subvenire 194
subveniunt 494
subvertet 63
subvertit 316
succedet 367
succedit 219, 265
succedunt 23
successionibus 196
successit 382
successus 154
succos 404
succubuit 15
succumbere 424
succurrere 145, 231, 397
succurritur 120, 172
succus 147
sudando 280
sudat 421

sudavit 371
sudet 428
sudore 4
sues 17
suffecerit 446
sufficit 525
sufficimus 252
sufficit 361, 409, 446, 475
sufficiunt 323
suffragia 276
suffragia 429
sum 321
sulcavimus 288
sum 520
sumas 170
sume 5
sumere 107, 182, 214, 256, 365, 380
sumes 81
sumitur 170
summa 64, 142, 193, 280, 299, 316, 319, 347, 462
summas 501
summi 356
summis 289, 482
summoveo 428
summum 41, 197, 287, 347
summus 458
sumptus 454
sumptui 461
sumptum 255
sumptus 274, 320, 335
sumtus 25
suo 235
super 409
superbat 221
superabit 366
superanda 372, 497, 522
superare 48
superas 118
superat 252, 517
superavimus 331
superba 42, 232
superbe 173, 249
superbia 121, 156, 181
superbiae 157, 412
superbiam 173, 355, 446
superbis 179, 22, 396
superbos 142, 320, 417
superbum 275
superbus 205
supercilium 66
supercilinet 372
superesse 434
superesset 266
superest 66, 75, 419, 434, 482
superestis 504
superet 447
superi 346, 383, 436
superior 400
superiorem 428
superiores 360
superiorum 261, 329, 513
superis 22, 448
superne 79
supercos 104, 127
superstido 313

superstitione 292
 supersunt 21, 207
 supervacuus 417
 supervacuum 306
 supervacuus 427
 superveniet 138, 183
 supervenit 329
 suppediat 80
 supplet 324
 supplet 519
 supplicia 8
 supplicius 154
 supplicio 379
 suppositos 175
 supputat 29
 supra 319, 354, 389, 472, 479, 493
 supræma 122, 238, 406, 460, 73
 supræmi 71
 supremum 183, 306, 486
 surculus 528
 surdior 411
 surgemus 67
 surges 67
 surgat 224, 336
 surgunt 477
 surripit 359
 surripis 244
 surripitur 244
 sus 28, 249
 suscipere 137
 suscipiatur 36
 suscipitur 525
 suscitavit 322
 suspectiores 397
 suspectos 48
 suspendere 306, 410
 suspendit 105, 327
 suspendium 219
 suspensos 106
 suspienda 36
 suspicio 8, 160
 suspicionem 307
 suspiciones 168
 suspiciosa 308
 suspirat 144
 sustentacula 395
 sustineant 493
 sustinet 14, 227
 sustinui 302
 sustulit 7, 141, 303
 autor 249
 sycophante 278
 sylvis 108, 187, 296, 321
 sylvam 174
 sylvas 184, 393, 403
 sylvestrem 117
 sylvis 77, 355, 356, 454
 Syro 64

T.

tabella 146
 tabernâ 228
 tabernas 319

tabula 220
 tabula 436
 tabulas 5
 tabulis 67
 tace 31
 taceant 299
 tacerenda 82, 105, 115
 tacens 405
 tacent 365
 tacentes 74
 tacentia 81
 taceo 200
 tacere 3, 519
 tacitâ 29
 taciti 230, 414
 tacitus 457
 tacito 94
 tacitum 245, 410, 424
 taciturnitate 443
 taciturnus 333
 tacitus 302
 tacta 507
 tactu 465
 tacuere 282
 tacuisse 287, 293
 tædia 109
 tale 268
 talem 81
 tales 301
 talia 383
 talionis 204
 tam 372
 tamen 426
 tangat 267
 tangenda 260
 tangent 29
 tangere 225, 272
 tangit 306
 tangunt 129, 426
 tanquam 490
 tanta 197
 tantale 460
 tantulus 355
 tantum 426
 tantas 281
 tanti 318
 tantis 436, 462
 tanto 344, 461
 tantum 326
 tantummodo 310
 tarantâra 39
 tarda 124, 229
 tardam 44
 tardat 138
 tardigradus 95
 tarditate 492
 tardus 166, 484
 Tartâra 187, 361
 tauri 459
 taurinus 508
 taurus 99, 513
 te 269, 327
 technica 226
 tecta 11, 161, 232
 tecti 32
 tectis 349
 tecto 133, 149, 150
 tectus 381

tecum 91
 tegendo 17
 teges 25
 tem 12
 tegit 23, 45, 135
 tegitur 31, 52, 183, 381
 tegulus 234
 tegunt 13
 tempo 280
 tempus 240, 521
 tela 49, 291, 384, 513
 telas 25
 telis 233
 tellure 176, 303
 telluris 347
 tellus 11, 23, 102, 163, 206, 228, 282, 299, 332, 418, 476, 485
 telorum 116
 telum 95, 179
 temeraria 195
 temerarium 286
 temeravit 317
 temere 48, 269, 287, 358, 520
 temeritas 324, 344, 387
 temeritatis 333
 temnere 86
 temnit 193
 Tempe 148
 temperantia 130, 340
 temperantis 152
 temperare 84
 temperat 367
 temperatam 11, 490
 temperato 295
 temperet 199, 383
 tempestas 293, 384
 tempestates 209, 336
 templa 413
 tempora 12, 28, 30, 81, 91, 109, 195, 207, 229, 233, 239, 284, 301, 329, 396, 435, 490
 tempore 72, 80, 113, 124, 145, 149, 150, 184, 197, 271, 289, 314, 329, 344, 370, 410, 425
 tempora 494
 temporibus 103
 temporis 16, 84, 112, 122, 169, 178, 200, 294, 255, 295, 345, 349, 386, 524, 525
 temporum 263, 393
 tempus 41, 99, 102, 105, 134, 155, 210, 225, 251, 279, 286, 289, 294, 308, 309, 344, 364, 394, 413, 418, 427, 428, 431, 432, 439, 440, 456
 tenacem 197
 tenacissimi 247
 tenacissimum 6
 tenax 322, 333, 407, 452
 tendat 35
 tende 472
 tendendo 134
 tendens 133
 tendere 252
 tendimus 41
 tendis 85
 tendit 84, 187, 259

tenditur 401
tendunt 155
tene 184, 301
teneam 385
teneant 206, 438
teneas 110, 302
teneat 367
teneatis 402, 438
teneatur 201
tenchat 490
tencho 92
tēnēbra 359
tēnēbras 339
tenebricōsum 309
tenementis 267
tenemus 433
tenens 207
tenent 282
tenenti 27
teneo 33, 468
tēnērā 126
tēnere 466
tēnēras 244
tēnere 276, 504
tēnēris 2, 9, 413
tēuēro 19
tēuēros 261
tenes 21
tenet 122, 148, 164, 232, 404
tenetur 161, 258, 442
tentablinus 400
tentamine 515
tentare 251
tentāris 34, 466
tentat 257, 478
tentāta 67
tentes 250, 339
tentōra 445
tenuatūm 419
tenuatur 59
tenuem 70
tenuēs 163
tenu 96, 174, 296
tenuis 5, 174
tenuit 148, 490
tenuitas 470
tenuis 316, 488
tēpēfāciat 188
tepentibus 486
teres 173, 486, 487
terga 26, 250
te: go 1, 16, 235
tergore 513
tergum 327
tēritur 140
terra 27, 81, 104, 179, 258, 342, 355, 367, 376, 379, 433, 434, 444
terrē 96, 204, 326
terram 14
terrārum 102, 164
terras 80, 260, 367, 379, 439, 523
terrent 65, 155, 334, 437
terrēri 110
terres 202
terrestrium 359

terret 120, 336, 372
terribilis 241
terrīcōlis 239
terris 60, 81, 100, 234, 277, 299, 312, 353, 354, 373, 384, 393, 404, 421, 422, 475
terrōre 129, 428
terrōrem 174
terrōres 437
tertium 33
tes-ēris 191
testamento 65, 358
testātum 389
teste 83, 162, 522
testem 427
testes 55, 274, 326, 339
testibus 180, 481
testimonia 336
testimōnium 70, 482
testis 194, 334
testium 34, 491
testor 223
testudinis 315
testudo 71
tētigat 398, 522
tētrior 250
Teucro 266
texere 266
thalam 424
Thaliarche 87
theātris 165, 414
theātrum 67
Thebārum 393
Thebis 243
theologicum 304
thesauri 278, 410
thesaurus 313
Thesēus 392
Thesāla 437
Thīsbe 56
Thracum 246
Threicio 296
Thule 473, 485
thus 193, 484
Tibērum 382
tibi 151, 162
Tibullus 191, 428
Tibur 402
Tigeli 77
tigres 328
tigribus 287, 526
tigrīde 461
tigris 356
timeant 213
timeat 255, 284
timebat 109
timēmus 375
timendi 89
timendum 37, 512
timens 312, 470
timent 241
timeo 280, 287
timēre 97, 203, 232, 241, 261, 443, 520
timērent 29
timēri 411
timet 229, 304, 372
timida 372

tīmīde 249, 372, 520
timidi 44
timidissimum 97
timido 235, 442
timidos 30
timildum 299, 376
timildus 280
timor 30, 31, 76, 241, 325, 342, 423, 449, 470, 472, 503
timōrem 401
timōres 183, 482
timōris 88, 400, 461
timorū 391
tinctā 56
tingere 47, 82
tinnēbant 295
tintinnabula 468
Tiphys 485
tiro 415, 452
Tironianae 289
Triaphone 481
Titan 195
titulantium 56
titubes 482
tituli 220
toga 434
togae 48, 378, 487
togam 31, 49
togata 389
tolerabile 151
tolerare 203
tolerāte 94
tolērent 241
tollas 248, 317
tollatur 346
tolle 68, 166
tollende 352
tollere 444, 459
tollī 14
tollit 55
tollite 246
tollitur 125, 276
tollunt 164
tonans 195
tonantes 13
tondere 40
tonus 618
toris 26
tormentis 26
tormentum 186
tornātos 107
toro 1
torquēbere 262, 424
torquere 397
torques 3
torquet 195
torrens 175
torrentem 164
tortus 25, 495
torum 283
torvo 378
totā 475
toti 253, 288, 323
toties 145, 154
totis 179
totius 343
toto 86, 174, 191, 325, 463

totum 117, 201, 471
totus 140, 172, 173
trabibus 67
tractantem 371
tractantur 202
tractari 419
tractata 507
tractavit 212
tractus 80
tradet 410
tradis 88
tradit 204
traducere 189
tragicum 439
tragedia 97
trahitur 67
trahébant 277
trahendum 208
trahens 229
trahit 44, 69, 134, 348, 430
traho 428
trahunt 92, 121, 383
trahite 431
tranquilla 328
tranquillæ 415
tranquillior 304
transferre 257
transfert 263
transiit 255
transiunt 260
transiisse 326
transit 47, 102, 362, 363, 430
transitu 174, 264
transitus 148, 242
transmutat 131
transplantare 22
transulêris 263
traxere 28
traxisse 377
tremente 117
tremor 67
tremulâ 126
trepidat 23
tres 472, 504
tribuendo 130
tribuent 410
tribuere 450
tributa 65
tributus 559
triduum 146, 156
Trinummo 412
tripes 434
triplex 165
tristantur 240
triste 365
tristem 8, 442
tristes 275, 303, 379
tristia 14
tristibus 67
tristis 190, 363, 365
tristitiam 264, 477
trita 35, 330, 491, 492
trium 134
triumphale 46
triumphare 304
triumphi 48
triumphos 36, 158
triumphum 23

triumphus 133
trivêrit 229
trivit 247
Troja 42, 145, 504, 511
trophæum 461
tropus 518
trudit 119
truncos 356
trux 43
tua 327
tube 241
tubam 23, 67
tubêribus 368
tuemur 311
tuenti 306
tuerni 244, 252, 299, 452
tuetur 322
tuguria 125
tolere 109, 158
tolêrit 383
tuli 238
tullimus 288
tulit 12, 155, 306, 346
tumbâ 142
tumes 200
tumescere 163
tunet 123
tumida 428
tumidus 385
tunulo 220
tumultuosum 79
tumultus 163
tumulus 446
tunc 296
tundatur 210
tunicis 67
tuorum 300
turba 55, 233, 255, 288, 377, 504, 525
turbantibus 444
turbare 372
turbas 175
turbida 82, 372
turbine 515
turgescat 277
turgida 395
turpe 63, 89, 159, 309, 352, 379
turpes 143, 560
turpi 11, 65, 101, 154, 214, 374
turpin 8, 427
turpibus 89
turpis 43, 500
turpissime 431
turpissimus 258
turpiter 55
turpitudine 360
turpitudinem 256, 386
turpifido 169, 425
turpius 265, 380
turres 49, 319, 405
tussis 19
tuta 298, 312, 492
tutandum 370
tute 480, 528
tutê 528
tutôies 360
tutissima 46, 77, 491
tutissimum 90

tutissimus 171, 224
tuto 354, 408
tutum 519
tutus 32, 45, 434, 511, 524
tyanni 166, 197, 307, 380
tyannus 102, 519
tyrannos 213
tyannus 476
Tyrius 465

U.

uber 123
ubera 328
ubere 459
uberior 109
uberius 314
uberima 403
uberimum 499
ubicunque 165
ubique 147
Ucalgon 349
ulcêra 443
ulcêre 474
ulceribus 16
ulciscim 296
ulcus 453
ullus 276
ulum 359
ultimus 267
ultima 52, 65, 204, 485
ultra 114, 230
ultor 417
ultra 248
ultra 216
ultronea 228
Ulibris 388
Ulys-em 380
Ulys-es 278, 423
umbone 76
umbra 72, 110, 113, 120, 137, 213, 225, 267, 290, 351, 356, 376, 426, 440
umbra 81, 215
umbram 110, 483
umbras 287, 435
umbrafle 318
umbris 207
umbrō-a 454
una 27
unam 10
uncis 270, 354
unctis 212
unda 43, 76, 181, 253, 282, 310, 329, 376, 493
undæ 406, 483, 525
undan 179
unde 253
undecimo 372
undis 246
ungit 473
ungue 113
unguenta 124
unguento 28
ungues 252, 453
ungui 19

ungulbus 354
 ungulculus 2, 413
 ungula 352
 unica 272, 418
 unita 500
 unus 79, 154, 176, 400, 511
 universa 204
 universam 100
 universi 93
 universis 401
 universus 242
 uno 28, 36, 440, 464
 unquam 267
 unum 8, 511
 unus 23, 461
 urbānum 94
 urbānus 388
 urbe 3, 111, 117, 127, 403
 urbem 149, 283
 urbes 252, 301, 368, 412, 441
 urbi 51
 urbis 22, 148, 361, 382
 urbs 23, 148
 urceus 210
 urere 161
 uret 63
 urgemur 462
 urgentur 505
 urges 34
 urget 66
 urgetur 99, 245, 502
 urina 441
 urna 45, 191, 305, 307
 urnam 52
 ur̄si 406
 ur̄sis 461
 utica 476
 utica 459, 476
 utāmur 502
 utantur 241
 utāre 173
 utāris 429
 utātur 185
 utenda 137, 239
 utendi 320
 utendum 110, 468
 utens 51
 uter 5
 utere 13, 320, 425, 430
 uti 20, 246, 248, 283, 411, 503, 524
 utile 29, 121, 149, 159, 264, 271, 276, 306, 329, 379, 478
 utili 41
 utilia 77, 248
 utilior 50
 ut his 139
 utilitas 54, 169, 320, 332
 utilitate 141, 285, 462, 507
 utilitatis 78, 137
 utilium 166
 utilibus 161
 ut tui 143, 189, 509
 utique 324, 478
 utum 184
 utrumque 8
 utā 481
 uvae 148

uvae 244
 uxor 29, 156, 194, 206, 287, 336
 uxore 170
 uxorem 53
 uxores 150, 513
 uxori 269, 396
 uxoria 150

V.

vacābis 237
 vacāre 292
 vacat 96, 262, 264
 vacāvi 223
 vacāvī 489
 vacua 30
 vacuo 175
 vacuus 307
 vacuum 432
 vacuus 44
 vada 260
 vadit 275
 vae 219, 359
 vafer 306
 vafri 347
 vaga 461
 vagatur 96
 vagiam 425
 vaginā 169
 vagitus 357
 vagula 21
 vagum 231
 valde 490
 vale 449, 502
 valeant 9, 353, 410, 489
 valeas 5, 17, 68
 valeat 361, 425
 valōmus 118
 valent 54, 108, 454
 valeo 336, 427 (has), 505
 valere 246, 278, 335, 482
 valet 2, 6, 47, 135, 278, 335, 359, 525
 valēte 52, 185, 192, 506
 valētis 427
 valetudinem 493
 valetudini 58
 valetudo 380
 valida 309
 validas 248
 valido 223
 valle 426
 vallibus 403
 valōem 8
 valere 311
 valuērun 98
 valui 171
 vana 3, 10, 85, 225
 vane 376
 vane 472
 vappam 276
 vapulāvero 328
 varia 27, 157, 233
 variarum 148
 varietas 194
 varietates 263
 variis 367
 vario 337
 vario. 229, 326, 382
 varius 238
 vas 59, 218, 315
 vasa 247
 vastā 107
 vasto 24, 193
 vate 505
 vatem 364
 vates 147, 345
 vatibus 442
 vatium 137, 346, 482
 vectigal 215, 277, 280
 vectigalibus 281
 vehat 179, 261
 vehemens 5, 313
 vehementius 44
 vehiculo 53
 vehit 146, 310
 vela 179, 296, 320
 velandum 409
 vclimus 75
 velis 106, 221, 290, 389, 390, 399
 velle 20, 75, 160, 229
 vellem 277
 vellent 189
 vellera 155
 vellere 441
 velles 20, 483
 velocibus 195
 velocior 237, 476
 velocitas 178
 velocius 120
 velox 124
 velum 480
 vena 98
 venales 200
 venalla 33, 312, 522
 venalis 484
 venalum 140
 venantum 356
 venari 168
 venator 521
 venatoris 40
 venatum 443
 vendat 309
 vendere 38
 vendi 454
 vendidi 26
 venditor 310
 venditorem 18
 venditur 274
 vendunt 81, 162, 274
 venēna 126
 venēnato 292
 veneno 319
 venenum 141, 225, 248, 386
 venerabile 51, 165
 venerabilis 142
 venerari 16
 vērōras 509
 venerātur 86
 Vēnre 371
 Venerem 504
 Venēres 210

- Venēri** 430
Venēris 105, 229, 254, 335, 376
venēris 376
venērit 373
venia 89, 434
veniae 413
veniam 11, 70, 72, 79, 110, 144, 400, 416
venias 132
veniat 94, 278, 408
venienti 254
veniens 120, 138, 198
veniente 26, 456
venientem 89
venientes 238
venientibus 418
venientis 175
veniet 81, 94
venio 328
venire 151
venisti 67, 242, 338
venit 32, 51, 65, 66, 102, 120, 155, 202, 215, 308, 332, 372, 455, 493
veniunt 144, 148, 254, 438
venor 276
venter 167, 229, 332, 429, 517
venti 76, 149, 464, 515
ventus 79, 405
vento 237, 395
ventos 134, 209
ventosae 276
ventosum 206
ventosus 402
ventre 375
ventri 324
ventum 362
ventura 354
venturi 241
ventus 470, 480
Venus 31, 35, 37, 43, 80, 362, 432, 507, 510
venustate 347
ver 148, 298, 417
vera 85, 137, 301, 523
veratur 161
verba 5, 26, 59, 64, 131, 137, 164, 188, 192, 224, 250, 271, 323, 347, 361, 448, 465, 486, 498, 517
verberaret 135
verberatae 78
verbere 466
verbis 2, 9, 38, 57, 92, 137, 161, 243, 371, 414, 434, 443, 463, 498, 499, 504
verbo 175, 488
verborum 51, 99, 153, 175, 316, 479, 511
verbosus 57
verbosus 388
verbum 232, 254, 258, 490
verecundiae 197
verecundiam 27
verecundum 9
veredicto 282
verere 64
vereri 60
veretur 489
veri 208, 249, 500
veris 124, 190, 205, 494
verisimile 244
veritas 19, 31, 165, 175, 184, 212, 270, 302, 328, 472, 494
veritate 271, 304, 507, 517
veritatem 197
veritatis 291
veritus 369
vernies 527
vernus 285
vero 28, 160, 433, 501
Verona 454
verrucis 368
versa 492
versandi 175
versant 179
versari 146, 174, 191, 213, 324
versat 22
versate 272, 447
versatile 157
versatur 90, 307
versiculos 155
versiones 521
versu 339
versum 259, 262, 526
versus 34, 107, 204, 276, 319
versuta 217
versutam 264
vertamus 252, 449
vertere 191
verti 192, 210
vertice 187, 361, 445, 450
vertite 248
vertitis 65
vertitur 234, 306
vertuntur 177
verum 73, 86, 200, 216, 226, 228, 231, 374, 380, 389, 401
vesanas 171
vesci 384
Vesper 23, 261
veste 120
vestes 410
vestigia 13, 163, 219, 396
vestimenta 257
vestis 11, 475
vestiti 510
vetat 85, 302, 369, 380, 401, 414
veteres 290, 480
veteri 320
vetoris 13, 358
veterrimus 358
veterum 158, 301, 359
vetet 102
vetitum 30, 271
veto 276
vetulo 60, 348
vetus 183, 302
vetustas 193, 387, 424
vetustissima 311, 420
vexat 72
vi 94, 140, 164
via 36, 44, 49, 53, 106, 129, 145, 147, 207, 257, 277, 308, 330, 405, 417, 459, 470, 501, 509, 511
vias 20
viam 12, 102, 126, 136, 153, 163, 192, 322, 499
viarum 434
vias 440
viatica 330
viator 44, 107, 440, 481
viburna 360
vice 80, 135, 344
vicem 56, 162, 396
vices 78, 333
vici 380, 485
vicina 107, 129, 219
vicini 287
vicinia 289, 355, 413
vicinorum 180, 183
vicinum 123
vicinus 150
vicissum 144
vicissitudines 263
vicissitudo 194, 314
vicisti 467
victa 33
victis 377, 390, 473, 482
victor 15, 49, 82, 127, 158, 380, 459
victorem 137, 475
victoria 39, 155, 163, 170, 224, 375, 380, 455
victoriam 23, 492
victoribus 201
victos 352
victrix 212
victum 296
victurus 216
victus 5, 127, 463
vide 31, 389
videamus 5
videant 190
videantur 241, 463
videas 253
videat 439, 524
videatur 36, 43, 270
videbatur 100
videbis 232, 412
videmus 23, 171, 239
videndi 5
videndis 195
videndo 213
videndum 279
vident 225, 335
videntur 37, 180, 280, 284, 338
video 98
videor 404, 429, 504
videre 92, 162, 190, 268
videt 47
videretur 101, 170
videri 102, 142
videtur 106, 363
videt 302
videt 104, 128, 195
videt 105, 118, 119, 160, 184
videtur 55, 63, 94, 132, 189, 190, 245, 266, 277, 359, 367, 369, 372, 416

vidi 253
 vidimus 339, 453
 vidisset 254
 vidisset 423
 vidisti 242
 vidit 235
 videt 120, 233, 367, 373
 vigil 262
 vigilantes 353
 vigilantis 362, 439
 vigilare 469
 vigilāta 132
 vigor 138
 vile 389
 vili 165
 vilior 107
 vilitate 433
 villarum 193
 villis 506
 vim 89, 175, 247, 336
 vina 35, 72, 88, 429
 vincat 269
 vincentem 337
 vincere 503, 510
 vinctes 170, 415
 vinciantur 204
 vincat 39, 198, 271, 309, 489,
 494, 498, 517, 523
 vincitur 130, 231
 vincla 495
 vinco 151
 vinco 151
 vinctus 44, 142
 vinclia 196, 316, 485
 vinclis 111, 504
 vinclio 2
 vinclum 6, 54, 110, 277,
 434
 vincuntur 49, 93
 vindex 316, 428
 vindice 32, 250
 vindicta 30, 358
 vineae 78
 vini 420
 vino 25, 49, 175, 196, 214,
 264, 279, 371, 525
 vinolentorum 203
 vinosa 260
 vinosus 186, 200
 vinum 198, 228, 426
 violabile 233
 violandum 526
 violare 197
 violenta 326
 violentiae 182
 violentiam 203
 violentius 19, 380, 509
 violentum 386
 violes 248
 vir 20, 34, 52, 96, 103, 164,
 258, 292, 427, 469, 475
 virentem 56, 188
 virentem 356
 vires 108, 120, 145, 171, 233,
 244, 248, 251, 256, 345, 389,
 429, 439, 454, 473, 477, 493,
 499, 511, 516
 virescunt 148

viret 486, 510
 Virgilio 454
 Virgihum 433
 virgini 279
 Virgo 136, 192, 446
 viri 40, 239, 318, 356, 347,
 356, 463, 500
 viribus 43, 246, 471
 virides 228, 332
 viris 233, 299, 343, 393
 virum 345
 viro 170, 200, 291, 374, 386,
 469, 488
 virorum 158, 175, 437, 500
 viros 110, 116, 128, 254, 309,
 493, 513
 virtus 12, 26, 34, 35, 46, 48,
 58, 61, 84, 90, 91, 104, 107,
 115, 116, 129, 138, 149, 155
 158, 166, 167, 194, 198, 206,
 245, 252, 272, 316, 324, 340
 343, 354, 355, 359, 361, 374,
 380, 390, 393, 418, 441, 457,
 463, 482, 483, 496, 500, 501
 503, 515, 521, 524, 527
 virtute 23, 93, 100, 145, 177,
 186, 189, 211, 214, 235, 279,
 298, 308, 314, 344, 433
 virtutem 84, 86, 106, 137
 152, 181, 213, 246, 250, 369,
 378, 381, 415, 508
 virtutes 5, 42, 222, 315, 340,
 516
 virtuti 81, 258, 474
 virtutibus 66, 144, 494
 virtutis 110, 120, 155, 157,
 215, 228, 301, 303, 357, 441,
 454
 virtutum 331, 392, 501, 510
 virum 46, 88, 212, 235, 291,
 331, 332, 444, 459
 virus 88, 139
 vis 5, 30, 31, 60, 104, 159,
 427 (*sapx*)
 vis 47, 73, 175, 197, 212,
 213, 227, 162, 291, 304, 335,
 453, 503
 visa 3
 visae 410
 viscera 248
 visu 267, 489, 500
 visum 85, 430, 438
 visus 75, 215, 306
 vita 13, 20, 27, 30, 42, 46, 54,
 64, 75, 91, 95, 99, 113, 133,
 148, 150, 154, 157, 159, 161,
 186, 191, 212, 214, 236, 242,
 263, 265, 269, 278, 292, 297,
 301, 310, 333, 334, 347, 353,
 357, 412, 430, 435, 444, 471,
 477, 481, 492, 506
 vitabit 282
 vitae 34, 58, 62, 68, 91, 119,
 124, 129, 148, 163, 165, 182,
 193, 205, 212, 226, 236, 246,
 284, 288, 292, 298, 300, 301
 (*dae*), 319, 377, 400, 441,
 452

vitai 516
 vitam 20, 147, 150, 164, 186,
 203, 283, 297, 323, 348, 370,
 408, 427, 447, 487, 490, 503,
 509
 vitandi 320
 vitant 94
 vitare 176, 358, 385
 vitari 443
 vitas 182, 279
 vitat 372
 vitaveris 133
 Vitellio 177
 vitet 378, 388
 vitia 16, 84, 94, 105, 152, 168,
 184, 225, 318, 348, 352, 361,
 448, 516
 vitabitur 190
 vitat 120, 216
 vitus 4, 15, 59, 76, 87, 99,
 205, 235, 238, 245, 273, 276,
 318, 320, 321, 327, 355, 459
 vitio 87, 90, 96, 107, 114, 283,
 524
 vitiorum 109, 301, 448, 468,
 490
 vitiosa 239
 vitiosae 252
 vitium 17, 18, 49, 54, 55, 87,
 107, 120, 133, 153, 166, 175,
 198, 214, 241, 267, 288, 290,
 306, 308, 312, 390, 481,
 496
 vitreo 475
 vitreum 426
 vitro 104
 vitra 109
 vituli 357
 vitulo 114
 vitulum 455
 vituperando 512
 vituperet 365
 vivam 434
 vivamus 94, 287
 vivas 97, 140, 420, 421, 428
 vivat 142, 502
 vivatur 36
 vivax 46, 236
 vive 93, 228, 232, 216, 430
 vivendi 97, 141, 143, 174,
 348, 447
 vivendum 151, 386
 vivens 257
 viventium 128
 vivere 13, 16, 20, 24, 31, 65,
 84, 88, 97, 150, 151, 189,
 197, 232, 247, 278, 292, 341,
 354, 368, 375, 429, 439, 442,
 444, 456, 492, 500, 506, 519,
 520
 vivere 23
 vivet 501
 vivens 199, 395
 vivi 89, 148
 vivida 115
 vivimus 94, 114, 149, 160,
 287
 vivis 322, 466

vivit 17, 94, 123, 177, 203,
236, 257, 304, 367, 451
vivito 426
vivitur 229, 483
vivos 184
vivum 8, 491
vivunt 216, 240, 371, 391,
439, 448
vividus 268
vixēris 214, 284
vixi 164
vixisse 265, 390, 466
vixit 60, 254, 402
vobis 155 (*scpe*), 430
vobiscum 90, 192, 324
vocābo 97
vocabula 236
vocāri 351, 432, 434
vocat 30, 55, 125, 150, 187,
252, 461
vocātus 31
vocavēris 283
voce 143, 467, 473, 502
vocem 97, 317, 405
vocēris 7
voces 18, 117, 188, 193, 396,
400, 411, 438, 448
vocibus 337
vocis 107, 184, 347
voco 107, 200, 504
volant 4
volāre 432
volat 16, 51
volēbat 10
volens 272
volente 70, 78
volentem 92, 121
volentes 492
volet 67, 142, 236, 317
volūtāre 459
volūtum 269
volo 151, 248, 430
volūbilem 191
volūbilis 198, 322, 403
volūtere 264

volūerit 43
volūerunt 13, 191
volui 151
voluimus 508
voluisse 170, 389
volūstis 83, 363
voluit 322
volūmus 151, 354, 438, 479
volunt 34, 109, 390, 411
voluntas 275, 323, 398, 430,
440, 477, 480
voluntāte 169, 390, 410
voluntātes 55, 448
voluptarius 140
voluptas 42, 68, 96, 101, 104,
105, 228, 230, 270, 272, 279,
280 291 (*bas*), 336, 339, 354,
444, 464, 518
voluptāte 56, 203, 222, 425
voluptātem 89, 152, 190,
247, 493
voluptātes 116, 354, 439
voluptātibus 130, 429
voluptātis 124
volūtum 409
volvenda 388
volvit 53, 527
volvitur 89, 199
volvuntur 227
volāre 25
vomere 140
vomit 179
vorāgo 218
vorax 149
vos 430
vota 158, 311, 376
voti 379, 429
votus 150, 327, 442
voto 24, 50, 229, 414, 415,
483
voveat 380
vovimus 306
vox 205, 207, 261, 281, 302,
457, 506

ulgārem 347
ulgāri 82
ulgāria 193
ulgārit 491
ulgātur 149
ulgi 334, 412, 523
ulgo 378, 476, 490
ulguum 18, 438
ulguus 4, 6, 57, 184, 208,
259, 304, 406, 469
vulnēra 8, 17, 147, 239, 418,
458, 518
vulnerātus 472
vulnēre 21, 111, 239, 336,
496
vulnēris 409
vulnus 67, 166, 183, 212,
320, 427, 451, 473
vulpeculae 94
vulpes 22, 238
vulpina 69, 423
vulpis 27
vult 88, 217, 219, 258, 280,
337, 362, 369, 370, 372, 374,
387, 479
vultibus 114
vultu 120, 121, 145, 175, 255,
285, 363, 378, 380
vultum 65, 115, 190, 227,
460, 465, 506
vultūris 64
vultus 7, 23, 30, 132, 197,
347, 378, 385, 405, 414, 475,
479

Z.

zelus 175, 288
Zephyri 486
Zephyris 132
Zolle 212
zonam 150

INDEX TO THE GREEK QUOTATIONS.

A.

αβίλος 555
αβίωτος 555
άγαθά 533, 553
άγαθόν 535, 541, 549, 550, 551
άγαθός 534, 547
άγαλματ' 529
άγαν 541
άγειν 553
άγκυλον 542
άγνοιαν 547
άγοράς 529
άγων 530
άδηλον 553
άδηλός 542
άδικεῖν 553
άδύνατος 545
άδωρα 537
αἰ 556
αἰεῖ 541
αἰμύνηστον 552
αἰραί 554
αἰργία 541
αἰδές 552
αἰθανάτοισιν 548
Ἀθήνας 533
αἰθυμοῦντες 530
Ἀἰδαο 537
αἰδοίους 534
αἰδῶ 530
αἶμα 552
αἰνεῖσθαι 532
αἰρεῖ 536
αἰρεῖσθαι 553
αἰσχροὶν 533
αἰσχροῶν 535
αἰσχύνοο 547
αἰσχύνῃ 519
αἰτία 549

αἰτιώτατος 546
αἰφνίδια 556
άκαιρος 532
άκοῆς 552
άκούειν 539
άκουσμα 537
άκρον 548
άλγε' 541
άλεγίζει 543
άλέουσι 546 (*his*)
άληθία 538
άληθεια 536, 545
άληθειαν 529, 531
άληθείας 548
αληθές 552
άλίσκει 535
άλίσκεται 533
άλλάξαιμ' 551
άλληλοις 540
άλλοις 545
άλλων 530
άλφита 543
άλωπέκες 543
άλώπηξ 530, 533
άμαρτανει 534
άμβολιεργός 530
άμεινον 538
άμελγε 551
άμέλλητον 533
άμεταμέλητος 555
άμέτρως 541
αμούσοις 535
αμφότερον 551
αν 549
αναβάλλου 541
αναγκαῖον 530
αναγκαῖων 544
ανάγκας 551
αναίδεια 538
αναιδέει 530
αναιτίως 553
αναμάρτητον 544

άναμαρτία 549
ανάπανσιν 534
ανάρρίπτειν 547
ανατίθεται 539
ανατρέπει 549
ανόανει 545
άνδρα 532, 533, 545
άνδρας 540, 548
άνδράσιν 531, 544, 548
άνδρες 529, 530, 548
άνδρι 531, 544
άνδρὸς 545, 548
άνδρῶν 531, 543
άνεγείρειν 550
άνεγνω 545
άνέλπιστοι 535
άνεμοῖσι 538
άνεσιν 534
άνέτοιμα 542
άνεύκτοις 537
άνέχων 545
άνηρ 530, 534 (*ter*), 535 (*his*), 548 (*his*), 555
άνθρώποις 542, 551
άνθρώποισι 530, 551
άνθρώποισιν 531
άνθρωπον 529
άνθρωπος 542, 548
άνθρώπων 531
άνθρώπων 544, 553
άνοήτοις 552
άντιπνέειν 538
άντιφυτ εὔει 547
άντλούμενα 554
άνω 556
άνώματος 537
άξια 553
άπαλέξοις 537
άπάντων 544, 546, 549
άπάσης 552
άπασι 532
άπασιν 532

ἀπατηλοῖς 536
ἀπέχουσιν 551
ἀπιστή 547
ἀπιστον 551
ἀποβρέχων 551
ἀποθανεῖν 552
ἀποθάνη 533
ἀποθνήσκει 544
ἀποθνήσκωμεν 554
ἀποιχόμενον 553
Ἀπόλλων 551
ἀπόλωλεν 539
ἀπορουμένοις 544
ἀπορουσι 552
ἀπροφάσιτος 537
ἀπωθεν 529
ἀπωλείας 545
ἀπώλεσεν 548
ἀργαί 539
ἀργαλή 554
ἀργότερον 552
ἀρετή 547
ἀρετῆς 539, 553, 554
ἀρθέντος 540
ἀριδάρκους 529
ἀριθμοῦ 542
ἀριστεύειν 530, 553
ἀριστον 539, 540, 552
ἀριστος 540, 542
ἀρρένας 550
ἀρρωστίας 541
ἀρτοπώλιδας 540
ἀρχεται 538
ἀρχόμενοι 538
ἀρχων 538
ἀσέβεια 555
ασθενής 541
ἀσταθμητότατον 546
ἀστατος 539
ἀσυνετώτατον 546
ἀσφάλεια 541
ἀσφαλείς 555
ἀτη 534
ἀτῆσι 530, 539
ἀτῆσιν 541
ἀτραπὸς 550
ἀτρώμενος 535
αὐδῇ 553
αὐθις 530
αὐξηθέντων 548
αὐριον 533, 541 (bis),
554
αὐτοὶ 543
αὐτοῖς 543

αὐτὸς 555
αὐτῷ 530
αὐτῶ 541
αὐτῶν 543, 545
ἀφανής 555
ἀφείναι 554
ἀφικνεῖται 552
ἄφρων 541
Ἀχαιοὶ 536
Ἀχαιοῖς 541
ἀχάριτα 550
Ἀχιλλεύς 541
ἄωρον 555

B.

βαδίζειν 546
βάξη 537
βαλανείω 552
βασιλείας 538
βασιλεῦ 537
βασιλεῦσιν 529
βασιλέως 545
βασιλῆος 534
βίβλιος 542
βελτίω 554
βελτίων 550
βελῶν 536
βιηξ 531
βιβλίους 529
βιβλίον 546
βιβλίων 537
βίον 535, 547, 549
(bis)
βίος 536, 539, 542,
543, 549, 550, 555
βίου 544, 551, 555
βίω 554
βλάβην 540
βλάβπτων 554
βλέπει 542
βορβόρω 543
βούλεται 549
βουλεύεται 551
βουλή 536
βουληφόρον 545
βραδέως 540, 550
βραχύν 546
βραχύνς 552
βροτοὶ 543
βροτοῖς 531, 532, 552
βροτοῖσι 529, 555
βρῦν 530

βρώματος 531

Γ.

γαῖα 535
γαλεώτης 546
γαλήνη 541
γαμεῖ 556
γαμεῖν 551
γαστέρες 539
γέγραπται 529
γείτων 547
γελᾶν 536
γενεῇ 543
γένεσθαι 544
γέννηται 535
γενναίω 531
γένουτο 534 (bis), 541,
544, 546
γένους 539, 553
γέροντα 542
γέρων 546
γεωργία 553
γῆν 530, 534
γῆρας 529, 554
γηράσκει 539
γηράσκοντι 538
γίγνεται 535, 540, 555
γίνεται 544, 554
γινώμενος 555
γινώσκειν 535
γλυκίων 544, 553
γλυκὺ 552
γλῶσσ' 537
γλῶσσαι 545, 548
γλώσσης 553
γλώττα 548
γνώθι 533, 538
γνώμη 550
γνώσις 545
γόνον 545
γούνασι 545
γραμματαὲς 551
γρναῖκ' 547
γυναικα 547, 549 550
γυνή 530, 540, 548

Δ.

δαιμόνιον 531
δαίμων 514
δάκρυσιν 553
δάκτυλον 555

δάκτυλος 555
 δακτύλου 551
 δάνεια 530
 δαπανηρόν 533
 δεδέται 530
 δει 532, 551, 555
 δείκνυται 532
 δειλοῖσι 555
 δεινὰ 537, 550
 δεινόν 532
 δεινός 545
 δεῖσθαι 534
 δεῖται 545, 550
 δέκα 545
 δεξάμενος 531
 δεόμενος 542
 δέοντα 545
 δέσποιναν 547
 δεσπότην 544
 δεύτερον 549
 διαδωσουσιν 540
 διαιτητής 542
 διακείται 529
 διανοίας 548
 διατελοῦντα 544
 διαφέρει 554
 διαφθείρει 550
 διδάσκαλος 540
 διδασκάλων 548
 διδάσκεις 529
 διδασκόμενος 533
 δίδου 537
 δίδωσιν 546
 δίκαια 543
 δίκαιοις 542, 552
 δίκαιος 545
 δικαίω 542
 δικαστής 542
 δίλη 534
 δίλην 530
 δίκης 552
 Διός 546
 διπλῇ 533
 διχα 545
 διψῶντες 543
 διώκει 542
 διώκεις 551
 δόγματα 556
 δοθείσας 530
 δοκεῖ 548
 δόμοι 550
 δόμων 544
 δουλεύειν 538
 δούλος 541

δούλους 550
 δραπέτης 536
 δραχμῶν 546
 δύναται 545
 δυνάμει 554
 δυνάμεθα 537
 δύναμιν 551
 δύναται 555
 δύο 545, 554
 δυσπραξίαν 551
 δυστυχεῖν 540
 δώματα 550
 δῶρ' 534
 δώρα 537
 δῶρον 547

E.

ἔαρ 541, 555
 ἔβλαψε 544
 ἔγγιστα 542
 ἔγγυθι 551
 ἔγγυς 546
 ἔγγυτάτων 534
 ἔγνω 546
 ἔδοντες 541
 ἐξήκοντα 536
 ἐθέλωμεν 538
 ἔθηκαν 554
 ἔθηκε 541, 551
 εἰδεῖν 536
 εἰκάζει 540
 εἰκῇ 552
 εἶναι 534
 εἶπε 548
 εἰπεῖν 531
 εἶπεν 548
 εἶς 555
 εἰσοδός 548
 ἔκαστος 536, 546, 549
 ἐκάστω 544
 ἐκβήσῃ 539
 ἐκδυομένῳ 530
 ἐκίνει 544
 ἐκτήσατο 540
 ἐλασσόνων 543
 ἐλαχιστων 534, 542
 ἔλεγε 544
 ἐλέησον 540
 ἐλεῖν 538
 ἐλευθερίας 538
 ἐλεύθερον 552
 ἐλεύθερος 541
 ἐλευθέρους 550
 ἐλέφας 543
 ἐλέφ 555
 ἔλκεσι 530
 ἔλλαός 545
 ἐλπεται 534
 ἐλπίσιν 535
 ἐμοῦ 535
 ἐμπείριαν 542
 ἐμπειρος 542
 ἐμῶν 534
 ἐνδείας 541
 ἔνεκα 553
 ἐνεστιν 530
 ἐνὶ 537
 ἐννέπειν 543
 ἐξαπατῆσαι 549
 ἔξεις 530
 ἔξεστι 542
 ἐξετάσαι 545
 ἐξέυροις 551
 ἐξοχήν 539
 εἶκοις 550
 ἔον 545
 ἔοντα 539
 ἱερῆς 539
 ἔπαθον 548
 ἔπαινος 537
 ἐπαινούμενοι 543
 ἐπαυρεῖ 548
 ἐπέθηκεν 553
 ἔπη 543
 ἐπίβαλλε 538
 ἐπιδέχεται 529
 ἐπιεικὲς 542
 ἐπιλαθόμεθα 541
 ἐπιπλέουσιν 543
 ἐπιπόνως 540
 ἐπίστασ' 551
 ἐπίταγμα 544
 ἐπιφανέστερον 544
 ἐπιχειρεῖν 542
 ἐπλούτησε 545
 ἔπος 546
 ἔραν 535
 ἐργάζεται 550
 ἔργων 545
 ἔρδοις 534
 ἔρδων 534
 ἔρριξε 534
 ἐρημία 540
 ἔριν 547
 ἔρις 547
 ἐρχεται 532, 554

ἐρωτηθεῖς 540
 ἐσάωσα 547
 ἐσθλα 537, 546, 554
 ἐσιδέσθαι 551
 ἐστήσαντο 530
 ἔτεκεν 556
 ἔτερον 537
 ἔτοιμα 542, 556
 ἐτοιμοτάτη 550
 ἐτύμοισιν 538
 εὐγενὲς 544
 εὐγενέτην 539
 εὐδὲι 546, 554
 εὐδὲιν 545
 εὐδοκιμεῖν 543
 εὐεργετὸς 542
 εὐεργετούμενοι 553
 εὐκαταφρόνητον 535
 εὐκταῖον 532
 εὐρεῖν 533
 εὐρυστικώτερον 545
 εὐρημα 547
 εὐροῖς 548
 εὐτυχεύντων 553
 εὐχερῶς 547
 εὐχομένοις 537
 εὐανότατον 552
 ἐφέλκων 547
 ἐφήμερος 542
 ἐφοβεῖτο 556
 ἔφω 529
 ἔχε 556
 ἔχει 530
 ἔχειν 535, 554
 ἔχη 544
 ἐχθρά 552
 ἐχθροῦ 554
 ἔχοντες 540
 ἔχοντος 530
 ἔχω 554
 ἔχων 531, 540

Z.

ζάλης 541
 Ζεὺς 545, 556
 ζῆ 537
 ζημίας 545
 ζῆν 550
 ζῆς 549
 ζῆτεῖν 538
 ζῆτεῖς 544
 ζῶντας 544

ζῶντος 535
 ζῶοισιν 535

H.

ἡβῶσαν 533
 ἡδεται 542, 543
 ἡδῆ 548
 ἡδιστα 537
 ἡδιστος 536
 ἡδονῇ 540
 ἡδονῆς 540
 ἡδὺ 556
 ἡθῆ 554
 ἡκεις 539
 ἡκιστα 537
 ἡλθον 536
 ἡλικά 537
 ἡμέρα 556
 ἡμέραν 544
 ἡμῖς 532
 ἦν 534, 536
 ἦρ' 556
 Ἡρακλῆς 545
 ἡρίμεθα 530
 ἡρώων 531
 ἡσυχίαν 555
 ἦτις 551
 ἡὔξῃσαν 548
 ἡτύχησεν 537

Θ.

θάμα 534
 θάνατος 533, 551
 θανάτον 554
 θανόντ' 551
 θανόντες 535
 θανόντος 535
 θαρρόουσι 529
 θεά 541
 θεῖον 534
 θεῖου 534
 θέλε 539
 θέλεις 535
 θέλομεν 537
 θεοὶ 531, 544, 553, 554
 θεοῖς 532
 θεὸν 534, 552
 θεὸς 532, 542, 546
 θεοὺς 529, 534 (bis)
 θεραπευμάτων 506

θεράπευσον 538
 θεῶν 530, 532, 542, 546, 547, 551
 θεωρεῖν 536
 θήρια 539
 θησαυρὸς 531
 θνατοῖς 551
 θνητοῖς 548
 θνητὸν 551
 θριοβόλοι 548
 θυλάκω 551
 θύμος 542

I.

ἱατρεῖον 555
 ἱατρεύειν 542
 ἱατροὶ 556
 ἱατρος 530
 ἱατρῶν 548
 ἰδιον 552
 ἰδιώτας 548
 ἰδοῖς 535
 ἰδρῶτα 554
 ἰζάνει 529
 ἰθεῖα 534
 ἱκανὸν 556
 ἰνδος 543
 ἱππον 545
 ἱππασθαι 529

K.

καθαρά 547
 καθαροῖς 547
 καθεῖλεν 556
 καθέλκεις 536
 καθεύδειν 530
 καθεύδων 540
 κυθῆσθαι 536
 καινά 536
 καινὸν 541
 καίριον 548
 καιροῦ 538
 καιρὸν 549
 καιρῶ 541 (bis)
 κακά 534, 539, 541, 544, 546, 548
 κακαὶ 554
 κακῇ 554
 κακίαν 552

ακλίας 552
 ακίους 543
 ακίστον 539
 ακοδαίμων 556
 ακοί 543 (bis)
 ακοίς 555
 ακόν 532, 539, 540,
 541
 ακός 539, 545, 547
 ακού 548
 ακών 538, 549
 ακώς 541, 552
 καλὰ 533, 541, 548,
 555
 κάλαμον 551
 καλλίω 551
 κάλλος 553
 καλοῖσιν 531
 καλόν 552
 καλύπτοι 539
 καλῶς 529, 533, 540,
 546, 552
 Καμαρίναν 541
 κάμον 530
 κάπνου 535
 καρκίνον 546
 καταθεῖο 534
 κατακαίριον 548
 καταλειβομένοιο 544
 κατασκηνῶν 550
 κατασφρόνει 529
 κατέκρινε 552
 κατηγορεῖν 552
 κατθανεῖν 532
 κατίοντος 543
 κατόπτρῳ 552
 κείμενον 541
 κεῖνο 529
 κείνος 537
 κεναί 529, 531
 κίνοι 553
 κενόν 552
 κέντρα 549
 κερδαίνειν 541
 κέρδεα 539, 541
 κέρδει 530
 κέρδη 550
 κέρδους 543
 κεύθη 537
 κεφαλῆς 538
 κηπωρός 548
 κιθῶνι 530
 κινδυνεύειν 553
 κίνει 541, 547

κινεῖς 530
 κινήσω 534
 κίων 535
 κλέπτας 545
 κλέφας 531
 κλώπες 531
 κοινόν 552
 κοινωνοὺς 547
 κολοῖς 529
 κολοῖω 529
 Κολοφῶνα 553
 κόπροι 543
 κόρακος 539
 Κόρινθον 545
 κόρος 548
 κόρυδος 535
 κυρύδου 529
 κούφη 554
 κούφον 544
 κράμβη 533
 κρατῶνται 550
 κρεῖσσον 530
 κρεῖσσους 543
 κρεῖττον 544
 κρεῖττονες 548
 κρέσσον 554
 κρίνεται 555
 κρίνω 552
 κτεάνων 554
 κτήμ' 531
 κτήσασθαι 548
 κύβον 547
 κύδος 547
 κύκλ' 538
 κύλικος 548
 κυλιζόμενος 540
 κυνί 552
 κύνος 540
 κύρτος 536
 κύων 531

Λ.

λάβε 530, 534, 535
 λάβοι 550
 λαβόμεθα 538
 λαβῶν 547
 λαγῶς 532
 λαθήμεν 534
 λακτίζειν 549
 λάμβανε 533
 λαμβανει 541
 λανθανούσης 551

λατρεῖας 551
 λατρεύειν 538
 λέγειν 538, 545, 551
 λέοντες 535, 542
 λένουτες 543
 λεπτά 546
 λημμάτων 535
 λίαν 532
 λίθον 533, 547
 λίθος 547
 λίθω 554
 λιμού 548
 λιπών 542
 λογισμοῦ 542
 λόγοι 553
 λόγον 535
 λόγος 534, 543, 551
 λόγους 543
 λόγων 545
 λοιδορεῖσθαι 540
 λοιδορήσαι 552
 λόχη 545
 λύκον 554

Μ.

μαγνήτης 547
 μίζαν 541
 μάθε 549
 μαθήματα 546, 550
 μάθησις 556
 μαθηταί 548
 μακρολόγους 530
 μακρόν 529
 μακρός 531
 μακροῦ 544
 μάλα 548
 μαλαττεται 547
 μαλθακῶς 551
 μάλιστ' 547, 551
 μαλλοεῖν 553
 μάλλον 539
 μάντιες 548
 μάντιν 551
 μάταιοι 529
 μάταιον 538
 μάχαιρα 550
 μάχαιραν 541
 μάχη 541, 543
 μαχήσεται 531
 μάχονται 531
 μέγα 534, 536, 540,
 541

μεγάλα 550
 μεγάλη 540
 μεγάλης 539
 μεγάλων 550
 μέγαν 540, 552
 μεγίστα 548, 555
 μεγίστη 532
 μεῖζον 536, 551
 μειονα 536, 538
 μέλιτος 538, 544, 553
 μέλλον 553
 μέλλων 532
 μεμνήσθαι 556
 μέρος 538
 μέσον 530
 μεταθεῖς 549
 μεταμέλειαν 546
 μεταμελείας 539
 μετανοῖαν 532
 μεταξὺ 548
 μηδέν 536, 552
 μηδεὶς 534
 μηνυσις 548
 μήτηρ 544
 μηχανάς 548
 μηχανῆς 538
 μία 545, 548
 μίγνυται 544
 μικρά 554, 556
 μισῶ 550
 μιχθήτω 535
 μνήμη 563
 μόνον 554
 μόνος 534
 μουσικῆς 551
 μυθήσασθαι 533
 μύθον 544
 μῦθος 530
 μυῖαν 543
 μυλοι 546
 μύλον 543
 μῦν 535, 556
 μυρῖ 541
 μυρίων 546
 μυρμηκι 536
 μῦς 533
 μυστήρια 554
 μαρὸς 548

N.

ναίει 551
 ναύοντες 551

νέος 544
 νεότης 529
 νέων 532
 νῆες 531
 νηπιος 546
 νικᾷ 552
 νίκη 538, 539
 νικηθεῖς 539
 νίκης 546
 νικήσας 539
 νίπτει 555
 νομίζω 534, 544
 νόμον 542
 νόμος 547
 νόμους 532
 νόμω 529
 νοουθετεῖν 542
 νοῦν 532, 533, 544,
 551
 νοῦς 554, 556
 νύκτι 526
 νῦφ 536

Π.

ὑπελεύεται 534
 ὑλόν 535
 ὑμπασα 548
 ὑνεύεται 546

O.

οδύνας 549
 ὄζειν 538
 οἶα 547
 οἶεται 549
 οἶκου 550
 οἰκτεῖρεσθαι 554
 οἰκτερον 542
 οἰκτιρῶν 530
 οἶνω 536
 οἶοι 543
 ὀλβία 536
 ὀλβιος 536
 ὀλβίω 536
 ὀλβος 539, 512
 ὀλεσσα 547
 ὀλίγον 535, 556
 ὄλον 552 (bis)
 ὄλου 555
 ὄλω 551
 ὀλωλεν 530

ὄλως 552
 ομιλῖαι 554
 ὀμιλος 540
 ὀμιλων 539
 ὀμμασιν 536
 ὀμματ' 540
 ὀμοῖα 538
 ὀμοῖω 544
 ὀμολογούντος 532
 ὀμώμοχ' 537
 ὀμπος 530, 531, 537
 ὄν 552
 ὄνειαρ 547 (bis)
 ὀνειδος 552
 ὀνήσιμα 537
 ὄνομα 531
 ὀνοματα 545
 ὀνοματων 544, 555
 ὄντα 529
 ὄντοι 531
 οὐχων 535
 οὐων 533
 ὀπηδεῖ 547
 ὀπως 546
 ὄρα 533, 542
 ὀραν 535, 544, 551
 ὀργανα 556
 ὀρέγονται 513
 ὀρει 544
 ὀρθα 546
 ὀρμῆν 533
 ὀροβοι 552
 ὄρος 554, 556
 ὀρφυη 536
 ὄς 537, 542
 ὄσα 550
 ὄσιον 531
 ὄσπον 547
 ὄσπτις 537, 556
 οὐδὲ 545
 οὐδεῖς 550
 οὐπὲν 543, 556
 οὐδένα 544
 οὐδέποτε 542
 οὐλομένην 541
 οὐρα 544
 οὐσίαν 543
 οὐγε 546
 οὗτος 555
 οὕτω 545, 556
 οφείλεται 532
 ὀφείλων 536
 ὀφθαλμός 545
 ὀψιν 534

II.

πάγαις 530
 πάγη 533
 πάθη 539
 παθήματα 550
 πάθοι 534
 παίγνιον 549
 παιδεία 531
 παιδες 545, 530
 παιδι 541
 παιοιαν 534
 παιζειν 549
 πάλαι 536
 παλαιέι 530
 πάλιν 531
 παννόχιον 515
 πάντα 536, 539, 541, 546, 555
 πάντας 545
 πανταχού 552
 πάντες 553
 πάντεσσι 546
 πάντη 546
 παντί 554
 παντός 532, 535, 545
 πάντων 539, 546, 552
 πάνυ 542
 παππάζουσιν 545
 πάππον 531
 παραζήν 550
 παραθρέξαντα 538
 παραινείν 529
 παράκαιρος 540
 παραπλησίως 538
 παρatreχομεσθαι 529
 παρούσαν 551
 παρέστι 534
 παρη 556
 παροξυνονται 553
 παρούσης 549
 παρούσιον 544
 παρόρησάσθαι 550
 παρών 542
 πᾶς 534, 541, 543, 549, 550, 555
 πάσχει 532
 πάσχειν 545
 πατὴρ 531
 πατρός 531
 πατρὸς 531
 παῖδοι 534, 548
 παῖθει 534
 παῖθεν 534

πειράσαι 541
 περῶμεναι 536
 πέλει 548
 πέλεται 554, 555
 πένηται 534
 πένης 556
 πενήτων 553
 πενθοῦσι 536
 πενήν 550
 πέπρακται 545
 πεπρωμένη 552
 περαιτερω 552
 περιουσία 530
 περιφέρει 543
 πέση 536
 πεσοῦσης 534
 πέφνται 548
 πεφυκας 542
 πηγῇ 537
 Πηληιάδεω 541
 πῆματα 531
 πημονάς 550
 πήρα 549
 παίνει 545
 πιθήκοις 544
 πῖθος 531
 πικρόν 552
 πικρῶς 543, 545
 πίμπλαται 549
 Πίνδαρος 552
 πίνοντες 541
 πίνουσι 543
 πίστευε 533, 540
 πιστεύειν 552
 πίστις 545
 πῖωμεν 534
 πλεῖον 550
 πλείονας 535
 πλείονες 543
 πλείστ' 544
 πλείστην 551
 πλέον 538
 πλέονας 548
 πλέοντες 551
 πλῆθος 542
 πλησίον 542
 πλόος 542
 πλούς 545
 πλουσίαν 547
 πλουτεῖν 539
 πλουτῆς 534
 πλούτον 540
 πλούτος 547
 πνέοντες 543

ποθός 551
 ποθοῦντες 529
 ποιεῖ 540, 541, 544, 550, 555
 ποιεῖν 529, 546
 ποιήσει 542
 ποιήσεις 546
 ποιητας 540
 ποιούσι 530
 πόκαις 544
 πόλεις 548
 πολέμιον 547
 πολεμιάτων 555
 πόλεμον 540
 πολέμου 550
 πολέμω 555
 πολέως 538
 πόλις 531, 540, 548
 πολιτείας 532
 πολλά 533, 550 (bis)
 πολλακι 548
 πολλακις 555
 πολλοὶ 543 (bis)
 πολλοῖς 549
 πολλοὺς 548
 πολλῶν 539, 540, 555
 πολὺ 544, 547
 πολυουρκίας 555
 πολύτροπος 540
 Πολύφαιμε 548
 πολυφίλος 536
 πονηροὶ 553
 πονηροῖς 552
 πονηρῶν 553
 πόνοι 556
 πόνω 546
 πόνων 553
 πορσύνη 544
 ποσὶν 529
 πρᾶγμα 546, 555
 πράγματα 535, 545, 548, 549
 πραγμάτων 545, 550, 555
 πράξει 541
 πράξις 545
 πράττει 543
 πρεπει 531, 540, 543
 πρόπον 552
 προαιμην 546
 προηγείται 550
 πρόνοια 539
 προπάρειθεν 554
 προπιστεύσαντες 552

πρόσεστι 541
 προσήκει 550
 προσήνεις 552
 προσιόντα 538
 προσκρούειν 533
 πρότερον 554 (*bis*)
 προτιμᾶν 531
 προτρέχει 548
 πρόφασιν 529
 πρόφασις 541
 πρόχειρα 556
 πρῶτα 529
 πρῶτον 544, 545
 πτωχός 538
 πτωχῶ 538
 πύλησιν 537
 πῦρ 535, 541
 πυρί 535
 πω 545
 πωλοῦσιν 553

P.

ῥέει 537
 ῥέειν 553
 ῥέξαι 552
 ῥήθεν 549
 ῥήτορος 529

Σ.

σάρκα 533
 σάρκες 529
 σαυτῶ 536
 σαφώς 551
 σεαυτὸν 533 (*bis*)
 σεμνός 535
 σέρφω 536
 σεσωσμένους 535
 σιλήνην 536
 σήμερον 533
 σθένει 536
 σιγαῶν 532, 545
 σιδήρια 556
 σιδήρῳ 549
 σίτου 552
 σιωπῇ 543
 σκαλεῦειν 549
 σκληρὰ 551

σκληρὸν 547
 σκοπὸς 555
 σκόρπιος 554
 σμικρὸν 534
 σμικρῶ 534
 σοφία 530, 552
 σοφίας 537
 συφίη 539
 σοφιστὴν 541
 σοφός 541 (*bis*), 543
 (*bis*)
 σοφοὺς 535
 σοφώτατοι 544
 σπάνιον 552
 σπείρειν 551
 σπερματων 553
 σπουδαζονται 552
 σπουδαίοις 552
 σπουδῇ 555
 σπουδῇ 549
 στόμα 550
 στόματ' 545
 στῶ 534
 συγγενεῖς 553
 συγγίνεσθαι 545
 συγκατεργάζεται 553
 σύγκρασις 546
 συμβουλή 538
 συμμαχεῖ 547
 συμμαχία 540
 συμφοραὶ 530
 συμφορῶν 547
 συνειδήσις 532
 συνεισφέρηται 544
 συνεκδύεται 530
 συνολόν 533
 σφάλλονται 556
 σωθέντα 556
 σώματι 553
 σωματος 536
 σωφρονέστερον 547,
 552

T.

τάγαθα 542
 τὰδίκους 542
 τὰν 537 (*bis*)
 ταπεινός 535
 τάφῳ 550
 ταχεῖς 555
 ταχέως 545
 τείχῃ 531

τεκμαίρεται 536
 τέκνα 531, 537, 551
 τελευτῆσαι 552
 τέλος 541, 544, 552
 τέμνει 534
 τέρπει 537
 τέσσαρα 530
 τετρημένου 546
 τεχνην 536
 τεχνώμενον 529
 τηλίαν 544
 τῆς 534
 τίθησι 547
 τίκτει 540, 555
 τιμάτε 553
 τιμῆς 543
 τίμιον 552
 τιμωτάτα 551
 τίς 544, 545
 τοῖος 543
 τοσαυτακίς 541
 τοῦτον 539
 τοῦτω 556
 τραπέζης 548
 τρέφειν 545, 550
 τρέφης 549
 τρέφον 552
 τρις 556
 Τροίαν 536
 τρόποιον 530
 τροφᾷ 532
 τρόχος 539
 τύραννος 555
 τυράννῳ 533
 τυφλῶ 552
 τύχῃ 547, 553
 τύχην 541
 τύχης 547, 549
 τυχόντων 555

Υ.

ὑβρις 530, 550
 ὑγείας 541, 555
 ὕδωρ 532, 541, 552
 ὕμῳ 545
 ὑπάρξῃ 545
 ὑπείροχον 530
 ὑποουστει 535
 ὑποφορᾶσθαι 552
 ὑψοθεν 556
 ὕων 545

622 INDEX TO THE GREEK QUOTATIONS.

Φ.

φαίνεται 532
 φανερῶς 553
 φανήσομαι 554
 φαντασία 545
 φέρει 547
 φέρειν 547, 551, 554
 φέροντα 533
 φέρουσι 543
 φεύγει 543
 φεύγοντα 551
 φεύγων 531, 543
 φθέγγεται 535
 φθονέει 538
 φθόνον 536
 φθόνος 530
 φιλεῖ 545, 550
 φιλία 529, 537
 φίλοι 529, 534, 548, 551
 φιλοῖν 531
 φίλον 544
 φιλότιτος 544
 φιλοῦσιν 544
 φίλων 539
 φοβεῖσθαι 532
 φοβεροῦ 535
 φόβος 535
 φορτία 539
 φρενῶν 529
 φρέσιν 537
 φρίην 537
 φρον. 536, 542
 φρόνημα 544

φρονήσεως 548
 φρονούσα 550
 φρονούσι 547
 φρουτιδίων 534
 φνεται 540
 φύκος 540
 φυλάξει 548
 φυλάττει 550
 φύλλων 543
 φύσει 533, 547
 φύσεως 551
 φῶς 529

X.

χαλεπῶς 540, 547
 χαλεπωτερον 533, 548
 χαλκού 546
 χαρίεντα 546
 χάριν 543, 555
 χείλεος 548
 χείρα 555
 χεῖρι 551
 χείρον 553
 χείρονας 544
 χείρός 541
 χελιδών 541
 χθών 531
 χοῖρος 543
 χολή 536, 538
 χορῆ 535, 545, 546, 553
 ληήματ' 547, 551
 χρημάτων 550
 χρῆν 550
 χρησθ' 554

χρήσιμον 552
 χρονιστὸν 552
 χρόνος 529, 539, 543
 χρόνου 542, 548, 550
 (bis)
 χύτρα 537
 χῶς 552
 χωρίς 546

Ψ.

ψαλτοῦ 531
 ψεύδεα 538
 ψευδὲς 552
 ψευδορκία 555
 ψευδός 552
 ψυῶται 539
 ψυχῇ 537, 552 553,
 555
 ψυχῆς 534, 547
 ψωριῶσα 539

Ω.

ὠλεσεν 548
 ὠμην 534
 ὦν 556
 ὠναντο 530
 ὠνούμαι 546
 ὠὸν 539
 ὥστ' 546
 ὦτα 530, 544
 ὥτων 554

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